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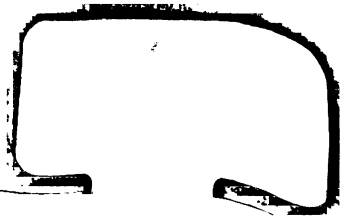

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THE

CRITICAL REVIEW:

OR,

Annals of Literature.

BY

A SOCIETY of GENTLEMEN.

VOLUME the FORTY-SIXTH.

——— Nothing extenuate,
Nor set down aught in malice. SHAKESPEARE.

Ploravere suis non respondere favorem
Speratum meritis——— HOR.

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THE CRITICAL REVIEW.

For the Month of *July*, 1778.

Miſcellaneous State Papers. From 1501 *to* 1726. 2 *vols.* 4*to.* 1*l.* 16*s.* *boards.* [*Concluded from vol.* xlv. *p.* 410.] Cadell.

THE ſecond volume of theſe Papers commences with letters of king Charles I. lord Carliſle, and ſecretary Conway, to the duke of Buckingham, copied from the Harleian collection. The noble editor prefaces thoſe various pieces with judicious remarks. He obſerves, that Charles writes in a ſtyle of compoſition much ſuperior to his father; and that it ſeems evident from the domeſtic feuds between the king and queen, that the latter did not gain an aſcendant over her huſband, till after the death of Villiers.

The following Letter affords ſufficient evidence of the unhappy diviſions which ſubſiſted between thoſe royal perſonages at this time.

'King Charles to the Duke of Buckingham.

'Steenie,

'You know what patience I have had with the unkind uſages of my wife, grounded upon a belief that it was not in her nature, but made by ill inſtruments, and overcome by your perſuaſions to me, that my kind uſages would be able to rectify thoſe miſunderſtandings. I hope my ground may be true, but I am ſure you have erred in your opinion; for I find daily worſe and worſe effects of ill offices done between us, my kind uſages having no power to mend any thing. Now neceſſity urges me to vent myſelf to you in this particular, for grief is eaſe being told to a friend; and becauſe I have many obligations to my mother-in-law (knowing that theſe courſes of my wife's are ſo much againſt her knowledge, that they are contrary to her advice), I would do nothing concerning her daughter that may taſte of any harſhneſs, without advertiſing her of the reaſons and

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neceſſity of the thing; therefore I have choſen you for this purpoſe, becauſe you having been one of the chief cauſes that hath withheld me from theſe courſes hitherto, you may well be one of my chief witneſſes, that I have been forced into theſe courſes now. You muſt therefore advertiſe my mother-in-law, that I muſt remove all thoſe inſtruments that are cauſes of unkindneſs between her daughter and me, few or none of the ſervants being free of this fault in one kind or other; therefore I would be glad that ſhe might find a means to make themſelves ſuitors to be gone; if this be not, I hope there can be no exceptions taken at me, to follow the example of Spain and Savoy in this particular. So requiring a ſpeedy anſwer of thee in this buſineſs (for the longer it is delayed, the worſe it will grow), I reſt,

'Your loving, faithful, conſtant friend,

CHARLES R.'

On the letters of lord Carliſle and ſecretary Conway to the duke of Buckingham, it is alſo remarked in the introduction, that they ſhow the minute accounts which were ſent the duke of even the ſlighteſt incidents at court, as well as the ſervile ſtrain in which this ſingular favourite was addreſſed by thoſe correſpondents.

Number II. contains various letters between Mr. de Vie, the duke of Buckingham, ſir William Beecher, and lord Conway, concerning the Iſle of Rhé expedition. Theſe documents are copied from the originals in the Paper-office, and throw additional light on the miſconduct which accompanied that tranſaction; but they fully invalidate any imputation unfavourable to the perſonal courage of Buckingham.

Number III. contains Papers about a ſecret treaty with the Flemings, likewiſe obtained from the Paper-office. This negociation between Charles I. and ſome principal members of the ſtates of Flanders and Brabant, has not been mentioned by any of the numerous hiſtorians of his reign; but ſufficient evidence is here produced, that the king entertained the project, though it ſeems to have been too arduous an undertaking, whether we conſider the weak ſtate of Charles's government at the time, or the terms on which he ſtood with foreign powers.

Number IV. preſents us with a variety of papers, giving ſome account of the Scotch troubles, from the year 1637, to 1641, incluſive. Theſe documents, which the noble editor juſtly conſiders as ſome of the moſt important in his collection, are partly tranſcribed from the archives of the family of Hamilton, and partly from the Paper-office; except the journal of the council of peers, which is copied from the Harleian manuſcripts.

The

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The following journal of the conferences near Berwick, relative to a pacification, cannot fail of being acceptable to every reader who would investigate the disposition and views of the different parties in those times.

'Council at his Excellency the Lord General's tent, the 11th of June, 1639.

Present, His MAJESTY.

The Lord General,	Earl of Salisbury,
Earl of Essex,	Earl of Berkshire,
Earl of Holland,	Mr. Treasurer.

Mr. Secretary Coke,

Earl of Rothes,	Lord of London,
Earl of Dumfermline,	Sheriff of Tiviotdale.

'All these commissioners being set in the room of consultation, my lord general began to speak. Whereupon instantly his majesty came in, unexpected peradventure to the Scottish commissioners; who being set, all four, on one side, with their backs to the tent door, his majesty passed by them without taking notice of them, neither did they kneel, only the earl of Rothes made some offer, as if desirous to kiss the king's hand; but his majesty taking his chair on the further side of the table, all the commissioners stood up; and the king commanding all out of the room that were not commissioners, namely, the lord marquis of Hamilton, the lord duke of Lenox, and some lords that waited on his majesty, began to speak, so near to this purpose, as could, by notes or memory of some present, be collected.

'*The King.*] My lords, you cannot but wonder at my unexpected coming hither; which I would myself have spared, were it not to clear myself of that notorious slander laid upon me, That I shut my ears from the just complaints of my people in Scotland; which I never did, nor shall. But on the other side, I shall expect from them, to do as subjects ought; and upon these terms I shall never be wanting to them.

'*Rothes.*] To this the earl of Rothes made answer, but with a low voice, that his sentences could hardly at any distance be understood. Thus much in general was collected, that the effect of his speech was a justification of all their actions.

'*The King.*] My lord, you go the wrong way in seeking to justify yourselves and actions; for though I am not come hither with any purpose to aggravate your offences, but to make the fairest construction of them that they may bear, and lay aside all differences; yet, if you stand upon your justification, I shall not command but where I am sure to be obeyed.

'*Rothes.*] Our coming is not to justify our actions, or to capitulate, but to submit ourselves to the censure of your majesty; if so be we have committed any thing contrary to the laws and customs of our country.

'*The King.*] I never took upon me to give end to any difference, but where both parties first submitted themselves unto

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my censure; which, if you will do, I shall do you justice to the utmost of my knowledge, without partiality.

'*Rothes.*] Our religion and conscience is now in question, which ought to receive another trial. Besides this, neither have we power of ourselves to conclude any thing, but to represent it to our fellows.

'*The King.*] If you have no power to submit it to my judgment, go on with your justification.

'*Rothes.*] This is it which we desire, that thereby the subjects of both kingdoms may come to the truth of our actions; for ye know not the reason of our actions, nor we of yours.

'*The King.*] Sure I am, you are never able to justify all your actions; the best way therefore were, to take my word, and to submit all unto my judgment.

'*Rothes.*] We have reason to desire liberty for our public justification, seeing our cause hath received so much wrong, both in the foundation, relation, and in the whole carriage of the business.

'*Loudon.*] Since your majesty is pleased to dislike the way of justification, we therefore will desert it; for our purpose is no other but to enjoy the freedom of that religion, which we know your majesty and your kingdom do profess; and to prevent all such innovations as be contrary to the laws of the kingdom, and all alterations of that religion which we profess. Which finding ourselves likely to be deprived of, we have taken this course, wherein we have not behaved ourselves, nor proceeded, any otherwise than becometh loyal subjects; and as we are bound to give account to the high God of heaven, our sole desires are, that what is point of religion may be judged by the practice of the church established in that kingdom; wherein we seek God's honour in the first place.

'*The King.*] Here his majesty interrupted this long intended declaration, saying, That he would neither answer any proposition which they made, nor receive any, but in writing.

'Then they withdrew themselves to a side table, and wrote this following supplication.

'The humble desires of his majesty's subjects in Scotland.

'First, It is our humble desire, that his majesty would be graciously pleased to assure us, that the acts for the late assembly holden at Glasgow, by his majesty's indiction, shall be ratified by the ensuing parliament to be holden at Edinburgh, July 23, since the peace of the kirk and kingdom cannot admit farther prorogation.

'Secondly, That his majesty, from his tender care of the preservation of our religion and laws, will be graciously pleased to declare and assure, that it is his will, that all matters ecclesiastical be determined by the assembly of the kirk, and matters civil, by parliament; which, for his majesty's honour, and keeping peace and order among his subjects, in the time of his majesty's personal absence, would be holden at set times, once in two or three years.

'Thirdly,

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'Thirdly, That a bleſſed pacification may be ſpeedily brought about, and his majeſty's ſubjects may be ſecured, our humble deſire is, that his majeſty's ſhips, and forces by land, be recalled; that all perſons, ſhips, and goods arreſted, be reſtored, and we made ſafe from invaſion: and that all excommunicate perſons, incendiaries, and informers againſt the kingdom (who have out of malice cauſed theſe commotions for their own private ends) be returned, to ſuffer their deſerved cenſure and puniſhment; and ſome other points, as may beſt conduce to this happy pacification.

'As theſe are our humble deſires, ſo it is our grief, that his majeſty ſhould have been provoked to wrath againſt us, his moſt humble and loving ſubjects; and ſhall be our delight, upon his majeſty's gracious aſſurance of the preſervation of our religion and laws, to give example to others, of all civil and temporal obedience, which can be required or expected of loyal ſubjects.

'*The King.*] This ſupplication being preſented and read, his majeſty ſaid, he could give no ſudden anſwer to it; ſubjoining, here you have preſented your deſires; as much as to ſay, Give us all we deſire; which, if no other, than ſettling of your religion and laws eſtabliſhed, I never had other intentions than to ſettle them. His majeſty withal told them, that their propoſitions were a little too rude at the firſt.

'*Loudon.*] We deſire your majeſty, that our grounds laid down, may receive the moſt favourable conſtruction.

'*The King.*] I proteſt I have no intention to ſurprize you, but I withal deſire you to conſider, how you ſtand too ſtrictly upon your propoſitions. Here his majeſty again proteſted, that he intended not to alter any thing, either in their laws or religion, that had been ſettled by ſovereign authority. Neither will I, ſaith he, at all encroach upon your laws by my prerogative; but the queſtion will be at laſt, Who ſhall be the judge of the meaning of thoſe laws? His majeſty then farther told them, that their pretences were fair, but their actions otherwiſe.

'*Rothes.*] We deſire to be judged by the written word of the laws. Here he proceeded in juſtifying the aſſembly at Glaſgow.

'*The King.*] You cannot expect the ratification of that aſſembly, ſeeing the election of the members of it were not lawful, nor was there any free choice of them.

'*Rothes.* There was nothing done in it, which was not anſwerable to the conſtitutions of the church. Adding, That there is no other way for ſettling differences in religion, but by ſuch an aſſembly of the kirk.

'*The King.*] That aſſembly was neither free nor lawful, and ſo conſequently the proceedings could not be lawful. But when I ſay one thing, and you another, who ſhall judge?

'*Rothes.*] The book of the aſſembly ſhall be brought to your majeſty to judge; wherein your majeſty ſhall not find any thing

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constituted, but what shall be warranted by other general assemblies.

'*Loudon.*] Here the lord Loudon began to make a relation of the nature of the assembly, saying, How that in every parish there is a presbyter, and a lay elder who in every assembly is joined with the minister. And this order he affirmed to be so settled by the reformation, as is to be found in the book of discipline, which is authentic of itself, and ever heretofore received, without needing to be confirmed by act of parliament, it having been continually observed, as valid enough of itself, though it had not so been ratified.

'*The King.*] The book of discipline was never ratified, either by king or parliament; but ever rejected by them. Besides this, there was never in any assembly, so many lay elders as in this.

'*Rothes.*] Lay elders have been in all assemblies, and, in some, more than of the clergy. And in this assembly, every lay elder was so well instructed, as that he could give judgment of any one point, which should be called in question before them.

'*The King.*] To affirm thus much of a truth, seems very ridiculous; namely, that every illiterate person should be able to be a judge of faith and religion. Which yet, his majesty said, was very convenient and agreeable to their disposition; for by that means they might chuse their own religion.

'*Loudon.*] Here this lord began by several arguments, to justify that assembly, affirming it to have power to punish any offences. Against this his majesty excellently disputed; and if any reason would have satisfied them, they might there have been satisfied. But the time being far passed (for by this time it was full one o'clock) the lord Loudon desired his majesty to know what grounds they should go upon.

'*The King.*] Do you get power to know what your full desire is, with your reasons for it. Lay down also, that you desire nothing but the settling of your laws and religion; and that you acknowledge my sovereignty, and will yield me all temporal and civil obedience.

'*Loudon.*] We beseech your majesty, we may have a note for our direction.

'*The King.*] It is not fit for us to give it, but for you to say what you desire.

'*Loudon.*] Our desires are, to enjoy our liberties, according to the laws.

'*Rothes.*] Then that earl offered to prove, that there had been nothing done in that general assembly contrary to the laws.

'*Loudon.*] At length, this lord, by his majesty's commandment, drew a note, to this purpose, how that their desires were only to enjoy their religion and liberty, according to the ecclesiastical and civil laws of that kingdom; and to clear the particular

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ticular grounds of such their desires; and what other things proved not so, they were not to insist upon them.

'*The King.*] I have all this while discoursed with disadvantage, seeing what I say, I am obliged to make good; but ye are men of honour too; and therefore, whatever ye assent unto, if others refuse, ye are also obliged to make it good.

'Then, Thursday morning being appointed for a second meeting, his majesty went to his pavilion to dinner. All the commissioners were feasted by his excellency. After dinner nothing was publicly debated; only some private conferences and discourses passed for a while betwixt several parties; for within an hour, or little more, after dinner, the Scottish commissioners departed to their camp at Dunce.

'The note, forementioned to be drawn by the lord Loudon, containing their humble desires, was this which followeth, and was presented the same 11th of June.

'Memorandum: written by the lord Loudon's own hand.

"That our desires are only for the enjoying of our religion and liberty, according to the ecclesiastical and civil laws of his majesty's kingdom.

"To clear, by sufficient grounds, that the particulars which we humbly crave, are such; and shall not insist to crave any point which is not so warranted; and that we humbly offer all civil and temporal obedience to his majesty, which can be required or expected of loyal subjects."

'Hereunto, on Thursday following, was this following answer returned; "That whereas his majesty hath received, the 11th of June, a short paper of the general grounds and limits of their humble desires, he is graciously pleased to make this answer; that if their desires be only the enjoying of their religion and liberty, according to the ecclesiastical and civil laws of his majesty's kingdom of Scotland, his majesty doth not only agree to the same, but shall always protect them to the uttermost of his power: and if they shall not insist upon any thing but that which is to be warranted, his majesty will most willingly and readily condescend to it; so that, in the mean time, they pay unto him that civil and temporal obedience, which can be justly required and expected of loyal subjects."

It appears from a subsequent paper, that though the Scots refused to accept the reasonable terms which had been offered by his majesty, they were extremely ill provided, either in arms or money, for entering upon the course of action which soon afterwards commenced. We are informed, that one of the *best* lords of the covenant could not obtain two hundred and fifty pounds to borrow, though he offered his own bond, and two sureties.

Among those interesting Papers, we meet with the minutes of a cabinet council, held at London, Aug. 16, 1640, rela-

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tive to the king's journey to the North, upon the march of the rebels; but this we muſt decline to inſert, on account of its length, and that of the preceding quotation.

However apparent might be the expediency of the king's journey to the North, at this important juncture, he ſeems to have been no better prepared than the rebels, for the exigence of the occaſion. Of this there needs no other evidence than the minutes of the council of peers at York, which occupy ninety pages of this volume, and are therefore too long to be detailed. The impoveriſhed ſtate of the royal finances is farther confirmed by the diſpatches from ſecretary Vane, who accompanied the king, to his colleague Windebank, which alſo afford a number of other intereſting anecdotes, too tedious to mention.

Number V. contains two papers, from the Harleian manuſcripts, relating to Monmouth's rebellion; one is an account of the battle of Sedgemoor, by king James; and the other, farther information, reſpecting the ſame ſubject, by Mr. Wade. Our readers will obſerve, that the noble editor has paſſed over the reign of Charles II. this period of the Britiſh hiſtory having been lately ſo much elucidated, in conſequence of the documents which have been publiſhed by ſir John Dalrymple and Mr. Macpherſon.

The next Number comprehends extracts from king William's Letters relative to the Partition Treaty.

Number VII. contains the Somers Papers in the poſſeſſion of the earl of Hardwicke. The valuable manuſcripts of lord Somers filled upwards of ſixty volumes in quarto, but ſo many of them were conſumed by a fire which broke out at Lincoln's-Inn, in 1752, that the honourable Charles Yorke, in whoſe poſſeſſion they were, could reſcue from the flames no more than what he afterwards bound in a folio volume. The firſt of thoſe Papers, with which we are preſented, contains notes of what paſſed in the convention upon the day the queſtion was moved in the houſe of commons, concerning the abdication of king James; but being much too extenſive for inſertion, we muſt refer our readers to the work.

Almoſt all the other papers in this number are letters, chiefly to or from lord Somers, whoſe authority as a lawyer and a ſtateſman, was held in the greateſt eſteem.

Number VIII. contains Papers relative to lord Oxford's adminiſtration, and the treaty of Utrecht, copied from the originals in the Paper-office. In the prefatory introduction to this Number, an anecdote is related of queen Anne, which it would be improper to with-hold from our readers.

'Queen

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'Queen Anne frequently attended her cabinets; and lord Bolingbroke aſſured a late great miniſter, from whom the editor had it, that ſhe herſelf propoſed the famous reſtraining orders to the duke of Ormond, which his lordſhip ſolemnly declared he had not been apprized of; and in the firſt emotion, was going to have objected to them; but after the queen had delivered her pleaſure to the lords, ſhe made a ſign with her fan at her mouth, which lord Bolingbroke knew ſhe never did, but when ſhe was determined on a meaſure; he, therefore, unhappily for himſelf and his country, acquieſced; and inſinuated, when he told the ſtory, that the advice was ſolely ſuggeſted by his rival lord Oxford. Sir William Temple obſerves very truly in his Memoirs, on a ſimilar occaſion, that when princes call their counſellors together, it ſhould be with a reſolution to hear what they have to ſay, before a meaſure is determined: and that to have counſellors, who do not give counſel, is a ſoleciſm in government.'

Number IX. includes various papers in the poſſeſſion of the earl of Hardwicke, relative to lord Stair's embaſſy in France. In this correſpondence we meet with the firſt movements towards the pardon of lord Bolingbroke, which ſeems to have originated in the favourable repreſentations of lord Stair.

Number X. contains two letters, copied from the originals in the Paper-office, as a ſequel to lord Stair's embaſſy.

The laſt article in the volume compriſes four letters from the Paper-office, the firſt three from Mr. Robinſon (afterwards lord Grantham) to Mr. Delafaye, and the remaining one from Mr. Keen to Mr. Robinſon.

Having now finiſhed the general account of thoſe Papers, it remains to acknowledge the great judgement diſplayed in their publication by the noble editor, who has every where elucidated them with ſuch obſervations as evince his extenſive acquaintance with hiſtory.

Should we aſcribe the maſterly execution of the editorial office, in part, to the rev. Dr. Douglas, reſidentiary of St. Paul's, we have lord H's authority for ſuch a declaration, in the Preface, where the uſeful aſſiſtance, and eminent qualities of that gentleman, are mentioned in the warmeſt terms.—The following note, relative to a letter in the Appendix to the firſt volume of thoſe Papers, has been communicated to the authors of the Critical Review.

"*The editor of this collection wiſhes for an opportunity of acknowledging his miſtake in giving the letter about Jane Shore, as printed for the firſt time, when it had been already communicated to the public by Mr. Walpole, in his Hiſtorical Doubts. Should theſe Papers come to a ſecond edition, the error ſhall be ſet right, by omitting this Letter, and inſerting ſome other.*"

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The History and Antiquities of the Counties of Westmorland *and* Cumberland. *By* Joseph Nicolson, *Esq. and* Richard Burn, *LL. D. 2 Vols. 4to. 2l. 2s.* Cadell. [*Concluded, from vol.* xlv. *p.* 265.]

THIS volume is compiled upon the same plan as the first: it contains a minute investigation of every stone and every foot of land, a tiresome enquiry into the families of every parish and corner, in the county of which it treats.—Readers, who are not natives of Westmorland and Cumberland, may not be very curious to know whether a private family in those counties can trace its pedigree through ten or a dozen reigns; or whether a particular chapel was founded before the Conqueft or since: nor will readers who do not live immediately in, or very near to, the parish of Aspatria, or Aspatrick, which is in the barony of Allerdale below Derwent, be much obliged to Mr. Nicholson and Dr. Burn for informing them that the parish in question 'was so first named from Gospatric, earl of Dunbar, father of Waldieve, first lord of Allerdale;' nor will they acknowledge any great obligations to the historians, who kindly instruct them that 'this parish is bounded by Elne river from the foot of Elne bridge, close to the ring dike that parts Allerby and Crosby fields, *and so*, along that ring hedge northwards to the division between Hayton and Canonby fields, *then* turning eastward between Hayton and Allanby meadows, *and so* as the division parts between Newton demesne and Aspatria's north riding, *so* directly eastward along the common to the middle of Broodhead, *and so* into Crumbock, *and then* up that beck to Priest croft, *so* turning westward by the ring hedge of Leesrigg to Kinggate, *and then* to Baggray lane end, *and so* along the hedge which severs Brayton demesne from Baggray field to Elubrig close, *and so* to the foot thereof,' *and so* to Mr. Nicholson and Dr. Burn alone know where; till at last we find ourselves, just where we set out, viz. in a little parish in a corner of Cumberland, of which few have ever heard, but its inhabitants.

This volume, however, as well as the former, contains much to please enquiry, and much to gratify curiosity. The antiquarian discovers himself in something more than phraseology; and we every where trace a genius equally laborious and indefatigable, whether the task be to investigate a controverted point in history, or to adjust the opposite claims of different parishes to a particular family or a slip of land. To this volume, as to the first, is prefixed a large, and, as it appears, an accurate map of the county, of which it contains the history, divided

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vided into its wards. Here too we find an appendix, which contains, among other curious matter, an alphabetical catalogue of rare and curious plants growing wild about Kendal, and other places in the county of Westmorland. The authors have subjoined a glossary of the antiquated words that occur in the work; which might have included certain words and expressions sufficiently obsolete and antiquated, to be found only in this history, and in our translation of the Bible, or in books written about that period.

A few of the most curious passages we shall transcribe, from this volume, for the entertainment of those of our readers, who would think themselves perhaps but ill paid, if they were obliged to pick them out from a load of less interesting and amusing matter.

A charter of certain lands given by king Athelstan, is a beautiful specimen of the artless simplicity of former days, in the manner of conveyancing—

'I king Athelstan, gives to Pallan,
Odcham and Rodcham;
Als quid, and als fayre,
Als ever they myne weare:
And yar to witness Maulde my wife.'

For this we are referred to Drake's Historia Anglo-Scotica, p. 160. It affords a striking contrast to the prolixity of a modern conveyance; and nothing can mark more pointedly the unsuspicious confidence of former days than the circumstance of naming his wife as the only witness. Much is continually said about the present corruption of manners—Point out any nation which abounds in laws and lawyers, and whose law proceedings are verbose and prolix; and the manners of that nation will appear to be corrupt.

The subsequent paragraph contains something wonderful.

'In the river Irt the inhabitants at low water gather pearls, and the jewellers buy them of the poor people for a trifle, but sell them at a good price. And it is said, that Mr. Thomas Patrickson, late of How in this county, having employed divers poor inhabitants to gather these pears, obtained such a quantity as he sold to the jewellers in London for above 800l.'

In another passage we find something not less curious—

'The town of Egremont was an ancient burgh, and sent burgesses to parliament; until the burghers becoming poor and unable (at least unwilling) to pay their burgesses their wages, they to free themselves from that future burden did petition the king and parliament that they might be exempted from that charge.'

We

We also have petitions; but not from towns, that they may *not* send burgesses to parliament, not from burgesses, that they may *not* sit.

Speaking of the collieries at Whitehaven, our historians mention some curious circumstances.

'The late Mr. Spedding, who was the great engineer of these works, having observed that the fulminating damp could only be kindled by flame, and that it was not liable to be set on fire by red hot iron, nor by the sparks produced by the collision of flint and steel, invented a machine, in which while a steel wheel is turned round with a very rapid motion, and flints are applied thereto, great plenty of fiery sparks are emitted, that afford the miners such a light as enables them to carry on their work in close places, where the flame of a candle, or lamp, would occasion dreadful explosions. Without some invention of this sort, the working of these mines, so greatly annoyed with these inflammable damps, would long ago have been impracticable.

'But not so many mines have been ruined by fire as by inundations. And here that noble invention the fire-engine displays its beneficial effects. It appears, from pretty exact calculations, that it would require about 550 men, or a power equal to that of 110 horses, to work the pumps of one of the largest fire-engines now in use (the diameter of whose cylinder is seventy inches), and thrice that number of men to keep an engine of this size constantly at work: and that as much water may be raised by an engine of this size kept constantly at work, as can be drawn up by 2520 men with rollers and buckets, after the manner now daily practised in many mines; or as much as can be borne up on the shoulders of twice that number of men, as it is said to be done in some of the mines of Peru.—So great is the power of the elastic steam of the boiling water in those engines, and of the outward atmosphere, which by their alternate actions give force and motion to the beam of this engine, and by it to the pump rods, which elevate the water through tubes, and discharge it out of the mine.

'There are four fire-engines belonging to this colliery; which, when all at work, discharge from it about 1228 gallons every minute, at thirteen strokes; and after the same rate 1,768,320 gallons every twenty-four hours. By the four engines here employed, nearly twice the above-mentioned quantity of water might be discharged from mines that are not above sixty or seventy fathoms deep, which depth is rarely exceeded in the Newcastle collieries, or in any of the English collieries, those of Whitehaven excepted *.'

'* For these observations on the coal mines at Whitehaven, we are obliged to the very ingenious Dr. Brownrigg's notes on a beautiful little poem of Dr. Dalton's, on the return of two young ladies from viewing those mines.'

Of

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Of the mountain Skidaw we are told, that 'it is about eleven hundred yards perpendicular from the Broadwater. It rises with two heads, *like unto* Parnassus; and, *with a kind of emulation, beholds* Scruffel hill *before* it in Annandale in Scotland.' —That is, Skidaw and Scruffel were running a race, while our historians were writing; the latter got the start of the former, as far as Annandale; and Skidaw, 'with a kind of emulation, beheld Scruffel before it in Annandale in Scotland.'—A word more of these two mountains.

'By these two mountains, according as the misty clouds rise or fall, the people dwelling thereabouts make their prognostication of the change of the weather, and have a common expression;

'If Skidaw hath a cap,
Scruffel wots full well of that.

'*Like as* there goes also another saying concerning the height of this hill with two others in the kingdom,

'Skidaw, Lanvellin, and Casticand,
Are the highest hills in all England.'

This last extract we have given, not on account of the poetry, but of the prose. *Like as there goes* few passages to compare to it, except in this history.

One word more of Skidaw—

'Upon the top of this mountain there is a blue slate stone, about a man's height, which they call Skidaw man. And a little further south, upon the said mountain top, was erected in the year 1689 an house five yards square, and four yards high, by Mr. John Adams the geographer, for placing his telescopes and optic glasses, having from thence a full prospect and view of these two counties, whereby he was enabled to give the better description thereof by dimensions. But he being arrested, first by his engraver for debt, and not long after by death, his project proved abortive.'

We cannot think that the last sentence of this paragraph corresponds either with the gravity or the sensibility of an historian. History would drop a tear upon the fate of such a man, and not endeavour to squeeze a paltry pun out of it. Who would not sooner have died of a broken heart, with Adams; than have lived to make a joke of such a death!

An epitaph in Isel church, on sir Wilfrid Lawson, knight, who died in April 1632, at the age of eighty-seven, will bear transcribing—

'Even

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'Even such is Time which takes in trust
Our youth, and joys, and all we have,
And pays us but with age and dust,
Within the dark and silent grave:
When we have wandred all our ways,
Shuts up the story of our days:
And from which earth, and grave, and dust,
The Lord will raise me up, I trust.'

On Richard Senhouse, bishop of Carlisle, in 1644, we have the following note—

'Of this Richard there is an anecdote in Mr. Sandford's manuscript account of Cumberland (of which, by the way, we do not vouch the authenticity:) he says, he was of a younger branch of squire Senhouse of Netherhall. And many good jests passed upon him. They were a constant family of gamesters. And the country people were wont to say, the Senhouse's learn to play at cards in their mother's belly. And this doctor and another person, who was a stranger to him, being engaged one day at tables, the doctor tripped the die so pat, that the other exclaims, surely (quoth he) it is either the Devil or Dick Senhouse. [It is certain, the common people have a saying to this day (from whencesoever it might arise) in case of any extraordinary difficulty, "I will do it in spite of the Devil and Dick Senhouse."] When he was a scholar at Cambridge, coming into the country to see his friends, his horse happened to cast a shoe, and having no money to pay the smith withal, Well, well, says the smith, go your ways, when you are bishop of Carlisle you will pay me. Which he did in abundance of gratuity; and was a religious and honest pastor.'

In Bromfield church there is a most bold and courageous epitaph—

'Here lies intombed, *I dare undertake*,
The noble warrior Adam of Crookdake.'

The following is a curious anecdote relating to the church of Holm Cultram—

'In 1581, on the resignation of Christopher Symson, the same bishop collates sir Edward Mandevil, clerk. In whose time there is the following entry in the parish register: memorandum; the steeple of the church, being of the height of nineteen fathoms, suddenly fell down to the ground, upon the first day of January in the year 1600, about three o'clock in the afternoon, and by the fall thereof brought down a great part of the chancel, both timber, lead, and walls; and after the said fall, the same continued in a very ruinous condition for the space of two years; during which time, there was much lead, wood, and stone carried away. There was present at the fall Robert Chamber and myself (Edward Mandevile, then vicar there)

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there) both of us being within the church at the very time of the fall, and yet by the good pleasure of God we escaped all perils.—In 1602, by means of the bishop of Carlisle a commission was granted by the chancellor, masters, and scholars of the universty of Oxford under their common seal, to George Curven gentleman, and me Edward Mandevile, for re-edifying a comely and sufficient chancel, taking and having towards the work the old materials of the chancel which was fallen and shrunk, with the price of the lead so fallen to rebuild a new one; which commission was executed by me Edward Mandevile accordingly in 1602 and 1603. This work came to 180l. and odds.—This work being finished, it so happened, that upon Wednesday the 18th of April 1604, one Christopher Hardon, carrying a live coal and a candle into the roof of the church, to search for an iron chisel which his brother had left there, and the wind being exceeding strong and boisterous, it chanced that the coal blew out of his hand into a daw's nest which was within the roof of the church, and forthwith kindled the same, which set the roof on fire, and within less than three hours it consumed and burned both the body of the chancel, and the whole church, except the south side of the low church, which was saved by means of a stone vault. Upon which great mishap, Thomas Chamber and William Chamber did most untruly and maliciously put a bill into the exchequer, therein alledging that the said Hardon did burn the church wilfully, by the procurement of Thomas Hardon, cousin of the said Christopher Hardon, and me Edward Mandevile, to whom the said Christopher was servant. This false accusation they went about to prove by divers witnesses, but they failed in the proof; and so the matter, when it came before the court, was dismissed.—In the same year 1604, I the said Edward Mandevile did re-edify the chancel of the said church of my own voluntary will, which cost me 88l. and some odd money. And in the year 1606, the parishioners were commanded by the bishop to repair the body of the church, who were taxed so to do by the churchwardens and the sixteen men, who were appointed for that purpose.'

When mention is made of John Best, bishop of Carlisle, we find a singular letter which he wrote to archbishop Parker in 1567—but curiosity is not gratified by any information relative to its success—

"I have a commendam of a parish called Rumald Church. It will expire within a year or less. The advowson of the same is offered to be sold to gentlemen of this country at unreasonable sums of money. So that it is apparent the revenues thereof are like to come into temporal men's hands, and the cure into some unlearned ass's, as many others are like to do in these parts, unless your grace be a good stay therein. For this cause, and for that my charge here in the queen's service doth daily increase, and also that in time of wars I have no

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no refuge left to fly unto but only this, I am compelled to be a suitor to your grace, for the renewing of my commendam for the time of my life. In doing whereof, your grace shall both slay the covetous gripe that hath the advowson from his prey, the unlearned ass from the cure, where I have now a learned preacher, and bind me as I am otherwise most bound to serve and pray for your grace's long continuance in honour and godliness; your grace's poor brother to command, Joannes Carliolensis."

We must stop a moment, in turning over this volume, to observe what our writers say of Charles Lyttelton, bishop of Carlisle, who died in 1768. 'He was a friend to all mankind,' we are told, '*and never had an enemy.*' The latter assertion is rather rash, and, if it could be true, conveys no desirable praise; since it has already been contradicted by the former part of the sentence—for it was not so late as 1768 that virtue had no enemies.—Moreover, a general panegyric is no panegyric; the portrait which looks at every one, strikes no one as looking particularly at him.

Many a country squire has been killed by a fall from a *live* horse; we cannot sufficiently admire the ingenuity of a George, lord Dacre, who, in the eleventh of Elizabeth, contrived to be killed, we are told, 'by the fall of a *wooden* horse, whereon he practised to leap.'—Our historians might have had their joke here with more propriety than on the death of poor Adams.

The subsequent letter from Francis lord Dacres to queen Elizabeth, in the forty-second year of her reign, will be matter of curiosity to our readers.—He was attainted of high treason in the 12th of Elizabeth for being concerned in the affairs of Mary queen of Scots, whose execution cast such a stain upon the memory of Elizabeth. If Francis were not innocent, he writes at least with the spirit of an innocent and injured man.—His uncle Leonard was certainly guilty.

'Most dread sovereign,

'The cause of this my presumptuous boldness in writing to your majesty is, my sudden, unwilling, and forced departure from your majesty and realm, for the which I most humbly crave pardon, being the first thing that ever was committed by me, wherein I might hazard your highness's displeasure, and yet betwixt God and my conscience am free from all disloyalty or evil practices in thought, word, and deed against your majesty and realm, whatsoever hath been or may be informed to the contrary by my unfriends, whereof I have gained many by my lord and father's possessions, especially such as have been brought up by him from mean estate to be gentlemen, and now live in all wealth and pleasure upon the lands that were my ancestors, who have

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have laboured to incense your majesty and council many untruths against me, which often hath taken effect with the lords of your council, whereby I have endured many and great distresses, but never with your majesty before this time; upon whom, as upon a sure pillar, next under God, I have always trusted, hoping still for happy performance of your majesty's most gracious promises: in regard whereof, with the great and dutiful love and obedience that I have always borne to your majesty, hath caused me not only to many hard shifts for maintenance, after all that I had was spent, with the benevolence of all my friends, but also to suffer so many and open injuries at my adversaries hands, as the world may wonder that flesh and blood was able to suffer the same. It were too long to trouble your majesty with the recital thereof, but leave them untouched and proceed in my purpose, to signify to your majesty the true cause that hath driven me to take this course. Now continuing still in this good hope, I have made my last and most hard shift for providing a little money in selling my house, wherein I have received great loss, to bring me up to attend your majesty's good pleasure, still expecting an happy end; but in the mean-time, being within a week of taking my journey, your majesty's commissioners in the survey of the said lands have not only dispossessed me, by virtue of a letter from my lord treasurer and written by your majesty's command, of all those tenements which were returned to me both of the Graystocks lands, and also of the Dacres which were purchased and out of the concealment, but also have called me and very earnestly demanded the rents again at my hands that I have received thereof, (under favour be it spoken) a hard case, that my lord of Arundel's attainder should forfeit my lawful possession, I being a true subject. All these things considered, with the want of friends to further your majesty's good meaning towards me, the many and mighty adversaries that I have so near about you, which I fear me hath withdrawn your gracious favour from me, the many delays for answer of my last petition put unto your majesty at Easter last, wherein I made it known to your highness that I was not able to endure any longer without some speedy relief, whereof I never had answer; the rents of the Dacres lands, which was the most part of my maintenance, being received to the use of your highness, without any consideration of my poor estate; and now my lawful possession of all the rest taken from me by another man's fault. The favour and commodity of the Lowthers and Carletons, which never deserved well at your majesty's hands, is like to receive and be preferred unto before me, of those lands which were my ancestors, and gone from me not by any offence committed by me or my means, and by my only life and my son's your majesty doth keep them. Under correction be it spoken, my heart cannot endure that such evil men as they be, being the only maintainers of theft, besides their other bad behaviours, which is well known to all men that have had dealings

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with them, who have concealed your majesty's title these twenty years, and would have done for ever, if my adversaries right had proved better than mine. They did make means to me, to have compounded with them to have defrauded your majesty thereof; which if I had done, I had made a better match for myself than I have done as the case standeth. And now in the end they be so liberally dealt with, and myself (who I protest may compare with the best for my loyalty and true heart) to be so little esteemed of, and without any reward at all; these things have not only driven me out of all good hope at your majesty's hands, but of all other refuge, in such sort, as knowing my title to be clear to Strangewaie's lands, yet considering the interest that my lord chamberlain and sir Thomas Scisell's son hath in these lands from your majesty, no hope there is at all for me to attain unto them, but must let them rest in their hands that have no right, arming myself with patience to abide what poverty may ensue. Now considering all these aforesaid hard dealings, as also all that was towards my lord of Arundel and the lord William doth receive credit and commodity of those lands, and those that were towards me displaced of their offices with most hard speeches; seeing the case to stand so hard against me, and that I have the last penny of maintenance that ever I can make, besides the great debt I am in, having no shift now left me whereby to live, To beg I am ashamed, To work I cannot, To want I will not, therefore I am forced to seek for maintenance where I may with credit gain the same, and have determined to employ that little that should have brought me to attend upon your majesty, to carry me elsewhere. I have taken my son with me, for that I have left him nothing to tarry behind me withal; and if God hath provided a living for us we will live together; if not, we will starve together. And for my daughters, I commit them to God and such friends as it shall please him to provide for them. Thus trusting in your majesty's most princely clemency in tolerating this my forced and most unwilling departure, which I most humbly crave at your majesty's hands, I will daily pray to the Almighty for the preservation of your majesty's reign in all happiness to continue. From Crogling the 17th of September 1589.

'Francis Dacres.'

The plague has not confined its ravages to cities; it has made its dreadful appearance also in the country—In 1598, it swept away from only four places in Cumberland, Penrith, Kendal, Richmond, and Carlisle, 8156.

Of the parish of Arthuret we are told that

'Archy (Armstrong) jester to king James and king Charles the first, often mentioned in the annals of those times, was born in this parish, and lies buried here amongst his fellow-parishioners. He was banished the court upon the following occasion: when news came to London that the Scots were all in an uproar about the liturgy which archbishop Laud was for forcing upon them,

them; the archbishop hastening to court, Archy, as he passed by, says, "Who's fool now?" Whereupon, presently after, appears an order in the council book,—"Ordered, That Archibald Armstrong, the king's fool, be banished the court, for speaking disrespectful words of the lord archbishop of Canterbury."

So numerous are the paths which lead to fame—one man hoped to render his name known by building a temple to Diana; another flattered himself he should be remembered for having burnt it: this person gains a place in history for being a wise man, that for being a fool.—Archy seems clearly to have been an archer fellow than the archbishop. He has a right to this pun, if it deserve to be called one; for Dr. Johnson is of opinion that the word *arch* owes its origin to our friend Archy.

We now take our leave of this history. Westmorland and Cumberland have certainly considerable obligations to the labours and the researches of Mr. Nicholson and Dr. Burn. To the rest of the kingdom their work will, in many passages, afford entertainment and information.—The objection already made to the style of the work, cannot be recalled.—But, had we still greater quarrels with these gentlemen, we must shake hands, and be reconciled to them, for having preserved a piece of elegiac poetry of most uncommon merit. It is called,

'The Moans of the Forest after the Battle of Flodden-field.

'I have heard a lilting, at the ewes milking,
A' the lasses lilting before break of day;
But now there's a moaning, in ilka green loning,
Since the flowers of the forest are weeded away:

'At bughts in the morning, nae blythe lads are scorning,
Our lasses are lonely, and dowie, and wae;
Nae daffing, nae gabbing, but sighing and sobbing,
Ilka lass lifts her leglin and hies her away.

'*I have heard*] That is, formerly, whilst the young men were living.—'*Lilting*] Singing chearfully, with a brisk lively air, in a style peculiar to the Scots; whose music, being composed for the bagpipe, jumps over the discordant notes of the 2nd and 7th, in order to prevent the jarring which it would otherwise produce with the drone or bass, which constantly sounds an octave to the key note. Hence this kind of composition is commonly styled a Scotch *lilt*.—'*A'*] All.—'*Ilka*] Each.—'*Loning*] Lane; a word still in use in the northern parts. The word *green* is peculiarly emphatical; the lane being grown over with grass, by not being frequented as formerly.—'*Bughts*] Circular folds, where the ewes are milked.—'*Scorning*] Bantering, jeering.—'*Dowie*] Dowly, solitary.—'*Wae*] Full of woe or sorrow.—'*Daffing*] Waggish sporting.—'*Gabbing*] Jestingly prating, talking gibble gabble.—'*Leglin*] Can, or milking pail.

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'In har'ſt at the ſhearing, nae ſwankies are jeering,
Our banſters are wrinkled and lyard and grey:
At a fair or a preaching, nae wooing nae fleetching,
Since the flowers of the foreſt are weeded away.

'At e'en in the gloming, nae youngſters are roaming
'Bout ſtacks with the laſſes at boggles to play;
But ilka laſs ſits dreary, lamenting her deary,
Since the flowers of the foreſt are weeded away.

'Dool and wae fa' the order—ſent our lads to the border!
The Engliſh for once by a guile won the day:
The flowers of the foreſt, that ſhone aye the foremoſt,
The pride of our land now ligs cauld in the clay!

'We'll ha' nae mair lilting, at the ewes milking,
Our women and bairns now ſit dowie and wae:
There's nought heard but moaning in ilka green loning,
Since the flowers of the foreſt are weeded away.'

We ſhould think this poetry well deſerves the attention of ſome gentleman's muſical abilities.

An Account of ſome remarkable ancient Ruins, lately diſcovered in the Highlands, and northern Parts of Scotland. *By* John Williams. 8*vo.* 2*s.* Cadell.

IT appears that above a twelvemonth ago, a copy of this narrative was ſent to London, with the view of being ſold to a bookſeller; but was returned to the author on account of its being conſidered as a fictitious production. Its credit, however, is now rendered unqueſtionable, by a letter prefixed from lord Kaims, bearing honourable teſtimony to Mr. Williams's general character as a man of veracity.

Previous to a particular deſcription of the antiquities which Mr. Williams has diſcovered, he relates ſuch circumſtances as are common to them all. The ſeveral vitrified forts which he has yet ſeen, are ſituated on the top of a hill, that is ſmall in compariſon of the ordinary Highland mountains; and thoſe hills every where command the view of a beautiful valley, or widely extended level country. They have always a level area on the ſummit, of leſs or greater extent; and this has been ſurrounded by a wall, which, as far as may be judged from

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'*Swankies*] Swains.—'*Banſters*] Bandſters, binders up of the ſheaves.—'*Lyard*] Hoary; being all old men.—'*A preaching*] A preaching in Scotland is not unlike a country fair.—'*Fleetching*] Fawning, flattering.—*Glooming*] Glimmering, twilight—'*Dool*] Dolour, ſorrow.—'*Wae ſa*'] Woe befal, evil betide.—'*Aye*] Always. '*Ligs*] Lies.'

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the ruins, has been of great height and ſtrength. But what is moſt extraordinary, thoſe walls have been vitrified, or compacted by the force of fire; the vitrification in ſome places having been ſo complete, that the ruins appear like vaſt fragments of coarſe glaſs. Thoſe fortified hills have a level area on the ſummit, they are univerſally difficult of acceſs, except in one place, which has every where been ſtrengthened by additional works, and they were each furniſhed with one or two wells. Mr. Williams has ſeen ſome of thoſe hills of a long oval figure, which were acceſſible at both ends; but, as appears from the ruins, their entrances were ſtrongly fortified.

The firſt of thoſe curious pieces of antiquity which the author mentions, is ſituated on the hill of Knockfarril, on the ſouth ſide of the valley of Strathpeffar, two miles weſt of Dingwall in Roſsſhire. This hill is about nine hundred foot of perpendicular height, of an oblong figure, exceeding ſteep on both ſides; but the declivity at each end is by an eaſy deſcent. The area within the walls is a hundred and twenty paces long, and about forty broad. But ſome part of the area that was moderately level not being included, there have been very high, and apparently very ſtrong works at each end, without the ſurrounding wall.

At the deſire of the board of annexed eſtates in Scotland, Mr. Williams made a ſection of the ruins on this hill, and gives the following account of his diſcoveries.

'I begun the cut at Knockfarril, not exactly in the middle, but a little nearer the eaſt end, to be quite clear of two hollow places, which, upon examination, I found to have been wells.

'I began to dig here, quite on the outſide of all the ruins. At firſt we met with nothing in digging, but rich black mold (made by ſheep and goat lying and dunging for ages) mixed with large ſtones, and fragments of the vitrified ruins.

'This continued the ſame for ſeveral yards, only that the ſtones and fragments increaſed more and more as we advanced; and when we came near the ruins of the wall, we met with little beſides ſtones, and fragments of the vitrified matter.

'When we had advanced to the ruins of the wall, on the ſouth ſide, we found it difficult to get through; for, though it is evident the wall has fallen down, and broke to pieces in the fall, yet many of the fragments are ſo large and ſtrong, and the vitrification ſo entire, that it was not eaſy breaking through. However, with the help of crows, and plenty of hands, we tumbled over ſome very large fragments; which at firſt began to go whole down the hill, but when they gained velocity of motion, they daſhed to pieces againſt the rocks, and ended in a furious ſhower at the bottom of the hill.

'I was obliged to get under one large fragment, which I left as a bridge over the ſouth end of the cut.

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'On the north ſide, we began on the outſide of the wall, immediately in the rubbiſh of the vitrified ruins, and ſoon came to pretty high ruins of a wall, more hard and ſtrong than any thing of the kind I had ſeen before; which I did not expect here, as this wall was almoſt wholly grown over with heath and graſs. I found it neceſſary to undermine the ruins of this north wall, to let its own weight contribute its help to bring it down.

'The height of the ruins of this north wall, is now no leſs than twelve feet perpendicular, though certainly all fallen down; what then muſt it have been when ſtanding? It appears quite evident, that the whole of the vitrified wall, ſurrounding the incloſed area, has fallen flat outward. Theſe walls were certainly very ſtrong at firſt; but what is there, that its own weight, or ſome other circumſtance, does not bring to ruin?

'They were indeed built on a firm and ſolid rock, but that rock had a little declivity outward, quite round; ſo that time, and their own weight, on ſuch a leaning foundation, would certainly bring them down, outward.'

Mr. Williams informs us, that the ſurrounding wall on Knockfarril has been run together by vitrification, much better than the greater part of the others which he has ſeen. In ſome of thoſe the ſtones ſeem to have been partly run down, and partly enveloped by the vitrified matter; but here the whole wall forms one ſolid maſs of unmixed vitrification: whence Mr. Williams reaſonably infers, that it owes its conſiſtence entirely to the force of fire, and not to any plaſtic matter that had been poured among the ſtones.

On the inſide of the ſurrounding wall, there are ruins of vitrified buildings, which ſeem to have been worſe executed, and are therefore more decayed than the outer walls. Mr. Williams conjectures that thoſe inner works have been a range of habitations, reared againſt, or under the ſhade of the outer wall. They appear to have been continued quite round the area, but have been much higher on the north ſide, facing the ſun, than on the oppoſite aſpect. The morning after the workmen had opened the holes which ſeemed to be the ruins of wells, they found more than three foot of water in each.

At the out-ſkirts of the ruins, and at the bottom of the hill, is a great quantity of large ſtones, of all ſizes and ſhapes, which have not been touched by fire, whence Mr. Williams concludes, that ſome ſort of ſtone buildings has been erected, on the outſide of the vitrified walls; and thoſe he imagines have been raiſed on the ſouth ſide only, with a proper ſpace between them and the vitrified walls, for the purpoſe of ſecuring their cattle from their enemies. One reaſon which he gives for this opinion is, that when cutting into the outwork

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at the west end of Knockfarril, he observed, under the ruins, a stratum of dung, about three inches deep, pressed hard by the incumbent weight; and this stratum continued for many yards, as the workmen advanced.

In all the vitrified sorts which Mr. Williams has seen, he has observed the remains of dry stone buildings run along a part of the outside, at some little distance from the vitrified wall. Where the situation will admit, they are generally on the south side, but always on the flattest side of the hill, for the ease, as he justly supposes, of the cattle. When there was not room enough on the level area above, to have this dry stone inclosure on the summit, a large ditch had been made on that side of the hill where the slope was easiest; and on the outside of those ditches, there are every where dry stone ruins, which Mr. Williams supposes were intended for the security of the cattle. When the summit afforded no convenient station for the cattle, a level place for the purpose was formed towards the bottom of the hill.

Our author's subsequent observations relative to this place must prove so interesting to every reader who has any taste for such researches, that we shall admit them into our Review.

'The full name of this remarkable fortified hill, is Knock-farril-naphian, which I am told by gentlemen skilled in the Gaelic language, is Fingal's place on Knock-farril, this being the name of the hill.

'The tradition of the common people concerning this place, is, that it was the habitation of giants; when giants were in the land! That the chief of these giants was Ree Phian M'Coul, which, I am told, means King Fingal the son of Coul.

'I think it no wonder at all, they suppose such extraordinary buildings as these the work of giants. We often meet with traditions that appear much more absurd. And the tradition of the wonderful feats Fingal and his heroes were said to perform, might, in after ages, very well make them pass for giants; especially when those feats would be exaggerated in after ages by poetical fiction.

'It is highly probable, that this was one of Fingal's habitations or places of strength, as this country, and the neighbouring countries of Sutherland, Caithness, and the coast of Moray, were subject to be invaded by the northern powers.

'The coasts of the Moray and Pentland friths, were the places they commonly infested: and I make no doubt but these countries were the scenes of Fingal's wars with those powers, so often celebrated by Ossian, and other ancient Highland bards. To place the scene of those wars, and to make Fingal king only of that little rocky country now called Morven, a small district in the county of Argyll, in my opinion, betrays a criminal degree of ignorance of the Highlands in any one that writes of these

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matters, and does but little honour to ſo renowned a heroe to confine him to ſo ſmall a ſpot.

'I have read Oſſian, and I am pretty ſure, from circumſtances; I can fix ſome of the ſcenes of thoſe poems in Moray and Caithneſs, &c. I have, indeed, been tempted to imagine, that this remarkable place, Knockfarril, is the ruins of Selma, the palace or habitation of Fingal, ſo often celebrated by Oſſian.

'Many circumſtances give their joint ſuffrage, to make this conjecture appear at leaſt probable.

'This is a beautiful, and a centrical ſituation.

'The buildings on this fortified hill, have been of great extent, and appear, by the ruins, to have been of great ſtrength, and better executed than any of the kind I have ſeen.—There are clear veſtiges of a remarkable road, leading from this place through the hills, towards the north-weſt ſea.

'Several places in this neighbourhood bear the names of ſome of Fingal's heroes, which places might have belonged to the particular men they are named after; and there are near this, a fine river and valley, which to this day bear the name of Cona, the place of the famous bard Oſſian.

'When I firſt ſaw the veſtige of the ancient road leading to Knockfarril, I wondered what it could be; as it has been cut very deep and wide, and the bank thrown out is ſtill very high, on the ſide of the hill near the old ruins.

'The people of the country call this the giants hunting road; but it appears to me, it was a road of communication between this and ſome other remarkable place of ſtrength, or between this and the north-weſt ſea, towards which it leads. This road does not take the neareſt cut over hill and dale, but ſeems to ſearch every where for the hardeſt ground. In ſome places I have ſeen it go a conſiderable way about, to ſhun a peat moſs, and other ſoft ground.

'I followed the track of this road three or four miles, till it went in among the hills, the eaſt ſide of Binwevus, but could not go much farther, without proper conveniencies for lying out all night.

'It appears evidently to have been a road for men and horſes, but not for carriages, as it is in ſome places very narrow.

'They have, indeed, cut wide and deep, where the ſoil was ſoft; yet I obſerved, that in going up the ſide of a hill, where the ground was hard and firm, the road was not above five feet wide,—juſt fit for men and horſes to paſs in a line.

'I have not diſcovered ſuch a road as this, leading to any other of the fortified hills I have ſeen.

'Whether the place of ſtrength on Knockfarril was the famous ancient Selma, or not, I will not pretend to aſſert; but I cannot help being perſuaded, that the famous bard Oſſian had his reſidence in this neighbourhood.

'He celebrates the vales, the ſtreams, and the hills of Cona, as the ſcenes where he exerciſed his muſe.

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'The river Cona, now called Conan, is about three short miles from Knockfarril.

'This river, so famous of old, is now one of the finest rivers in the north.

'It waters a beautiful valley of great length, before it emerges from among the hills; and then it winds its way through a beautiful, extensive level country, in which it forms itself into many a long and smooth canal, and charming limpid stream, before it enters the tide near Dingwall. The valley watered by this river, is still called Strath-conan, which is but a little variation, in so long a time, from Strath-cona.

'Many of the hills on both sides this fine river, bordering on the low country, are beautifully wild, and command an extensive prospect to the east. When the aged bard would ascend one of these hills in the morning, and behold the glory of the rising sun, enlightening the whole prospect before him, and darting his all-chearing beams to the place of his retreat, and gilding the streams of his Cona with burnished silver; no wonder if his muse was fired to celebrate the morning glories of the great luminary, when shining over "the blue ocean, on the sides of the Morven."

'There are many romantic scenes, of woods, rocks, and falls of water, near the foot of the glen or valley.

'These, with the hills, the widely extended country, and various views of the river which the hills command, would be a charming retirement for the aged bard.

'In short, there are so many concurring circumstances, to make it appear probable that this country was the chief residence of the famous warrior Fingal, that I would spin out this letter too long, were I to advance as many of them as have come under my observation. But the goodness and situation of the countries on both sides the Moray frith, and the numerous remains of places of strength, and other monuments of remote antiquity, are to me as good as a thousand proofs, that there have been very remarkable people inhabiting these countries in those early periods, and that they had very powerful enemies to oppose.'

The next vitrified fort described by Mr. Williams, is situated on the hill of Craig-Phadrick, immediately above the house of Muirtoun, two miles west of Inverness; a hill nearly of the same height as that of Knockfarril, and commanding a most extensive prospect. The fortifications on this hill appear to have been very strong. Mr. Williams remarks as a peculiarity, that there are here distinct ruins of two vitrified walls quite round the inclosed area, and three at the entrance on the east end. The inner wall seems to have been very high and strong, but the outer one not of any considerable height. It is founded on the solid rock, about six or eight paces from the inner wall, and the author imagines it has been intended as a fence for the cattle, there being no remains of any dry stone

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ſtone rampart for that purpoſe. The area incloſed by the inner wall is about eighty paces long, and twenty-ſeven broad; and both the inner and outer walls appear, by the ruins, to have been exceeding well vitrified.

This ſeems to be the hill, of which, under the name of Craig Feterick, an account is given in the laſt volume of the Philoſophical Tranſactions, as noticed in our Review for May. The hill is there repreſented as having once been a volcano; but Mr. Williams's more accurate inveſtigation ſeems entirely to overturn this conjecture.

After giving an account of three other fortified hills of the ſame kind, namely, Caſtle Finlay, and Dun-Evan, in the ſhire of Nairn, and of Finaven, in the ſhire of Angus, Mr. Williams proceeds to deliver his opinion relative to the manner in which thoſe curious buildings have been erected; in which detail we find ſome ingenious obſervations on the progreſs of the human mind in the invention of arts.

The author next makes ſome remarks of the ruins of dry ſtone buildings, which are found in many parts of the Highlands, and are uniformly of a conic figure. The area, on the ground within the walls, is from thirty to forty foot diameter. The entrance was always by one low door, and they had a cavity at the bottom, running quite round in the heart of the wall, which is conjectured to have been deſigned for keeping proviſions. Thoſe buildings had a ſmall opening at the top, for admitting light, as well as affording a paſſage to the ſmoke, which roſe from the fire, that is ſuppoſed to have burned in the middle of the area.

Notwithſtanding the obvious difference between the ſtructure of thoſe buildings and the vitrified forts, Mr. Williams thinks it is not improbable that they belonged to the ſame period of time, and were raiſed by the ſame people. In ſupport of this conjecture he obſerves, that the vitrified forts are found only where the rock is of the plum pudding kind, which is eaſily vitrified; and the conic ſtructures where the ſtones are large, ſquare, and broad-bedded, but could not ſo eaſily be rendered ſubject to vitrification.

To the narrative, is ſubjoined a deſcription of Craig-Patrick, by Mr. James Watt, engineer; with a letter to Mr. Williams, from Dr. Black, profeſſor of chymiſtry in the univerſity of Edinburgh, in which this ingenious gentleman concurs with him in opinion, reſpecting the manner in which he ſuppoſes thoſe vitrified forts to have been conſtructed. The diſcoveries made by Mr. Williams are not only highly gratifying to curioſity, conſidering them as the ſubject of antiquarian reſearches; but afford a ſtriking inſtance of the extraordinary expedients to which people had recourſe in the infancy of arts.

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A Letter to John Dunning, *Esq.* *By Mr.* Horne. 8vo. 1*s.* 6*d.* Johnſon.

THE author of this Letter takes occaſion, from an expreſſion in a precedent, quoted at his trial, to enter into a train of grammatical ſpeculations.

The point in debate is thus opened and explained.

'A *ſuppoſed* omiſſion, in the information againſt Lawley, is produced to juſtify a *real* omiſſion, in the information againſt me; when indeed there was *no* omiſſion in the precedent. But the averment ſaid to be omitted, was, not only ſubſtantially, but literally made.

"The exception taken was, that it was not poſitively averred, that Crooke was indicted, it was only laid, that ſhe ſciens, that Crooke had been indicted, and was to be tried for forgery, did ſo and ſo."—That is literally thus: "Crooke had been indicted for forgery" (there is the averment literally made)—"ſhe knowing that, did ſo and ſo."

'Such, ſir, is, in all caſes, the unſuſpected conſtruction not only in our own, but in every language in the world, where the conjunction *that*, or ſome equivalent word, is employed. I ſpeak confidently, becauſe I know, a priori, that it muſt be ſo; and I have likewiſe tried it in a great variety of languages, ancient as well as modern, Aſiatic as well as European.'

The word *that*, he thinks, is therefore not to be conſidered as a conjunction, but as an article, or a pronoun: and to prove this, he produces, among many others, the following examples: 'I wiſh you to believe, *that* I would not wilfully hurt a fly.' In this inſtance the conſtruction, he ſays, is to be thus reſolved: 'I would not wilfully hurt a fly, I wiſh you to believe *that* (aſſertion).—"Thieves riſe by night, *that* they may cut men's throats."—Reſolution: 'Thieves may cut men's throats; (for) *that* (purpoſe) they riſe by night.'

He adds:

'This method of reſolution takes place in thoſe languages, which have different conjunctions for the ſame purpoſe: for the original of the laſt example, where *ut* is employed, and not the the Latin neuter article *quod*, will be reſolved in the ſame manner.

'Ut jugulent homines, ſurgunt de nocte latrones.'

'Though Sanctius, who ſtruggled ſo hard to withdraw *quod* from among the conjunctions, ſtill left *ut* among them without moleſtation, yet is *ut* no other than the Greek article ὁτι, adopted for this conjunctive purpoſe by the Latins, and by them originally written *uti*: the ο being changed into u from that propenſity which both the ancient Romans had, and the modern Italians

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Italians ſtill have, upon many occaſions, to pronounce even their own o like an u...The reſolution therefore of the original will be like that of the tranſlation :'

'Latrones jugulent homines (*a*) *or,* furgunt de nocte.'

'But how are we to bring out the article that, when two conjunctions come together in this manner?

"*If that* the king
Have any way your good deſerts forgot,
He bids you name your griefs."! Shakeſ.

The truth of the matter is, that *if* is merely a verb, the imperative mood of the Gothic and Anglo-Saxon verbs *gifan*; and in thoſe languages, as well as in the Engliſh formerly, this ſuppoſed conjunction was pronounced and written, as the common imperative *gif*. Thus, in Ben Johnſon's Sad Shepherd, it is written :

"My largeſſe
Hath lotted her to be your brother's miſtreſſe,
Gif ſhe can be reclaimed; *gif* not, his prey."

Accordingly our corrupted *if* has always the ſignification of the preſent Engliſh imperative *give*, and no other. So that the reſolution of the conſtruction, in the inſtance produced from Shakeſpeare, will be as before in the others: 'The king may have forgotten your good deeds: *give that* in any way, he bids you name your griefs."

'And here, as an additional proof, we may obſerve, that whenever the datum, upon which any concluſion depends, is a ſentence, the article *that*, if not expreſſed, is underſtood: as, in the inſtance produced above, the poet might have ſaid,

'*Gif (that)* ſhe can be reclaimed, &c.

'For the reſolution is: "She can be reclaimed, *give that*, my largeſſe hath lotted her to be your brother's miſtreſſe: ſhe cannot be reclaimed, *give that*, my largeſſe hath lotted her to be your brother's prey."—

—'We have in Engliſh another word, which (though now rather obſolete) uſed frequently to ſupply the place of *if*. As,

"*An* you had an eye behind you, you might ſee more detraction at your heels, than fortunes before you."

'No doubt it will be aſked; in this and in all ſimilar inſtances what is *an*?

'I do not know that any perſon has ever attempted to explain it, except Dr. S. Johnſon in his Dictionary. He ſays,—"*an* is ſometimes, in old authors, a contraction of *and if*."—Of which he gives a very unlucky inſtance from Shakeſpeare; where both *an* and *if* are uſed in the ſame line:

"He cannot flatter, he!
An honeſt mind and plain; he muſt ſpeak truth!
An they will take it,—So. *If* not, he's plain."

'Where

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'Where if *an* was a contraction of *and if*; *an* and *if* ſhould rather change places.

'But I can by no means agree with Johnſon's account. A part of one word only, employed to ſhew that another word is compounded with it, would indeed be a curious method of *contraction:* although even this account of it would ſerve my purpoſe; but the truth will ſerve it better: for *an* is alſo a verb, and may very well ſupply the place of *if:* it being nothing elſe but the imperative mood of the Anglo Saxon verb *anan*, which likewiſe means to *give* or to *grant*.

'Nor does *an* ever (as Johnſon ſuppoſes) ſignify *as if*; nor is it a contraction of them.

'I know indeed that Johnſon produces Addiſon's authority for it.

"My next pretty correſpondent, like Shakeſpeare's lion in Pyramus and Thiſbe, roars *an* it were any nightingale."

'Now if Addiſon had ſo written, I ſhould anſwer roundly, that he had written falſe Engliſh. But he never did ſo write. He only quoted it in mirth. And Johnſon, an editor of Shakeſpeare, ought to have known and obſerved it. And then, inſtead of Addiſon's or even Shakeſpeare's authority from whom the expreſſion is borrowed; he ſhould have quoted Bottom's, the weaver: whoſe language correſponds with the character Shakeſpeare has given him.

"I will aggravate my voice ſo (ſays Bottom) that I will roar you as gently as any ſucking dove: I will roar you *an* 'twere any nightingale."

Our author, having thus accounted for *if* and *an*, aſſerts that thoſe words, which are called conditional conjunctions, are to be accounted for in all languages, in the ſame manner. Not that they muſt all mean preciſely *give* and *grant*, but ſomething equivalent: as, *be it, ſuppoſe, allow, permit, ſuffer*, &c.

Hitherto the doctrine of conjunctions has been the crux grammaticorum. Theſe troubleſome words have cauſed them infinite labour and perplexity. Yet all their etymologies have been vague and unſatisfactory. Mr. Harris tells us, that a conjunction is a part of ſpeech, 'void of ſignification;' and he compares them to *cement* in a building. Lord Monboddo ſays, 'prepoſitions, conjunctions, and ſuch like words, are rather the pegs and nails that faſten the ſeveral parts of the language together, than the language itſelf.' Mr. Locke declares himſelf diſſatisfied with all the accounts of them, that he had ſeen. Sanctius reſcued *quod* particularly from the number of theſe myſterious conjunctions. Servius, Scioppius, Voſſius, Perizonius, and others, have diſplaced and explained many other ſuppoſed adverbs and conjunctions. Dr. Johnſon ſays, 'the particles are, among all nations, applied with ſo great

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great a latitude, that they are not eaſily reducible under any regular ſcheme of interpretation.' He adds: 'I have laboured them with diligence, I hope with ſucceſs: ſuch at leaſt as can be expected in a taſk, which no man, however learned or ſagacious, has yet been able to perform.'—Our author however has undertaken to perform this taſk; and has actually reduced our principal conjunctions under a regular ſcheme of interpretation. As this then appears to be a matter of importance, in the theory of our language, we ſhall give our readers a ſummary view of the moſt material remarks, in this diſſertation. The learned author, we hope, will pardon us, if we do not repreſent his opinion, in its fulleſt extent, when he conſiders, that no epitome can be adequate to an original work.

IF is the imperative *gif* of the Saxon verb *gifan* *, to *give*.

AN is the imperative *an*, of *anan*, to *grant*. Theſe words may be uſed mutually and indifferently to ſupply each others place. *Gif* is to be found in all our old writers. G. Douglas almoſt always uſes *gif*; once or twice only he has uſed *if*; and once he uſes *geve* for *gif*. Chaucer commonly uſes *if*; but ſometimes *yeve*, *yef*, and *yf*. And it is to be obſerved, that in Chaucer, and other old writers, the verb to *give* ſuffers the ſame variations in the manner of writing it, however uſed, whether conjunctively, or otherwiſe.

'Well ought a prieſt enſample for to *yeve*.'

Prol. to Cant. Tales.

Gin is often uſed in our northern counties, and by the Scotch, as we uſe *if* or *an*: which they do with equal propriety, and as little corruption: for *gin* is no other than the participle *given*, *gi'en*, *gi'n*.

UNLESS, *Onleſs*, is the imperative of the Saxon *onleſan*, to *diſmiſs*. This word is written by Horne, biſhop of Wincheſter, in the reign of queen Elizabeth, *onles*, *oneles*, *onleſſe*, *oneleſſe*: by biſhop Gardiner, *onles*, *onleſſe*.—*Les* the imperative of *leſan*, which has the ſame meaning as *onleſan*, is likewiſe uſed ſometimes by old writers inſtead of *unleſs*. It is the ſame imperative at the end of thoſe words which are called adjectives, ſuch as *hopeleſs*, *motionleſs*, i. e. *diſmiſs hope*, *diſmiſs motion*.

EKE is the imperative *eac* of *eacan*, to *add*.

YET is the imperative *get* or *gyt*, of *getan* or *gytan*, to *get*.

STILL is the imperative *ſtell* or *ſteall*, of *ſtellan*, or *ſteallian*, to *put*. Theſe words may very well ſupply each others place, and be indifferently uſed for the ſame purpoſe.

* For the eaſe of readers, unacquainted with the Saxon characters, we have taken the liberty, throughout this article, to uſe Engliſh letters in their place.

ELSE.

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ELSE. This word formerly written *alles*, *alys*, *alyse*, *ellas*, *ellus*, *elis*, *els*, is no other than *alet* or *alys*, the imperative of *alesan*, or *alysan*, to *dismiss*.

THO' or THOUGH, or as our country folks more purely pronounce it, *thaf*, *thauf*, *thif*, is the imperative *thaf*, or *thafig* of the verb *thafian* or *thafigan*, to *allow*. In confirmation of this etymology it may be observed, that anciently writers often used *algife*, *algyff*, *allgyff*, and *algive*, instead of *although*: as,

'——whose pere is hard to fynd,
Allgyf England and Fraunce were thorow faught.'
Skelton.

BŭT is the imperative *bot* of *botan*, to *boot*, i. e. to superadd, to supply, to substitute, to compensate with, to remedy with, to make amends with, to add something more, in order to make up a deficiency in something else.

BŪT is the imperative *be-utan* of *beon utan*, to *be out*. It was this word, *but*, which Mr. Locke had chiefly in view, when he spoke of conjunctions as making some stands, turns, limitations, and exceptions of the mind. And it was the corrupt use of this one word *but* in modern English for two words, *bot* and *but*, originally in the Anglo-Saxon very different in signification, though, by repeated abbreviation and corruption, approaching in sound, which chiefly misled him... G. Douglas, notwithstanding he frequently confounds these two words, and uses them improperly, does yet, without being himself aware of the distinction, and from the mere force of customary speech, abound with so many instances and so contrasted, as to awaken, one should think, the most inattentive reader.

'*Bot* thy werke shall endure in laude and glorie,
But spot or falt condigne eterne memorie.' Preface.
—'*Bot gif* the fatis, *but* pleid,
At my plesure suffer it me life to leid.' Book iv.

It may be proper to observe, that G. Douglas's language, where *bot* is very frequently found, though written about a century after, must yet be esteemed more ancient than Chaucer's: even as at this day the present English speech in Scotland is, in many respects, more ancient than that spoken in England, as early as the reign of queen Elizabeth. So Mer. Casaubon, de Vet. Ling. Ang. says of his time, 'Scotica lingua Anglicâ hodiernâ purior;' where by *purior* he means nearer to the Anglo-Saxon. So Hickes, in his Anglo-Saxon Grammar, says, 'Scoti in multis Saxonizantes.'—In five instances, which Mr.

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Mr. Locke has given us for five different meanings of the word *but*, there are indeed only two different meanings. Nor could he have added any other ſignifications of this particle, but what are to be found in *bot* and *but*, as above explained. Dr. Johnſon and others have miſtaken the expreſſion *to boot*, for a ſubſtantive: it is indeed the infinitive of the ſame verb, of which the conjunction is the imperative.

WITHOUT is *wyrth-utan*, of *weorthan utan*, to *be out*. *But*, as diſtinguiſhed from *bot*, and *without*, have both exactly the ſame meaning. They were both originally uſed indifferently, either as conjunctions or prepoſitions. But later writers, having adopted the falſe notions and diſtinctions of language, maintained by the Greek and Latin grammarians, have ſucceſſively endeavoured to make the Engliſh language conform more and more to the ſame rules. Accordingly *without* in approved modern ſpeech, is now entirely confined to the office of a prepoſition, and *but* is generally, though not always, uſed as a conjunction.

AND is *an ad* the imperative of *anan-ad*, to *give or grant*, dare *congeriem*.

LEST is the participle *leſed*, of *leſan*, to *diſmiſs*; and, with the article *that*, either expreſſed or underſtood, means no more than *hoc dimiſſo*, or *quo dimiſſo*. Example. 'You make uſe of ſuch indirect and crooked arts as theſe, to blaſt my reputation, and to poſſeſs men's minds with diſaffection to my perſon; *leſt* peradventure, they might with ſome indifference hear reaſon from me.' Chillingworth.—Here *leſt* is properly uſed. 'You make uſe of theſe arts:' why? The reaſon follows: *Leſed that*, i. e. *hoc dimiſſo*, 'men might hear reaſon from me: therefore you uſe theſe arts.'

Since, *ſiththan*, *ſyne*, *ſeand-es*, *ſith-the*, or *ſines*, is the participle of *ſeon*, to *ſee*. *Since* is a very corrupt abbreviation, confounding together different words, and different combinations of words. Where we now employ *ſince*,—*ſiththan*, *ſyne*, &c. according to their reſpective ſignification, were formerly uſed. In modern Engliſh it is uſed four ways: two, as a prepoſition, connecting, or rather affecting words; and two, as a conjunction, affecting ſentences. When uſed as a prepoſition, it has always the ſignification, either of the paſt participle *ſeen*, joined to *thence* (that is, *ſeen and thence forward*) or elſe it has the ſignification of *ſeen* only. When uſed as a conjunction, it has ſometimes, the ſignification of the preſent participle *ſeeing* or *ſeeing that*, and ſometimes the ſignification of the paſt participle *ſeen*, or *ſeen that*.

THAT is the neuter article *that*. There is ſomething ſo very ſingular in the uſe of this conjunction, as it is called, that

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that one ſhould think it would alone have been ſufficient to lead the grammarians to a knowledge of moſt of the other conjunctions, as well as of itſelf: *If that, an that, unleſs that, though that, but that, without that, leſt that, ſince that, ſave that, except that*, &c.

AS is an article, and means the ſame as *it, that, which*. In the German, where it ſtill evidently retains its original ſignification and uſe, as *ſo* alſo does, it is written, *es*. *Als*, in our old Engliſh, is a contraction of *al*, and *es* or *as*, and this *al* (which in compariſons uſed to be very properly employed before the firſt *es* or *as*, but was not employed before the ſecond) we now, in modern Engliſh, ſuppreſs, as we have done in numberleſs other inſtances. Thus,

'*As* ſwift *as* darts or feather'd arrows fly,'

In old Engliſh is written,

'*Als* ſwift *as* ganze or fedderit arrow fleis.'

which means, 'With *all that* ſwiftneſs, with *which*, &c.'

Be-it, albeit, notwithſtanding, nevertheleſs, ſet, ſave, except, out-cept, out-take, to wit, becauſe, &c. are evident at firſt ſight.

In this manner the ingenious author has traced all theſe ſuppoſed unmeaning, indeclinable conjunctions to their ſource, and ſhewn the preciſe meaning of each of them, with a perſpicuity and conſiſtency, which will at leaſt entitle his hypotheſis to the favourable conſideration of every future etymologiſt and grammarian.

A General Hiſtory of Ireland, *from the earlieſt Accounts to the Cloſe of the Twelfth Century, collected from the moſt authentic Records. By Mr.* O'Halloran. *2 vols. 4to. 1l. 11s. 6d. in boards.* Robinſon.

WHEN literary prejudices are attended with a competent ſhare of ingenuity and learning, there is hardly any hypotheſis which a writer of character may not embelliſh with the air of plauſibility. Enough, we imagined, had been ſaid in refutation of the hiſtorical authority of the Iriſh bards, fileas, and ſenachies; but when the conteſt ſeemed to be decided, another champion ariſes, who aſſerts the cauſe of national honour with a degree of warmth, addreſs, and ability, ſuperior to all his predeceſſors. We are juſtified in this remark, not only by the whole ſeries of the preſent Hiſtory, but by the Preliminary Diſcourſe, in which Mr. O'Halloran has endeavoured to pave the way for the reception of his hypotheſis, and has concentrated all the force of its collateral ſupports.—But we ſhall immediately proceed to the Hiſtory, which commences with the following chapter.

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'In the year of the world, according to the Hebrew computation, 2736, in the month of Bel or May, and the 17th day of the moon's age, according to the relation of Amhergin, high-prieſt to this expedition, Ireland was invaded by a numerous body of ſelect troops, from Galicia in Spain. After ſubduing the country, and eſtabliſhing their government on a permanent baſis, as ſhall be related in its place, they ſet on foot an inquiry into the hiſtory and antiquities of the people thus reduced, how long they had been in the kingdom, and what colonies had preceded them, &c. The reſult of their reſearches produced the following relations, which have been as carefully tranſmitted from age to age, as thoſe of their own particular exploits, and theſe of their anceſtors.

'In the year of the world 1956, Partholan, the ſon of Seara, the ſon of Sru, the ſon of Eaſru, ſon of Framant, ſon to Fathocda, the ſon of Magog, ſon to Japhet, the ſon of Noah, landed in Ireland, accompanied by his wife, Ealga, or Ealgnait, his three ſons, Rughraidhe, Slainge, and Laighline, with their wives, and 1000 ſoldiers. The Book of Invaſions, from which this relation is taken, fixes the time of his landing to be 278 years after the flood; but Mr. O'Flaherty makes it 35 years later; differences, however, of little conſequence in tranſactions ſo remote and unintereſting. The cauſe of his flying from his native country, Greece, we are told, was, the inhuman murder of his father and mother, with a reſolution to cut off alſo his elder brother, in order to poſſeſs himſelf of the ſupreme command; but his parricide and villany were ſo univerſally deteſted, that he was compelled to fly the country, and ſeek new abodes, and at length, as we ſee, with his followers reached Ireland. The Book of Conqueſts mentions—but as an affair not authenticated—that before the arrival of Partholan, Ireland was poſſeſſed by a colony from Africa, under the command of Ciocall, between whom and the new comers a bloody battle was fought, in which the Africans were cut off.

'It is recorded, that at this time, there were found in Ireland but three lakes and nine rivers, whoſe names are particularly mentioned; but from this it appears probable that the parts of the country, in which theſe lakes and rivers appeared, were *only* what were then known; and that as their ſucceſſors began to explore and lay open other parts, the rivers and lakes then appearing, were entered into the national annals, as they were diſcovered; but as no previous mention could have been made of them, and that the different periods in which they were found out, were diſtinctly marked, ſucceeding annaliſts have dated the firſt burſting forth of each, from the time of its diſcovery. Our writers are very exact in the times in which theſe lakes and rivers appeared: it cuts a conſpicuous figure in our hiſtory, and proves the extreme accuracy of our early writers; but a very unjuſtifiable credulity in their ſucceſſors, who could ſuppoſe the firſt diſcovery of them to be their firſt riſe, though the learned Dr.

Hutchinson, bishop of Down and Conner, has taken no small pains to defend it. But as it appears to me almost a certainty, that (with a very few exceptions) rivers and lakes are nearly coeval with the creation, the reader will I hope excuse my taking no farther notice of this part of our history.

'Soon after the landing of Partholan, his son Slainge died, and was interred in the side of a mountain, in the present county of Down, from him denominated Sliabh-Slainge, sliabh being Irish for a mountain. Laighline also died, and was buried near a lake in Meath, from him called Loch-Laighline; and from the place of Rughraidhe's interment, the adjoining lake was called Loch-Rughraidhe. After a reign of thirty years, Partholan quitted this life, at Magh-Alta, in Meath, leaving the kingdom between his four sons, born in Ireland, whose names were Ear, Orba, Fearn, and Feargna.

'We are surprised to find in the retinue of this prince, four men of letters, three druids, three generals, a knight, a beatach or keeper of open house, and two merchants, whose names are preserved in our annals. The sons of Partholan, we are told, governed with great wisdom, as did their successors for some generations, till at length a violent plague broke out, which swept away the greatest part of this colony. By this means the kingdom, which for near 300 years was governed by the posterity of this prince, continued for thirty years after in a state of anarchy. The greatest number that were carried off by this contagion, was at Ben-Hedir, now Hoath, near Dublin, and the places adjacent: from which circumstance, we may infer, that it was brought into the kingdom by some ship or ships: the mortality was so rapid, that experience pointed out the utility (instead of different burial places, which only served to spread the disorder) of fixing on one common place, in which the dead were to be thrown indiscriminately; and which from this circumstance, says the Book of Conquests, was ever after called Taimhleacht-Muinter Phartholan, or the burial place of the posterity of Partholan. After the reception of Christianity, a celebrated monastery was founded on this ground, to this day called Taimhleacht.'

It is, we readily agree with Mr. O'Halloran, surprising to find in Partholan's retinue two men of letters, three druids, a knight, &c. (though knights errant may have existed in all ages); but we are more surprised to find any credit given to a narrative that pretends to so high antiquity, when the particulars are surprising in any degree.

In book II. chap. I. the historian relates, that Phœnius, the inventor of letters, is claimed as the founder of the Irish or Milesian race. This personage is said to be the son of Baath, the son of Magog, the son of Japhet, the son of Noah. 'But, says Mr. O'Halloran, if we admit of this genealogy, we will at the same time see the necessity for supposing

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poſing that ſome more generations muſt have intervened between Phænius and Noah, to account for the great increaſe of mankind in his days.' This anecdote is to us another ſubject for ſurprize; and when the author acknowledges that there is a neceſſity for recurring to ſuppoſition, to render the ſtory credible, the moſt natural ſuppoſition would be, to renounce the whole as a fiction.

Of the incidents related in this work, which concludes with the arrival of Henry II. in Ireland, it is ſufficient to obſerve, that Mr. O'Halloran has delivered, in an uninterrupted ſeries, the whole maſs of Iriſh hiſtorical documents, from the alledged commencement of the monarchy to that time; and we ſhall therefore return to make a few remarks on the Preliminary Diſcourſe.

In order to account for the ſuppoſed emigrations from the ſouthern countries to Ireland, Mr. O'Halloran is inclined to admit that the ancients were acquainted with that property of the magnet by which it points to the north. But is it reaſonable to imagine, that this eſſential property could have been entirely overlooked by all ancient writers, had they actually known it? The probability ſeems to be infinitely ſtronger in favour of one inference than the other.

'In treating of every particular reign, ſays our author, I have examined whatever had been advanced by different writers, either in print or manuſcript, on the ſubject. Even Routh, Uſher, Ward, Colgan, and other eccleſiaſtical writers, were explored for information; and I have rejected whatever ſeemed improbable or ill-founded. Frequent mention is made, in early days of invaſions from Africa, and of tranſactions between our anceſtors and theſe people. As no other people of Africa but the Carthaginians were a maritime or commercial people, I began to ſuſpect that theſe were the very Fomharaigs ſo often ſpoken of. I conſulted their hiſtory, compared the eras in queſtion, and ſatisfied myſelf, as I hope I ſhall the public, that my ſuſpicions were well grounded. This explained and juſtified the extent of our early commerce, the improvements in arts and manufactures, the working of our mines of copper, lead, and iron, the great riches of the country, and the ſources from whence they flowed! Beſides their extenſive commerce, for which the Carthaginians were ſo renowned, it is a known fact, that, in their wars with the Romans, they hired mercenaries, not only in Iberia and Gaul, but drew troops from the Atlantic iſles. To illuſtrate this, we find mention made of the Fine-Fomharaig, or African legions, in our early records, who, I take for granted, to be Iriſh troops conſigned to that ſervice; and for this reaſon, that our bands in Gaul were called Fine-Gall, as, in a ſubſequent period, thoſe in Scotland were called Fine-Albin, juſt as the Romans denominated their legions after the

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the countries in which they ſerved. But, to ſhew that there is ſomething more than conjecture in what is here advanced, it evidently appears, that Carthaginian ſwords, found near the plains of Canna, and ancient Iriſh ſwords, ſo frequently met with, are, as to ſhape, ſize, and mixture of metals, ſo exactly ſimilar, that the aſſay maſter of the mint, who examined both, pronounced that they were caſt in the ſame chauldron!'

This anecdote relates to Governor Pownal's Account of ſome Iriſh Antiquities, read before the Antiquarian Society, in 1774; but it cannot be concluſive of the inference in ſupport of which it is cited. For as writers are agreed that the Phœnician colonies traded with England for tin, at a very remote period, it is more probable, that thoſe implements were imported from the ſouth into England, and had afterwards been carried to Ireland by ſome emigrant thither.

This ingenious author uniformly grants to the Iriſh records a degree of authenticity and credit, which we preſume, from the ſagacity that he diſcovers in other points, he would not conſider as due to thoſe of any different country, in periods equally remote. The authentic hiſtory of Greece has been fixed to the commencement of the Olympiads; and that of all the weſtern, as well as northern nations of Europe, muſt be confined to much later epochas. The ſuppoſition that arts and learning ever flouriſhed in Ireland in very remote times, is entirely repugnant to probability; becauſe no local traces remain of ſuch memorials as in every other country where thoſe were cultivated, have tranſmitted to diſtant ages the proofs of their former exiſtence. Mr. O'Halloran's narrative, however, may be regarded as a connected detail of the fabulous times in Ireland, preceding the dawn of its authentic annals in Dr. Leland's Hiſtory.

Obſervations made during a Voyage round the World, on Phyſical Geography, Natural Hiſtory, and Ethic Philoſophy. By John Reinhold Forſter, *LL.D. F. R. S. and S. A.* 4*to.* 1*l.* 1*s. in boards.* Robinſon.

IT is the buſineſs of philoſophy to form general principles from a multitude of particular obſervations; and this Dr. Forſter has endeavoured to effectuate in the work now before us. He begins with remarks on the earth and lands, their inequalities, ſtrata, and conſtituent parts. Reſpecting this part of the ſubject, one ſection may ſerve as a ſpecimen.

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ISLANDS.

'All the islands which we saw during our voyage are either situated within the tropicks, or in the temperate zones. The tropical islands may be again divided into high and low.

'The high tropical islands are either surrounded by reefs, and have flats near the sea-shore, or they are without reefs. Of the first kind are O-Taheitee, with all the Society Isles, and Maatea, the higher Friendly Isles Tongatabu, Eaoowe, Namocka, Turtle Island, and New Caledonia.

'Amongst the highest tropical isles without a reef, we reckon the Marquesas and all the New Hebrides, together with Savage Island; and Tofooa and Oghao among the Friendly Isles.

'The low isles of which we have any knowledge, are Chain-Island and four other isles, which were perhaps seen by Mr. de Bougainville; also Tethuroa, Teoukea with four more called Palliser's Isles, Tupai, Mopeeha or Howe's Isles; Palmerstone's Isles, with the Immer, one of the New Hebrides, and the Archipelago of the low Friendly Islands.

'These isles are so different from each other in their nature, that we cannot help at first sight observing the striking and material difference. The low isles are commonly narrow, low ledges of coral rocks, including in the middle a kind of lagoon, and having here and there little sandy spots somewhat elevated above high-water mark, whereon coco-nuts and a few other plants will thrive: the rest of the ledge of rocks is so low, that the sea frequently flows over it at high and sometimes at low water. Several of the larger isles of this kind are regularly inhabited; some are only resorted to, now and then, by the inhabitants of the neighbouring high isles, for the purposes of fishing, fowling, and turtling; and some others are absolutely uninhabited, though they are furnished with coco nut-trees and are often resorted to in great flocks by man of war birds, boobies, gulls, terns, and some petrels.

'The high islands of both kinds appear at a distance, like large hills in the midst of the ocean, and some of them are greatly elevated, so that their summits are seldom free from clouds. Those, which are surrounded by a reef and by a fertile plain, along the sea-shores, have commonly a more gentle slope; whereas the others are suddenly steep. It must be allowed, however, that the hills in some of the New Hebrides, viz. Ambrym, Sandwich Isle, Tanna, and others have likewise in several places an easy ascent.

'The islands seen by us in the South Sea in the temperate Southern zone, are Easter Island, Norfolk Island, and New Zeeland, and these are all high, and have no reef surrounding them. Norfolk Island is however situated upon a bank extending more than ten or twelve miles round it. New Zeeland as far as we had an opportunity of examining it, consists of

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of very high hills, of which ſome in the very interior parts have ſummits almoſt always involved in clouds, or when free, ſhewing their ſnowy heads at more than twenty or thirty leagues diſtance. The lower hills of the ſame iſlands are almoſt every where covered with woods and foreſts, and none but the higher ſummits appear to be barren.

'Tierra del Fuego as far as we could diſcover, appears to be a cluſter of iſles interſected by various deep ſounds and channels. The land conſiſts of craggy, bleak, and ſteep rocks, whoſe ſummits are covered with eternal ſnow, eſpecially in thoſe interior parts which are leſs expoſed to the mild and humid air of the ſea. Its eaſternmoſt ſide about the ſtreights le Maire, has an eaſy ſlope, and is in ſome parts wooded. Staten Land has the ſame appearance as the barren part of Tierra del Fuego: nor was the ſnow wanting in the beginning of January or the very height of ſummer.

'Southern Georgia is an iſle of about eighty leagues in extent, conſiſting of high hills, none of which were free from ſnow in the middle of January, except a few rocks towards the ſea: and the bottoms of all its harbours we found filled with ice.

'The laſt land we ſaw in theſe cold, diſmal regions we called Sandwich Land, and the ſouthernmoſt part of it, Southern Thule. All this land or cluſter of iſles, is full of ice and entirely covered with ſnow.

'——Pigris ubi nulla campis
Arbor æſtiva recreatur aura:
Quod latus mundi, nebulæ, maluſque
Jupiter urget.' Hor. lib. 1. Od. xxii.

Chap. II. contains various remarks on water and the ocean, including an ingenious inveſtigation of its different principles and phenomena; and the third chapter comprehends obſervations on the atmoſphere, its changes, meteors, and phenomena.

In the two ſubſequent chapters, reſpectively, we are preſented with remarks on the changes of the globe, and on the organic bodies; and in the ſixth, the author advances to remarks on the human ſpecies. The firſt objects of his inquiry are the number and population of the inhabitants of the South Sea Iſles; after which he takes a view of the varieties relative to colour, ſize, form, habit, and natural turn of mind, in the natives of thoſe iſlands, with the cauſes of their difference, and likewiſe the moſt probable opinion reſpecting their origin and migration.

We ſhall lay before our readers what is advanced by the author, reſpecting the varieties of thoſe iſlanders.

'If we are deſirous of tracing the races of all theſe iſlanders back to any continent, or its neighbourhood, we muſt caſt an

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eye on a map of the South Sea, where we find it bounded to the East by America, to the West by Asia, by the Indian Isles on its North side, and by New Holland to the South. At first sight, it might seem probable, that these tropical isles were originally settled from America, as the easterly winds are the most prevalent in these seas, and as the small and wretched embarkations of the natives in the South Seas, can hardly be employed in plying to windward. But if we consider the argument more minutely, we find that America itself was not peopled many centuries before its discovery by the Spaniards. There were but two states or kingdoms on this immense continent, that had acquired any degree of population, and made considerable progress in civilization; and they likewise did not originate earlier, than about 300 or 400 years before the arrival of the Spaniards. The rest was occupied by a few straggling families, thinly dispersed over this vast tract of land, so that sometimes not more than 30 or 40 persons, lived in an extent of 100 leagues at very great distances from each other. Again, when the Spaniards discovered some of these islands in the South Sea, a few years only after the discovery of the continent of America, they found them as populous as we have seen them in our days: from whence it appears to be highly improbable, that these isles were peopled from America. If we moreover consult the Mexican, Peruvian, and Chilese vocabularies, and those of other American languages, we find not the most distant, or even accidental similarity between any of the American languages, and those of the South Sea Isles. The colour, features, form, habit of body, and customs of the Americans, and these islanders, are totally different; as every one, conversant with the subject, will easily discover. Nay, the distances of 600, 700, 800, or even 1000 leagues between the continent of America and the easternmost of these isles, together with the wretchedness and small size of their vessels, prove, in my opinion, incontestably, that these islanders never came from America.

'We must therefore go to the westward; let us begin with New Holland. All the former navigators, and especially captain Cook, in the Endeavour, found this immense continent very thinly inhabited. The diminutive size of its inhabitants, the peculiarity of their customs and habits, their total want of coco-nuts, cultivated plantanes, and hogs, together with the most miserable condition of their huts and boats, prove beyond all doubt, that the South Sea islanders, are not descended from the natives of New Holland. But, what is still more convincing, their language is totally different, as evidently appears from the examination of a vocabulary obligingly communicated to me by captain Cook. We have therefore nothing left but to go further to the north, where the South Sea isles are as it were connected with the East Indian isles. Many of these latter are inhabited by two different races of men. In se-

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ſeveral of the Moluccas is a race of men, who are blacker than the reſt, with woolly hair, ſlender and tall, ſpeaking a peculiar language, and inhabiting the interior hilly parts of the countries; in ſeveral iſles theſe people are called *Alfoories*. The ſhores of theſe iſles are peopled by another nation, whoſe individuals are ſwarthy, of a more agreeable form, with curled and long hair, and of a different language, which is chiefly a branch or dialect of the Malayan. In all the Philippines, the interior mountainous parts, are inhabited by a black ſet of people, with frizzled hair, who are tall, luſty, and very warlike, and ſpeak a peculiar language different from that of their neighbours. But the outſkirts towards the ſea are peopled with a race infinitely faiſer, having long hair, and ſpeaking different languages: they are of various denominations, but the Tagales, Pampangos, and Biſſayas, are the moſt celebrated among them. The former are the more ancient inhabitants, and the latter are certainly related to the various tribes of Malays, who had over-run all the Eaſt India iſlands before the arrival of the Europeans in thoſe ſeas. Their language is likewiſe in many inſtances related to that of the Malays. The iſle of Formoſa or Tai-ovan has likewiſe in its interior hilly parts, a ſet of brown, frizzly haired, broad-faced inhabitants; but the ſhores, eſpecially thoſe to the North, are occupied by the Chineſe, who differ even in language from the former. The iſles of New Guinea, New Britain, and Nova Hibernia have certainly black complexioned inhabitants, whoſe manners, cuſtoms, habit, form, and character, correſpond very much with the inhabitants of the South Sea iſlands belonging to the ſecond race in Nova Caledonia, Tanna, and Mallicollo; and theſe blacks in New Guinea, are probably related to thoſe in the Moluccas and Philippines. The Ladrones, and the new diſcovered Caroline Iſlands, contain a ſet of people very much related to our firſt race. Their ſize, colour, habit, manners, and cuſtoms, ſeem ſtrongly to indicate this affinity; and they are according to the account of ſome writers, nearly related in every reſpect to the Tagales in Luçon or Manilla, ſo that we may now trace the line of migration by a continued line of iſles, the greater part of which are not above 100 leagues diſtant from each other.

'We likewiſe find a very remarkable ſimilarity between ſeveral words of the fair tribe of iſlanders in the South Sea, and ſome of the Malays. But it would be highly inconcluſive from ſimilarity of a few words, to infer that theſe iſlanders were deſcended from the Malays: for as the Malay contains words found in the Perſian, Malabar, Braminic, Cingaleſe, Javaneſe, and Malegaſs, this ſhould likewiſe imply, that the nations ſpeaking the above mentioned languages were the offspring of the Malays, which certainly would be proving too much. I am therefore rather inclined to ſuppoſe, that all theſe dialects preſerve ſeveral words of a more ancient language, which was more univerſal, and was gradually divided into many languages, now

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now remarkably different. The words therefore of the language of the South Sea isles, which are similar to others in the Malay tongue, prove clearly in my opinion, that the Eastern South Sea isles were originally peopled from the Indian, or Asiatic Northern isles; and that those lying more to the Westward, received their first inhabitants from the neighbourhood of New Guinea.'

Dr. Forster next relates the progress which the South Sea islanders have made towards civilization, with their method of procuring food; to which he subjoins a concise view of the general principles of national happiness. From this subject he makes a transition to the principles, moral ideas, manners, refinement, luxury, and the condition of women among the natives of the South Sea isles; thence passing to education, and the origin and progress of manufactures, arts, and sciences; afterwards considering religion, mythology, cosmogony, worship, origin of mankind, future state, rites genethliac, nuptial, and sepulchral. These subjects are followed by a recapitulation, in which the author takes a general view of the happiness of the islanders in the South Sea; and a short comparative view of various manners and customs usual in the South Sea isles, with those of other nations.—The whole affords a comprehensive, well digested, systematical account of the new discovered islands in the South Sea; to which are added useful observations on the preservation of health in long voyages.

The Works of the Caledonian Bards. Translated from the Galic. *Vol. I. Small* 8*vo.* 3*s. sewed.* Cadell.

THE Poems of Ossian, though perhaps the most considerable for beauty and extent, are not the only vernacular compositions, of the metrical kind, to be found in the Highlands of Scotland. It appears that several others of the ancient Caledonian bards had left behind them productions, which continue to be admired by all who are conversant with the Galic language. The translation of the poems now published consists of the following: Morduth, an ancient heroic poem in three books, the Chief of Scarlaw, the Chief of Feyglen, the Cave of Creyla, Colmala and Orwi, the Old Bard's Wish, Duchoil's Elegy, Sulvina's Elegy, Oran-Molla, the Words of Woe, the Approach of Summer, the Ancient Chief.

That our readers may be furnished with a specimen, we shall lay before them the poem of Colmala and Orwi, not for possessing any merit superior to the others, but as being the least incumbered with notes.

'Why

'Why does the tear of woe trickle down the wrinkled cheek of Chrimor?—Often has the ſtranger feaſted in his hall; when the ſhell of mirth went round, and bards ſung the warriors of other days. His friends are many in other lands, but mournful is the chief. His mighty ſon ſleeps among the waves, and the ſoul of the aged is ſad.—

'Colmala and Orwi, the maids of the hill of hinds, were clothed with loveline ſs: the locks of their beauty flew on the wings of the wind. White was the heaving of two fair boſoms behind their poliſhed bows. Often had they led their father's hounds to the chace; for the old hero ſat lonely in his hall, and mourned the fall of all his ſons.

'Many warriors followed the daughters of beauty to the chace, and poured forth their ſighs in ſecret. But warriors ſighed in vain; for one was their love, and ſtately was he! the mighty ſon of Chrimor. The friendly beams of both their ſoft eyes were towards the hunter; but fixed was his love on Colmala, the maid of the raven locks.

'Daughter of my father, ſaid Orwi, thou love of Fergus! death is at my heart. I feel it there, my friend.—Wilt thou raiſe a tomb o'er the unhappy? My father is old, and thou art the choice of my hunter. He will, perhaps, aid thee, and give a ſtone. So ſhall Orwi ſleep in peace; nor ſhall her pale ghoſt wander among the clouds of ſtormy night, when the north pours its frozen venom on the lifeleſs plains.

Alas! Orwi, thou ſiſter of my love, why ſo pale?—What ſhall Colmala do, to draw death from thy boſom?—Thou muſt not fall in the ſtrength of thy beauty, thou graceful bearer of the bow!

'But ſoon ſhall I ceaſe to bear the bow.—My life is in the mountain-aſh, that rears its lofty head on ſea-ſurrounded Tonmore *. The crimſon fruit of the red-haired tree is in bloom. One branch would ſave the life of Orwi:—but no hunter is her's, and the ſons of little men ſhun the iſle of death with horror:—no brother of love to raiſe his white ſails, and bring life to Orwi over the waves.—I fall unheeded on the plain: raiſe the tomb of the unhappy, thou ſiſter of Orwi!

'* Tonn-mor, the iſle of great waves, is ſaid to have been one of the Orcades, then in the poſſeſſion of the Norwegians. The inhabitants had been told by their bards, that, if ſtrangers ſaw the beautiful berries of their mountain-aſh, they would thereby be tempted to invade their country; and, with a pretenſion to foreknowledge peculiar to the times, aſſured them, that, if a branch of it was carried from their iſland, they ſhould be no longer a people. The populace, always liable to be deceived, and ever ready to enliſt under the banner of ſuperſtition, ſaw clearly the propriety of this prediction; and, in the heat of enthuſiaſtical zeal, took precautions againſt it in a more auſtere manner, than perhaps the bards at firſt intended, by killing every ſtranger who came to the iſland.'

'Yes,

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'Yes, Orwi! thy tomb shall rise:—but the son of thy son shall raise it. A red haired branch of the mountain-ash shall travel over many seas to the maid of the yellow locks. Fergus lifts the spear of the mighty; and he will bring it from the isle of death.

'Colmala bore the groans of Orwi to the youth of her love. He sighed for the sickly maid:—he called his warriors from his hundred glens. The sons of battle grasped their massy swords. He rushed in the strength of his dark ships into the blue plains of ocean; and raised the spreading wings of his speed before the wind. Many seas he passed; and the joy of his soul was great when the isle of Tonmore rose on the top of the waves.

'Whence is the speed of the strangers, said Anver, the gloomy chief of Tonmore?

'From Innis-gaul *, the land of many isles, we come.—A mountain-ash bends over thy rocks: the fame of the red haired plant has travelled over many seas. The life of a virgin is in the taste of the crimson fruit. Yield a branch to the maid of woe, thou chief of Tonmore; and the mighty shall be thy friends in the woody straths of Albin.

'In vain have ye passed o'er many seas, the sons of Innis-gaul! Did the strength of all your land appear, the strength of all your land were in vain. No branch of the sacred tree shall ever travel to the land of strangers. Unhappy are they who ask it:—never more shall they return to the hall of their fathers. Unhappy are ye, sons of the sea; for never more shall ye raise your white wings of speed.—Bring my sword of the heavy wounds.—Gather my warriors with their spears of strength.—Raise the sign of death on Luman. Let the sons of the strangers fall in their blood.

'Fergus raised his terrible voice; nor silent stood the rocks of Tonmore. They foresaw the death of their people, and the sigh of woe issued from the hardest flint.—But pleasant are the words of the chief to the rising wrath of his faithful warriors.

'Ye have heard the words of the surly. My friends! we are in the land of death. Shall we sink like the harmless roe before the spear of the hunter? Shall we fall like the tender lily of the vale before the blast of the north?—Yes, my friends, we may fall: but the aged chief of Strathmore shall not blush for his people.

'Then Fergus raised his bossy shield, and shook his spear of death. His warriors gathered around, like a rock that gathers strength to meet the storm. The sons of Tonmore fell in blood. The spear of Fergus was a meteor of death. The surly

* Innis ghaull, the islands of strangers. The western isles are, at this day, known by that name in the Galic. The strangers here alluded to, are the Danes, who appear to have been in possession of these isles for some centuries.'

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king ſhrunk from its wrath.—Fly to thy gloomy hall, thou leader of the feeble! Fergus ſcorns thy death;—it would darken his battles.

'The chief of Tonmore is overcome, and bound: his people are diſperſed.—The mountain-aſh falls on the plains of death. Ten warriors bear it to the dark ſhips of Fergus.—He raiſed his wings of ſpeed. The wind came from the north: but it came in wrath, and aroufed the ſable ſurges from their ſullen ſleep.

'The tear of the cloud flies on the blaſt: waves rear their green heads to meet it. The fire of heaven darts over the waves. The battle of ghoſts are in the ſky. Liquid mountains raiſe their white locks before the wrath of the ſtorm: brown rocks gather ſtrength to meet them. Proud billows ſpend their rage on the cliffy ſhore: their retiring groans are terrible. The peaſant hears it, and rejoices in his ſafety. The ſtag ſtarts by times from his heathy couch. The eagle dreams of his flutter-ing prey. The cropers of the flowery field are half awake. The drouſy eye-lids of the feathered flock are open. Half-ex-tended, wings lean on the wind;—The dread of ſurrounding gloom prevents their flight.

'The wearied ſtorm now makes a pauſe.—Clouds lean their empty breaſts on the mountains. Winds ceaſe to roar, and trees to bend beneath their fury. The breath of night is ſilent. The waving heath now ſleeps in peace, or trembles before the intermitting breeze.

'The moon looks forth from the ſkirts of a dark cloud: the tear of the lovely glitters in the beam. Colmala mourns on the ſhore of the iſle of oaks. Her long ſhadow wanders from rock to rock. Her raven-hair ſighs in the gale: her variegated garment flutters in the wind.—Two black eyes roll in ſorrow o'er the foaming deep; but the floating oak of her lover mounts not the riſing billows.

'Blaſt followed blaſt. Cloud rolled on cloud. Star after ſtar went to reſt in the weſt. But no bold prow came cleaving the face of the deep.—A hundred times fancy ſaw the bark: a hun-dred times it proved a ſurge of ocean.

'A ſail at laſt reared its nodding head before the moon. A ſhadow rolls from wave to wave. Stars are hid behind its folds. A freſhning gale ſwelled the ſail, and added to its ſpeed.—The tear of the virgin ceaſed. A beam of joy ruſhed on her ſoul.—She bleſſed the ſtrength of the oak.

'A threatening rock raiſed its dark head: the furious waves are repelled. The wind is behind the bark: the rock meets it in wrath,—The ſails nods no more.—A hundred ſcreams are heard.—Colmala re-echoed the ſound. Her piercing cries rend the air: her white boſom meets the flood. The lover can re-ceive no aid; nor will the maid ſurvive him. Sea-wolves tear her beauteous limbs:—her ghoſt ruſhed through the flood. Two dim forms roſe from a wave; they mount a miſty cloud.

Often

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Often they return from their dwelling in the sky.—The mariner shuns with horror the rock of death, near the verge of ocean's wing †.'

The translator informs us, that he has passed over compositions of greater merit than those inserted in this volume, that he might know the sentiments of the public respecting his own capacity, before he should attempt the more arduous part of his design. It is but justice to acknowledge, that we consider the present specimen as sufficient evidence of his abilities: and we should be glad that such compositions were rescued from the local obscurity in which they have lain so long a time; especially as their strong resemblance to the poems of Ossian would afford additional proof to such as entertain any doubt of the authenticity of those productions.

Strictures on the present Practice of Physick. small 8vo. 2s. 6d. Bew.

THE author of these Strictures sets out with some remarks, so much to the advantage of certain popular nostrums, and to the prejudice of the regular practice of physic, that a suspicion might arise of his having enlisted on the side of empiricism; but upon farther acquaintance with his doctrines, we must entirely acquit him of this charge. A great part of this little treatise is employed on the nature of the gout, concerning which the author produces several arguments to refute the opinion of its being a hereditary disease. In his observations on this subject, he thus proceeds:

'I will not ask whether, if the gout be hereditary, it descended to us from our first parents? If not, when, where, and how it first began? Because these questions might as properly be asked in respect to other distempers that are undoubtedly in some measure hereditary: but if the gout be, like those other distem-

† It was observed, in honour to the Caledonians, by a gentleman well acquainted with their ancient poetry, that no private discord ever subsisted among the offspring of the same family. The present poem furnishes an instance to the contrary; as the destruction of Fergus, and disappointment of her sister, was the design of Orwi, whose subsequent history the bard passes over with that contemptuous neglect which her character deserves. In alleviation of this lady's crime, however, let it be remembered, that she is entitled to make the same defence so often made for others in her situation; she was in love, and disappointed. Although this apology cannot take off the odium with which her character is clogged, it places it in a more favourable light, than if she had been actuated by mercenary views.'

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pers, congenial with our nature, if it be of seminal growth, why is it not common (like other disorders not merely the effect of habit) to every class in every part of the globe? Why are whole nations absolute strangers to it? Why among the English, the most gouty of all people, is nearly one-third of the gentry, who live to forty or fifty, afflicted with this complaint, while not one in ten thousand of the labouring poor ever experience it? In this land of trade, liberty and luxury, where property is so fluctuating, and families so suddenly raised and sunk; where the blood of the patrician and plebeian is so intimately mixed and incorporated, why are not our hospitals and alms-houses filled by this disorder? Why have many thousand children of the most gouty parents lived to a very advanced age, and died without ever feeling the least symptoms of it? Why, on the contrary, do we daily see some grievously afflicted with it early in life, whose parents, still living, have never had it at all? But, as each parent taken singly is but of the *half* blood with the children, to set the case in a stronger light, I would ask, why it frequently happens, even among those of the *whole* blood, that one son has the gout to a violent degree, while another (perhaps older by many years) is entirely free? and why, so often, have all the sons the gout, while all the daughters escape? The answer to such questions (when any answer is attempted) usually is, the difference in constitution, in *diet* and exercise, makes every other difference. Is not this giving up the contest? Is it not granting all that is asked? Is it not deserting to the enemy, and calling upon intemperance to father this bantling of spurious and obscure generation? On the other hand, although every individual in a family, for ten successions together, has died a martyr to the gout, this is no conclusive proof that it is hereditary, while the same means by which the first generation procured it have laid open to all the succeeding ones; nor does it afford even a reasonable or presumptive proof, while there is such an over-balance of evidence and argument on the other side.

'But the advocates for hereditary gouts produce an instance, a singular and wonderful one, of a child actually born with chalk stones, and every other symptom of an inveterate gout. Admitting the fact, what does it prove? We are investigating the course of nature, and our arguments are to be drawn from monsters! Instead of one example, there are hundreds where children have been born perfectly rotten with the venereal disease; is this distemper, therefore, to be classed among the hereditary? and are the sins of the father to be visited on the children to the hundredth generation?

'Nothing is more common, nothing more dangerous to the cause of truth, than thus drawing general rules from particular examples. I have heard two or three instances where the small-pox has been twice experienced by the same person, or thought to be so, and that in the natural way; surely

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it is more rational to ſuppoſe, that either in the firſt or ſecond inſtance the diſorder was not really the ſmall-pox, frequent miſtakes of that kind happening; but were it actually ſo, ſhall we thence draw a general concluſion, that the ſmall-pox is a diſtemper we may have over and over, and loſe that comfort, and even ſolid ſecurity, which ariſes from the contrary opinion?

'Having ventured to ſay what the gout is *not* owing to, the reader will now expect to be told what it *is* owing to; and I know not how to do it more clearly and conciſely, than by firſt giving him a receipt, which if he will have reſolution implicitly to follow, my life on it, he will have a true, genuine gout, although there have been no traces of it in his family for fifty generations.

"Let him take *little or no exerciſe*; drink plentifully, but not to drunkenneſs, of punch, light ſharp wines, cyders, in ſhort, of any liquor where there is much *ſpirit* and much *acid united*, whether the ſpirit be firſt ſeparated by diſtillation, and then mixed with the acid, as in punch; or whether the ſpirit and acid be produced by fermentation, as in wine, &c. for *neither the ſpirit alone, nor the acid alone will generate the gout:* the more *ſharp* and *volatile* the liquor, provided it have a ſufficient proportion of *ſpirit*, the more efficacious will it be. Let him continue this courſe faithfully and regularly for nine or ten months, then may he ſet up for the Adam of a gouty poſterity. If he ſtick to one particular liquor, and drink no water, tea, ſmall-beer, or other diluters, the effect will be the ſpeedier; and if he be rather in the decline of life, the ſooner yet will he ſucceed."

The ingenious inquirer afterwards examines the propriety of the general doctrine, that bleeding is pernicious in the gout; and he endeavours to ſhew, upon pathological principles, that the effect of this remedy muſt always depend on the particular circumſtances of the caſe.

A variety of other obſervations, that diſcover both ingenuity and judgement, incidentally occurs; but on ſome of thoſe ſubjects, the author indulges himſelf in theoretical ſpeculation, to a degree beyond what can be admitted as deciſive of the merits of practice.

Gulielmi Hudſoni, *Reg. Soc. S. & Pharmac.* Lond. *Flora* Anglica, *exhibens Plantas per Regnum* Britanniæ *ſponte creſcentes, &c. Editio altera, emendata & aucta.* 2 *vols.* 8*vo.* 10*s.* 6*d.* Nourſe.

THE firſt edition of this work, publiſhed in 1762, being entirely ſold off, and the copies riſing from the original price of 7*s.* 6*d.* to the extraordinary one of three guineas, it was

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was in ſome meaſure the author's duty towards the public, to reduce this heavy tax upon ſcience, and to enable a great number of inquiſitive readers to profit at a more moderate expence, of the knowledge contained in his uſeful and valuable work. Another conſideration of equal, if not greater weight, made a ſecond edition very acceptable at this time. In the ſpace of ſixteen years, which were elapſed ſince the firſt publication of this work, Mr. Hudſon had, on his frequent botanical travels throughout all parts of England, and by the communication of ſeveral aſſiduous friends, received ſuch additions to his former catalogue, and collected ſo many corrections founded on new obſervations, that a ſecond edition would in many reſpects appear in the light of a new work, preſenting the indigenous botaniſts with a variety of intereſting articles before unknown, or at leaſt imperfectly deſcribed. On peruſal of the volumes before us, theſe laudable motives ſeem to have influenced the author to re-publiſh his *Flora Anglica*.

After a moſt copious terminology, or explication of the Latin terms employed in modern botany, together with a complete liſt of authors cited in the courſe of the work, Mr. Hudſon proceeds to the enumeration of the Britiſh plants, diſpoſed as in his firſt edition, according to the ſexual ſyſtem of the great Linnæus, lately deceaſed. To each new genus is affixed the ſhort generic character, and to each ſpecies the *differentia ſpecifica*. After the ſynonyms from other authors, follow the Engliſh names, the place of growth, and ſoil, the duration, time of flowering, and ſometimes particular deſcriptions, and the pharmaceutic uſes. The duration is expreſſed by the ſigns firſt adopted by Linnæus, and the months by Roman numbers from I to XII.

To give a catalogue of names, and add to every one a ſtring of ſynonyms copied from the Linnæan *Species Plantarum*, and then to call ſuch a compilation, a Flora of any particular country, is perhaps one of the eaſieſt and moſt frequent manipulations in the whole art of book-making at this day, when private profit and the outward appearance, not the reality of ſcientific knowledge are too often the main objects of writers. Very different is the taſk of a botanical author, who carefully compares every plant with the deſcription of his predeceſſors, and admits of no parallel quotations, without being well aſſured of the identity of the ſpecies before him, with thoſe deſcribed in other books. The reſult of his ſtudy will be of important uſe, where the vamped productions of others do actual diſſervice; for as the latter encreaſe the difficulty of diſtinguiſhing the ſpecies of plants by quoting erroneous ſy-

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nonyms; ſo on the contrary the more careful and critical works of the true practical botaniſt, give us clear ideas of every individual, and effectually introduce good order, where confuſion and contradiction formerly deterred the young beginner. The author who undertakes this laborious taſk, muſt not hope to earn, at firſt, thoſe loud eulogiums which are laviſhed on the empiric. His book quite deſtitute of the empty *ſhew* of novelty, and concealing the fruits of his aſſiduous reſearches under a plain garb, to which the eye has long been accuſtomed,—can have no charms to captivate the ſuperficial reader. The very few, who purſue the ſcience with equal ardour as himſelf, and are (if we may ſo expreſs it) initiated in its myſteries, are the only competent judges of his merit, and will trace in every line that great knowledge and application, which the profane cannot diſcover. From the real utility of his work he may however expect in the end to meet with univerſal approbation, when every mere unmeaning catalogue is forgotten. After the moſt attentive peruſal of Mr. Hudſon's *Flora Anglica*, we have every reaſon to believe, that it will be generally eſteemed not only the moſt complete account of the vegetable kingdom within our native iſland, but likewiſe a valuable guide to botaniſts in general, on account of thoſe critical corrections which appear to have been made with judgement after a nice examination, and with an indefatigable application.

It would take up too much room to mention all the improvements which this new edition has received; we ſhall however take the liberty to inſert a few ſpecimens in proof of its general utility to botaniſts. Among the genera Mr. Hudſon has added ſix new ones, viz. *Narthecium*, *Toſieldia*, *Ficaria*, *Galeobdolon*, *Hedypnois*, and *Naſmythia*. The firſt and ſecond of theſe are the anthericum oſſifragum and calyculatum of Linnæus; the third his ranunculus ficaria; and the fourth his galeopſis galeobdolon. The hedypnois appears to be a moſt neceſſary addition to the ſyſtem, as it includes a number of anomalous ſpecies of different Linnæan genera, which have hitherto puzzled the botanical ſtudent. Mr. Hudſon enumerates five ſpecies, viz.

1. *Hedypnois biſpida*, which includes the leontodon *biſpidum*, & *hirtum* of Linnæus.

2. *H. autumnalis*, which includes the leontodon autumnale, Linn. and as a ſecond variety, the hieracium taraxaci, Linn.

3. *H. tectorum*, which is Linn. crepis tectorum.

4. *H. hieracioides*, the picris hieracioides Linn.

5. *H. biennis*, the crepis biennis Linn.

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The genus of Nasmythia is with sufficient reason separated from the Eriocaulon, and brought to the class of monoecia, as is that of callitriche to polygamia. Among the grasses Mr. Hudson has made many alterations, and, we think, several real improvements. Throughout his work there are likewise a number of new species, and particularly among the cryptogamiæ, where the *lichens*, *ulvæ*, and *fuci*, have received considerable addition, much greater indeed than we could have expected in a country, scrutinized by many eminent botanists, with the great Ray at their head.

An Examination of the fifteenth and sixteenth Chapters of Mr. Gibbon's *History of the Decline and Fall of the* Roman *Empire*. *By* Henry Edward Davis, *B. A.* 8*vo*. 4*s*. *sewed*. Dodsley.

THE author of this work introduces his remarks with the following general observations on Mr. Gibbon's performance.

'It has been judiciously observed, that it is not the business of the historian to profess himself a sceptic in matters of religion.

'Machiavel, whose detestable principles, in his political works, are well known, found it necessary to assume a very different character, when he wrote the History of Florence. And even David Hume, in his History of England, is content with glancing at Sacred Truth by some oblique hints.

'It is therefore to be wished, that Mr. Gibbon, satisfied with the applause due to him as an elegant historian, had not produced himself as an avowed champion for infidelity, in his fifteenth and sixteenth chapters, which have cast a blemish on the whole work.

'It does not appear to have been essential to his history to touch at all on "*the Rise and Progress of Christianity*," much less to make so long a digression, which seems to have been wrought up with so much art, and care, and ingenuity, that we can easily trace the author's predilection for the subject. He treats it indeed *con amore*; which has induced many judicious persons to suspect, that the rest of the volume was written to introduce these two chapters with a better grace, and more decent appearance.

'However, whether the conjecture be founded on truth, or not; had our author followed his design as "*a candid enquiry*," which he professes to do, he would have had a better right to our approbation and esteem.

'The artful insinuations of so agreeable a writer, imperceptibly seduce his readers, who, charmed with his style, and deluded with the vain pomp of words, may be apt to pay too

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much regard to the pernicious sentiments he means to convey. It is, therefore, absolutely necessary that they should be reminded of the unfair proceedings of such an insidious friend, who offers the deadly draught in a golden cup, that they may be less sensible of their danger.

'The remarkable mode of quotation, which Mr. Gibbon adopts, must immediately strike every one who turns to his notes. He sometimes only mentions the author, perhaps the book, and often leaves the reader the toil of finding out, or rather guessing at the passage.

'The policy, however, is not without its design and use. By endeavouring to deprive us of the means of comparing him with the authorities he cites, he flattered himself, no doubt, that he might safely have recourse to misrepresentation; that his inaccuracies might escape the piercing eye of criticism; and that he might indulge his wit and spleen, in fathering the absurdest opinions on the most venerable writers of antiquity. For, often, on examining his references, when they are to be traced, we shall find him supporting his cause by manifest falsification, and perpetually assuming to himself the strange privilege of inserting in his text what the writers referred to give him no right to advance on their authority.

'This breach of the common faith reposed in authors, is peculiarly indefensible, as it deceives all those who have not the leisure, the means, nor the abilities, of searching out the passages in the originals.

'Our author often proposes second, or even third handed notions as new; and has gained a name among some, by retailing objections which have been long ago started, and as long since refuted and exploded.

'In fact, sceptics and free-thinkers are of a date so old, and their objections were urged so early, and in such numbers, that our modern pretenders to this wisdom and philosophy can with difficulty invent any thing new, or discover, with all their malevolent penetration, a fresh flaw. The same set of men have been alone distinguished by different names and appellations, from Porphyry, Celsus, or Julian, in the first ages of Christianity; down to Voltaire, Hume, or Gibbon in the present.

'Such is the plan of our author. It must be mine to obviate and oppose it. In order to which, I have selected several of the more notorious instances of his misrepresentation and error, reducing them to their respective heads, and subjoining a long list of almost incredible inaccuracies, and such striking proofs of servile plagiarism, as the world will be surprised to meet with in an author who puts in so bold a claim to originality and extensive reading.'

In support of this heavy charge the examiner lays before his readers a great number of passages, in which the historian has misrepresented Diodorus Siculus, Justin, Dion Cassius, Josephus,

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Jephus, Tertullian, Sulpicius Severus, Clemens, Irenæus, Cyprian, Origen, Ignatius, Eusebius, Justin Martyr, Optatus, Lactantius, Epictetus, Marcus Antoninus, Pliny, Orosius, Gregory of Tours, Le Clerc, F. Paolo, Bayle, Fabricius, Grotius, Mosheim, Bossuet, Dupin, Tillemont, Pagi, Lyttelton, and the authors of the Universal History; and produces many passages, in which he has been guilty of plagiarism from Middleton, Barbeyrac, Daillé, Beausobre, Dodwell, Lardner, Abauzit, and Tillemont.

In these instances the reader will observe, that there are various degrees of misrepresentation and plagiarism; and that some of them may be excusable in an extensive work, through which it is hardly possible to preserve an unremitted attention.

It will likewise be urged, in favour of Mr. Gibbon, that the examiner alleges a similarity of thought, as a proof of plagiarism. To this objection he replies:

'If we consider that Mr. Gibbon's talents shine most conspicuously in the elegance of language, we must naturally imagine, that he would not constantly adopt *the very words* of the author, as he could so easily set off the sentiments in new and more graceful expressions, which would, at the same time, serve to disguise the plagiarism. Besides, it being my intent to prove to the Christian world, that our author has, in fact, produced *no new* objections against our religion, and that his boasted attack is made with arguments and reflexions long ago exploded; to convict him of *a similarity of sentiment* fully answers this purpose.'

This writer however does not rest in a mere exhibition of similar passages. He produces incontestible evidence; and particularly shews, that Mr. Gibbon's plan of accounting for the progress of Christianity from second causes 'is a stale infidel topic, urged and confuted long since,' as the reader will find in bishop Atterbury's Sermons, vol. i. serm. 3. On this occasion Mr. Davis subjoins the sentiments of the learned and judicious Mr. Mosheim.

'When we consider the rapid progress of Christianity among the Gentile nations, and the poor feeble instruments by which this great and amazing event was immediately effected, *we must naturally have recourse to an omnipotent and invisible hand, as its true and proper cause,*" &c.

"Such then were the *true* causes of that amazing rapidity with which the Christian religion spread itself upon the earth; and those *who pretend to assign other reasons* of this surprising event, *indulge themselves in idle fictions*, which must disgust every attentive observer of men and things." Sect. 8. 10.

This is a warm and spirited attack on the literary character of Mr. Gibbon, and supported with indefatigable industry, accurate investigation, and extensive reading.

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Medical Cases, selected from the Records of the Public Dispensary at Edinburgh; *with Remarks and Observations. By* Andrew Duncan, *M. D.* 8*vo.* 5*s. boards.* Murray.

THE usefulness of medical cases, when those are faithfully related, and judiciously treated, is too obvious either to admit of doubt, or require commendation. It is by accurate registers of this kind that the practice of physic has been so much improved within the present century; and every benevolent mind must feel pleasure at the growth of such institutions, as are calculated not only to relieve the immediate distresses of the sick, but to extend the bounds of science, by pathological observations. It appears that a dispensary has lately been opened at Edinburgh, under the direction of Dr. Duncan, the author of the treatise before us; and the cases which he now presents to the public, are those of some patients who had been committed to his care, in this department. The history of the patients and their diseases, however, though indispensibly subservient towards elucidating the method of cure, form the least considerable part of this volume, which consists chiefly of the observations delivered by the author in his clinical lectures, to the students who attended him.

As no general account of the work can convey so clear an idea of its nature as a specimen, we shall lay before our readers one entire lecture, curtailing only the introductory narrative, which the length of the quotation will not allow us to prefix. But to supply the deficiency in some measure, it may be necessary to observe that the disease which is the subject of this lecture, was an enlargement of the abdomen, and that the principal remedies prescribed by Dr. Duncan were small doses of cream of tartar, frequently repeated, and squill pills. Here follows a copy of the lecture.

'The disease of this patient, in my opinion, is not altogether without ambiguity. There are, indeed, many symptoms here, which are considered as the characterizing marks of a dropsical affection. And, from the swelling of the abdomen, the difficulty of breathing, the thirst, and scarcity of urine, we might conclude, that she is subjected to ascites. I am inclined to think, that this is really the case. But here a very essential circumstance is wanting. With this swelling of the belly, there is no evident fluctuation, a circumstance which is almost constantly observed where an enlargement of the abdomen depends upon water; or even where any other liquid, such, for example, as blood, pus, or the like, is deposited in the cavity of the abdomen. The want of fluctuation, then, would naturally

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lead us to inquire, how far there is reason to suspect, that the swelling here depends on any other cause And there is the rather room for such an inquiry, as there is no appearance of effused water in any other part of the system. Pure ascites, indeed, may, and frequently does exist; yet, for the most part, it is conjoined with other dropsical affections.

'There are two other suppositions respecting the cause of this swelling, which here naturally present themselves. It sometimes happens, that swellings, in appearance, similar to the present, depend upon a solid matter. But, to this supposition, there are here two unsurmountable objections. The first may be drawn from the progress of the disease. Where the enlargement of the abdomen depends upon a solid matter, it very generally begins at a particular spot, and from thence it is gradually extended to other parts of the abdomen. But, in the present case, although the increase has been gradual, yet, it has been uniformly extended over the whole, and no particular local hardness has ever been discovered. Besides this, swellings depending on a solid matter, are not liable to sudden changes. With our patient, however, such changes manifestly occur. Hence, for the supposition of the swelling depending on solid, there is little foundation.

'Another supposition is, that the swelling here occurring may depend upon air; that is, that our patient may be subjected to tympanites. But, of this affection also, some of the chief symptoms are wanting. No sound is observed to be emitted on percussion of the abdomen, nor is any relief afforded on the discharge of wind. Upon the whole, then, I reckon it at least the most probable supposition, that it does depend on water. The want of fluctuation may arise from different circumstances. It may depend upon the state of the integuments; it may arise from the condition of the viscera; or it may proceed from the water being contained in hydatides. And, I consider the thirst and scarcity of urine, as giving strong presumption of a dropsical affection; yet I shall not be surprised to find, that it turns out of a complicated nature, neither entirely depending on water nor air, but partly on both.

'With this uncertainty, I am not here disposed to give a very favourable prognostic. The youth of this patient is indeed somewhat in her favour; and, it is still more so, that she has received, at least, temporary relief, from the quantity of her urine being increased. But, these circumstances excepted, most others are against our patient. While we have much uncertainty respecting the nature of the disease, we have at least some reason to dread a local affection; and, from the pain of the belly of which she complains, we can prognosticate nothing favourable. From the continuance of her disease, also, we may conclude it to be of a stubborn nature. For, although she be but eight years old, her affection has been observed for no less than five of these. And there are even some indications of its

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being of a much earlier date. For we may consider, as a symptom of it, the thirst with which she has been affected from the time that she was on the breast. To all these circumstances, it is farther to be added, that her complaints have already resisted the power of several medicines. If, therefore, it admits of a speedy and fortunate termination, it is, I own, much more than I expect.

'It may seem strange, that hitherto I have taken no notice of a circumstance particularly mentioned in this case, that is, the worms which she has, at different times, been observed to discharge by stool. There are some practitioners, who, with such circumstances as occur here, would look upon worms in the intestinal canal to be the cause of the greatest part, if not of all the symptoms. I must, however, own, that I do not suspect them to have any connection with the present complaint. Worms, indeed, in the intestines, are by no means a rare occurrence: yet, as far as my inquiries go, I think I may venture to assert, that, in this country, they are less frequent than in some others; and that now, they are less frequent here than they were formerly, which I am inclined to ascribe to changes which have taken place with respect to diet. Cases are often to be met with, in which they are unquestionably productive of the most threatning and most anomalous symptoms; yet there can be no doubt, that they are frequently present in the alimentary canal when they are productive of no inconvenience. This sufficiently appears from their being observed to be discharged where there has been no preceeding uneasiness.

'In the case before us they appeared chiefly during the course of a fever. It is to be observed, that, during febrile affections, worms frequently appear; and, when this is the case, there are many who are disposed to consider them as the cause of the fever. This conclusion, however, is, I imagine, often drawn without good reason: and I cannot help thinking, that they are frequently discharged merely in consequence of the fever. It would seem, that, from the morbid affection which exists, probably from the increased heat of the body, their situation becomes disagreeable to them. And I reckon it probable, that this may have been the case in the instance before us. Our patient has, even of late, indeed, discharged one, which gives a presumption that there may be still others present. And the action of these on the alimentary canal, may either be the cause of some symptoms, or may aggravate them; yet, admitting that, I must own, I do not consider them as forming any dangerous part of the affection; and I do not think that our attempts to cure are to be directed with a view to these.

'Respecting the general plan of cure, from what has been said, it may be concluded, that I am much at a loss. I have, however, begun the treatment of this case, on what I reckon the most probable supposition; that is, the idea of its being a drop-

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dropsical affection. Supposing that there is a collection of water in the cavity of the abdomen, it is my intention to attempt to discharge it by natural outlets. Of these, the chief are evacuation by stool and urine. From the first of these, we can obtain the most immediate and most sudden discharge; from the last, the evacuation which takes place has the least influence, as debilitating the patient; and, on this account, diuretics can be used with more regularity, and for a greater length of time, than purgatives. To these, therefore, I am chiefly disposed to trust in the present case; yet I wish, in some degree, to conjoin the advantages both from diuretics and purgatives. It is from these considerations that I have put this patient on the use of two different remedies, cream of tartar and squills. While the first operates, most immediately, as a purgative, it is, at the same time, powerfully diuretic. The last is intended solely with the view of increasing the quantity of urine. If, from these medicines, we can obtain a copious discharge of urine, with a diminution of the swellings, and, at the same time, without debility, it may go far towards the recovery of the patient. At the same time, in dropsical affections, I consider the evacuation of the water as the least important part of the cure. And, in almost every case, it is a more difficult matter to prevent the return of effusion, than to produce evacuation. It may, therefore, be necessary, in order to secure the good effects which may be derived from these evacuants, to have recourse to Peruvian bark, and other tonics. At the same time, I would by no means be understood to promise that we shall ever come this length in the cure; and, we may even be soon satisfied, that the present plan is not to be persisted in. The evacuation may be greater than our patient is able to bear, or it may take place without a diminution of the swellings. In either case, it would be prejudicial. Supposing this to happen, I must own, that I cannot, at present, even conjecture what measures I may then be disposed to adopt. I shall probably, however, try some of those medicines which more immediately tend to increase the tone of the alimentary canal; particularly those which pass under the general titles of stomachic and carminative medicines. It is, in some measure, with an intention of this kind, that I mean to conjoin, with the present course, friction of the abdomen. And, merely as an inducement to its being continued for a sufficient length of time, I shall order it to be performed, either with oil, or with some soft powder, but without expecting from these any other effect than as leading to the continuance of the friction.

'*Sequel*] Soon after the 7th of December, besides the continuance of the cream of tartar and squills, directions were given, that this patient should have her belly carefully rubbed every evening for the space of half an hour. And, as the repeated evacuations by stool seemed to induce debility, the purgatives were ordered to be intermitted. But, not long after

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this, on exposure to accidental cold, the swelling of her abdomen was very considerably increased; and as, at this time, her belly was rather bound, the squill pills were omitted, and the cream of tartar repeated in the form of electary, conjoined with a small proportion of gamboge. This purged her briskly, and had soon the effect of diminishing, somewhat, the swelling; but, even after she had continued it for a considerable length of time, the swelling was by no means entirely removed. Upon this, she was put on the use of a mixture, the basis of which was the *tinctura amara*. After the use of this mixture, there took place a considerable discharge of wind, in the way of flatus, and the swelling fell a little. It did not, however, entirely disappear. But, as she continued, in other respects, in good health, and was no longer affected with the thirst, want of appetite, pain of her belly, scarcity of urine, or other symptoms which were most distressing at the time of admission, she was dismissed about the middle of March.'

This Case, which is the second in the volume, is preceded by that of an epilepsy, cured by the use of the cuprum ammoniacum; and it is followed by observations on the subsequent diseases, respectively, viz. on a cutaneous affection — rheumatic affection cured by the use of elixir guaiacinum volatile — a chronical catarrh — an affection of the liver cured by mercurial medicines — a petechial eruption — a cancerous affection of the breast treated by electricity — hæmorrhois — menorrhagia cured by the Peruvian bark — amenorrhea treated by electricity — tinea capitis — anomalous symptoms arising from an intermittent fever — dysphagia cured by electricity — paralysis — diarrhœa — venereal gonorrhœa — hydrocephalus — morbid sensibility of one of the hands — convulsions treated with the pil. cæruleæ — periodical pains of the intestines removed by the pil. gummosæ — leprous affection — hæmoptyris — flatulent pains of the stomach and bowels removed by asa fœtida — lumbrici. To those cases is subjoined a discourse in Latin, entitled, De Laudibus Gulielmi Harvei Oratio.

It is sufficient to say of the author's observations in general, that they discover much judgement, and greatly tend to investigate the nature, as well as to ascertain the method of cure, in the several diseases mentioned. They cannot fail of affording very useful instruction to medical students, and of likewise proving highly acceptable to every reader of this class. We are therefore persuaded that Dr. Duncan would perform an acceptable service, by continuing to lay before the public, in the same manner, a continuation of his practical remarks on the cases of those patients who receive the benefit of the Dispensary; an institution which we are glad to find adopted by the inhabitants of Edinburgh.

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The Pythian, Nemean, *and* Iſthmian *Odes of* Pindar, *tranſlated into* Engliſh *Verſe; with critical and explanatory Remarks: to which are prefixed Obſervations on his Life and Writings; Conjectures on the Æra wherein the* Grecian *Games concluded; and an Ode to the Genius of* Pindar. *4to. 12s. boards.* Dodſley.

THE name of Pindar carries with it an idea of poetical enthuſiaſm, lofty flights, magnificent images, and bold expreſſions. Antiquity reſounds with his praiſe. Plato allows *, that he was one of the Θειοι, 'the divine poets.' Quinctilian calls him the prince of the lyric writers; and Horace thinks him inimitable. On the other hand, it has been ſaid, that he frequently loſes his ſubject, and rambles from fable to fable, with a wild and unbounded fancy. But it may be ſaid in his favour, that his ſubjects are uniform and confined; that his odes were to be ſung by a chorus, at the entertainments, which were provided by the Olympic victors, on their return to their reſpective countries; and that, in this caſe, it would have been invidious to have filled his hymns with the direct encomiums of a ſingle man, who perhaps was not diſtinguiſhed on any other account. But the praiſes of their founders, their benefactors, their heroes, and demigods, were regarded with religious veneration. We will therefore ſuppoſe, that the poet's digreſſions were the effect of art; and might have had a propriety, or a connection with his ſubject, which it is now impoſſible to diſcover.

The remaining works of Pindar are xiv Olympic, xii Pythian, xi Nemean, and viii Iſthmian odes.

The firſt, ſecond, third, fifth, ſeventh, eleventh, twelfth, fourteenth of the Olympic, the firſt of the Pythian, the firſt and eleventh of the Nemean, and the ſecond of the Iſthmian odes, were tranſlated by Mr. Weſt; the other ſix Olympic odes by an anonymous writer, in 1775: all the reſt are now tranſlated by Mr. Greene.

The flights, the digreſſions, the figures, the alluſions, and the abſtruſe learning of this ancient poet, render his pieces extremely dark and difficult. A tranſlator, finding himſelf embarraſſed, generally runs out into a paraphraſe; and only gives us ſome tranſient glimpſes of the original.

In the ſixth Pythian ode, Pindar extolls the bravery of Antilochus, who attempted to reſcue his father Neſtor, at the expence of his own life, when that venerable old warrior was attacked by Memnon, and one of the horſes in his chariot wounded by Paris.

* Plato in Menon. p. 415. edit. Ficini.

Ἐγένετο

Ἐγκίδι γ᾽ ἐρέπτειρον Ἀντίλοχος βιατὰς,
Νόσιμα τοῦτο φίλων, ὃς ὑπερφθίτο
Παίζοὺς, ἐναρίμβροτον ἀμμι-
ναις τραταρχον Αἰθιόπων Μέμνονα. Νισ-
σαίου γὰρ ἵππος ἅρμ᾽ ὑπίδα,
Πάριος ἐκ βελέων δαΐχθεὶς· ὁ δ᾽ ἔρπεν
Κραιδίαν ἔγχος.
Μισσαίᾳ δὲ γέροντος
Δοναβοΐσα φρὴν βόασε παῖδα ὄν·
Χαμαιπετὴς δ᾽ ἄρ᾽ ἔπος ἐκ ἀπέρρινψεν αὐτῷ·
Μέμνων δὲ ὁ Διΐου αἰνὴρ, φρὶ θαλο μὲν θανά-
τοιο κομίδαν παῖδος, ἐδο-
κησεν τῶν πάλαι γενᾶ ὑπλοπόροισιν,
Ἔργον πολύμοτον τελίσας,
Ὑπάτοις ἀμφὶ τοκεῦσιν ἐμμὲν ἔρος ἀρεϊάν.

'Twas thus the Grecian boy with gen'rous rage
Shelter'd the good old Neſtor's hoary age,
And fell to ſave him—when thy force,
Stern Æthiopian, bar'd his courſe,
Memnon, curſt homicide—the car
From Paris felt a ling'ring war;
Quick flew th' unerring ſpear; with throbbing heart
Thus Neſtor—"Fly, my ſon, oh! fly the hoſtil dart!"
Yet vain the fondling care!—his fire
Arous'd the heav'n-born ſtripling's fire,
To tempt the ſtroke of fate;
For thee, thou pride of ancient days,
Flows the rich ſtrain of deathleſs praiſe,
That hails the good and great.'

There are ſome parts of this extract, which are inelegantly, and others, which ſeem to be inaccurately expreſſed.

'The Grecian *boy*' is an appellation far below the heroic character of Antilochus, who is called by Homer, μενεχαρμης, μεγαθυμος, θοος πολεμιστης, a bold and intrepid warrior; and by Pindar, the *brave* or *impetuous* Antilochus.

'The *curſt* homicide' is an unclaſſical expreſſion. Neither Homer, Pindar, nor any of the ancient poets, mean to ſtigmatize their heroes by a *curſe*, when they call them εναριμβροτοι, or ανδροφονοι. Theſe epithets are titles of honour. The latter is frequently applied to Hector in the Iliad.

'The car from Paris felt a ling'ring war.' The original is plain and ſimple; 'Paris had wounded one of Neſtor's horſes; and this accident had ſtopped his chariot.' But Mr. Greene's verſion is unintelligible.

The tranſlator repreſents the ſpear, which he ſuppoſes to be Memnon's,—as actually *flying*. This is diſpatching the bu-

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buſineſs too ſoon: for it *anticipates* all the admonitions of Neſtor.

Neſtor's chariot is ſtopt, and his horſes in diſorder. In this diſtreſs he is alarmed, and (βοασε) calls his ſon: but it does not appear, that he bid him *fly*. It is more probable, that he called him to his aſſiſtance.

'Yet vain the *fondling* care.' The word *fondling* would have been more applicable to the mother of Antilochus, than the old warrior, whoſe military character it depreciates.

Χαμαιπετες, &c. in tranſlating this line Mr. Greene follows the common verſion, which is: 'in terram autem decidens ſermo *patris*, non abſtraxit *filium à propoſito*.' But this interpretation ſuppoſes the father to be cowardly, and the ſon diſobedient. This objection is avoided, if we only tranſlate the words in this manner: 'inanem autem vocem non emiſit.' If this be the meaning of the line in queſtion, Neſtor's admonition and his '*fondling* care,' entirely vaniſh; and he appears in the character of a brave ſoldier, encouraging his ſon to oppoſe the enemy with intrepidity.

The death of Antilochus is not deſcribed in the Iliad, and but obliquely mentioned in the Odyſſey, iii. 111. iv. 187. We therefore cannot bring Homer to our aſſiſtance in the explanation of this paſſage; but the author's meaning, we are perſuaded, is miſrepreſented in the foregoing verſion.

'The heaven-born *ſtripling*,' is a burleſque tranſlation of ὁ θειος ανηρ, the godlike hero.

The language of Pindar is bold and figurative: but the tranſlator, in order to raiſe his poetry, frequently introduces a variety of metaphors, which are not to be found in the original. We have a heap of them in the following lines:

'His [Jupiter's] nod exalts the humbler ſoul,
Or gives the *tide* of Fame to roll
On nobler heads; but Envy ſtill
The *cup* of Malice loves to fill.
Yet, Envy, can thy *weight* prevail,
When *ſolid* Virtue *bends the ſcale?*
Can'ſt thou, who pin'ſt at others bliſs,
(Too ſure thy *arrows* ne'er can miſs)
One boſom pierce? 'tis thine alone
On Diſappointment's *rack* to groan.
Be mine to bear the ſharper *goad*
(So Patience wills) of Sorrow's *load!*
But who up-borne on Reaſon's *wing*
Would ſoar, where Envy points *her ſting*.
Mine be the taſk, in ſocial eaſe,
Pleas'd with the good, the good to pleaſe.' Pyth. ii.

In Pindar we have neither the *tide* of Fame, the *cup* of Malice, the *arrows* of Envy, the *rack* of Diſappointment, nor the

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wing of Reaſon. The tranſlator has added theſe, and other images to the author's group, and rendered it impoſſible for us to ſee any one figure diſtinctly in the crowd.

The following paſſage, which intimates, that the greateſt proſperity is ſubject to viciſſitudes, is thus plainly and ſimply expreſſed in the Greek:

—φαντι γε μαν
ὑτιν τιν ανδρα καρμοτομαν
θαλλουσαν ευθαιμοισιν
τα μεν τα φερεσθαι. Pyth. vii.

But in Engliſh it is rendered obſcure and enigmatical by an affectation of metaphorical elegance.

'Happineſs, thy darling gates
Virtue wooes, the gates of reſt;
Envy robs thee of thy gueſt.'

The tranſlator is unqueſtionably a man of taſte and learning, poſſeſſed of a lively and vigorous imagination; and his performance is a work of importance: but it would have been more valuable if, both in his proſe and verſe, he had been content to expreſs himſelf with a natural ſimplicity, and had not introduced ſuch a multiplicity of glaring and inconſiſtent metaphors.

The Luſiad; *or, the Diſcovery of* India. *An Epic Poem. Tranſlated from the Original* Portugueſe *of* Luis de Camöens. *By* William Julius Mickle. *The Second Edition.* 4to. 1*l.* 1*s.* Cadell.

HAVING formerly given an account of this work*, we have now only to remark the improvements which occur in the preſent edition. It may be obſerved, in particular, that Mr. Mickle has much extended the hiſtory of the Portugueſe ſettlements in Aſia, in which he not only traces with great accuracy the fall of that empire in the Eaſt, but examines the principles advanced by Dr. Smith, in his treatiſe on the Wealth of Nations, relative to the India trade. The limits of our Review will not permit us to give ſuch a detail of this ſubject, as ſhould convey the whole force and extent of our author's arguments, on a matter of ſo great importance to the commercial intereſts of Britain. On this account we muſt refer to the hiſtory above-mentioned, where Mr. Mickle ſtrongly ſupports the propriety of an excluſive trade to the Eaſt Indies, in op-

* See Crit. Rev. vol. xli. p. 15.

poſition

position to the sentiments of Dr. Smith. We shall however present our readers with the following short, but sensible passage, as being introductory to the investigation.

'The histories of wars, from the earliest times, are much alike; the names of the countries ravaged, the towns destroyed, and captains slain, are different; the motives and conduct of the oppressors, and the miseries of the oppressed, are the same. Portugal raised the first commercial empire of the modern world; the history of her fate therefore opens a new field for the most important speculation. The transactions of the Portuguese in India are peculiarly the wars and negociations of commerce, and therefore offer instructions to every trading country, which are not to be found in the campaigns of a Cæsar or a Marlborough. The prosperity and declension of foreign settlements, resulting from the wisdom or errors of the supreme power at home, from the wisdom or imprudence, the virtues or vices of governors abroad; the stupendous effects of unstained honour and faith; the miserable ruinous embarrassments which attend dishoneſt policy, though supported by the greatest abilities in the field or in the council; the uncommercial and dreadful consequences of wars unjustly provoked, though crowned with a long series of victories; the self-destructive measures, uncommercial spirit, and inherent weakness of despotic rule; the power, affluence, and stability which reward the liberal policy of humane government; in a word, all those causes which nourish the infancy, all those which as a secret disease undermine, or as a violent poison suddenly destroy the vital strength of a commercial empire; all these are developed and displayed, in the most exemplary manner, in the history of the transactions of Portuguese Asia.

'And all these combine to ascertain the great principles upon which that stupendous common wealth the British East India Company must exist or fall. The commerce of India is of most essential value to the British nation. By the Indian goods distributed over Europe, the essential balance of trade is preserved in our favour. But whether the Indian commerce should be conducted by an exclusive company, or laid open to every adventurer, is the question of the day, a question of the very first importance to the British empire. And to this question the example of the Portuguese is of the first consequence. Both in the senate, and in the works of some political writers, this example has been appealed to; an exact knowledge of the commercial principles of Portuguese Asia is therefore highly necessary; particularly, if the most gross misrepresentations of it have already been given, with the professed view of influencing the legislature. And an-

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authenticated state of the principles of the Portugueſe Aſiatic commerce, were it only to guard us againſt the viſionary and dangerous ſchemes of theory, cannot but be of ſome utility to that nation which now commands the commerce of India.'

To the preliminary diſcourſes is ſubjoined an appendix, containing ſome Portugueſe papers, tranſmitted to Mr. Mickle from the continent, of which he has given a tranſlation, accompanied with obſervations.

The alterations in the poem, though not conſiderable, afford convincing evidence of the author's correctneſs and induſtry. But the former detached notes on the brahmins are, by great additions, extended to a diſſertation at the end of the ſeventh book, where we meet with a curious narrative of oriental mythology.

FOREIGN ARTICLES.

Sebaſtian Caſtellio's, *&c. Lebens-geſchichte; or the Life of* Sebaſtian Caſtellio, *by* John Conrad Fueſslin, *&c.* 8*vo.* Frankfurt on the Mayn. (German.)

THE narrative of Caſtellio's life intereſts the reader, not only as it ſerves to illuſtrate the hiſtory of literature, and of the reformation, but alſo as a piece of juſtice due to the memory of an excellent man, who, during a conſiderable part of his life, had been perſecuted and ſtarved. His merits as a moſt faithful and elegant tranſlator, and a very judicious and learned commentator of the Bible, are generally known and confeſſed. But they are his diſputes with the Genevan reformers, Calvin and Beza, that characterize and endear him as a man. He was at firſt highly eſteemed by Calvin, who during his ſtay at Straſburgh lodged him in his own houſe, and after his return to Geneva, recommended him to the place of rector or head-maſter of the gymnaſium of that city: but from the diſſimilarity of their characters and ſentiments, this friendſhip was of ſhort duration. Soon after, Calvin began to quarrel with Caſtellio, and by the firſt ſpecimens of his hatred forced him to retire from Geneva to Baſil.

Their diſputes ſeem to have originated in the diverſity of their ſentiments on predeſtination and religious toleration. This latter controverſy was excited by the perſecution and execution of that poor fanatic, Servetus, who was burned at Calvin's inſtigation. Such a furious exceſs of orthodox zeal could not fail to rouſe the indignation of Caſtellio, a man of ſenſe, moderation, and humanity. He publiſhed a collection of treatiſes on religious toleration. Calvin and Beza, on the other hand, attempted to defend the ſanguinary proceedings againſt Servetus, and to juſtify their own odious and dreadful doctrine on that ſubject: Calvin, by his '*Defenſio orthodoxæ fidei*;" and Beza, by his anſwering the queſtion, 'An hæretici a civili magiſtratu puniendi,' in the affirmative. It was indeed fortunate for Caſtellio to have retired, at the firſt ebullitions of Calvin's zeal, beyond the reach of his further perſecutions. For con-

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conſidering that demagogue's exceſſive inveteracy againſt him, it is hard to ſay where it would have ſtopped. In a book ſtill extant in that reformer's theological works, entitled: '*Brevis reſponſio ad diluendas Nebulonis cujuſdam calumnias*,' Calvin calls Caſtellio a *villain*. He even accuſes him of having *ſtolen* wood: whereas *this very accuſation itſelf* was a piece of the *meaneſt villainy*, becauſe both *utterly falſe*, and *inexpreſſibly cruel!* The fact, as ſolemnly declared by Caſtellio, was this: after he had been driven from Geneva by Calvin's perſecution, he languiſhed a long time at Baſil in miſery and want of common neceſſaries. In order to procure fewel, and keep himſelf from ſtarving with cold, one of the moſt learned, moſt virtuous, and moſt reſpectable men of his age, was driven to the uſual ſhift of the pooreſt people, to ſeek and fiſh for ſome ſmall ſtray wood in the river. And this common and allowed reſource of diſtreſſed poverty, was by Calvin ſtyled a theft!—Let poſterity, his and Caſtellio's competent and unbiaſſed judge, compare the conduct of this Chriſtian divine towards his quondam friend, with that of Demoſthenes towards Eſchines, his fierce and ardent rival, whom, immediately after the moſt violent ſtruggles againſt himſelf, he forced to accept of a conſiderable ſum of money to ſoften the rigour of his exile!—Who would not a thouſand times rather chuſe to have been Caſtellio fiſhing for ſome ſmall ſtray wood, than Calvin, driving Servetus to the ſtake, or inſulting a poor, but great and worthy man in his diſtreſs, occaſioned by Calvin's own intrigues!

It is, however, a ſatisfaction to think, that Calvin's ſlanderous aſperſions on Caſtellio's character, were by his own contemporaries already treated with juſt contempt, as appears, among other proofs, from Caſtellio's ſubſequent appointment to the profeſſorſhip of the Greek language in the univerſity of Baſil.

FOREIGN LITERARY INTELLIGENCE.

John Mudge *Unterſuchung über geimpfte Blattern*:—i. e. *A* German *Tranſlation of Mr.* Mudge's *Enquiry into the Inoculation of the Small-pox.* Dantzick. 1778. 8*vo.*

WE mention this tranſlation, the work of Dr. Woulf, F. R. S. an eminent practitioner at Dantzick, becauſe he has given us a great number of new and valuable obſervations on the ſmall-pox, in a large appendix joined to his tranſlation. Theſe obſervations are of ſuch importance, and ſo judiciouſly and philoſophically drawn up, that we ſincerely wiſh to ſee them tranſlated into our language, for the uſe of the medical faculty, as well as of private families.

Lettres d'Amour et d'Affaires, écrites par Catherine, *Comteſſe de* Salmour, *Marquiſe de* Balbian, *au Marggrave de Br.* 8*vo.* Turin. (Dreſden.)

Prince Charles Philip of Brandenburgh, elector Frederick the Third's brother-in-law, who in 1695, commanded the Brandenburgh troops at Turin, happened to fall in love with the counteſs dowager of Salmour, and reſolved upon marrying her ſecretly. But his brother, the elector, diſapproving of this marriage, cauſed the counteſs to be ſhut up in a convent, whence ſhe wrote theſe letters to the margrave, in whoſe pockets they are ſaid to have been

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found when he died of a diſeaſe after the ſiege of Caſal, at which he had aſſiſted by her advice.

For aught that appears to the contrary, theſe letters may be genuine and authentic. They breathe the native character of an intriguing dowager, who was perhaps ſomewhat in love, but certainly ambitious, cunning, and ſelfiſh. The preface tells us that for the valuable conſideration of thirty thouſand ducats ſhe conſented to relinquiſh the title of the margrave's dowager, and this ſtrong feature is ſtill further confirmed by her own inſinuations in a letter written by her to the elector, after the margrave's death. Her epiſtles may therefore be conſidered as inſtructive memorials exhibiting the human heart under the powerful influence of a very ticklish and critical ſituation.

D. Jo. Sal. Semleri *Paraphraſis II. Epiſtolæ ad* Corinthios. *Acceſſit* Latina *vetus Tranſlatio, & Lectionum Varietas.* 8vo. Halle.

The Second Epiſtle to the Corinthians, one of the moſt difficult books of the New Teſtament, has here been illuſtrated with great learning, ingenuity, and ſucceſs.

*Opuſcules politiques & moraux—ou, Eſſai contre l'Abus du Pouvoir des Souverains, et juſte Idée du Gouvernement d'un bon Prince. Suivi du Tocſin contre le Deſpotiſme du Souverain. Par M.** Avocat.* 8vo. Londres.

The reflexions of this writer are juſt, but trite; and he runs into frequent repetitions.

Della Origine e dei Progreſſi nell' Arte Oſtetricia, Proluſione recitata da Sebaſtiano Rizzo, Padoano, *publico Profeſſore d' Oſtetricia.* 4to. Venice.

Some account of the Venetian phyſicians who have diſtinguiſhed themſelves by their labours in midwifery; eſpecially of Sebaſtian Melli; of the famous anatomiſt J. Dominio Santorini; of his ſon Peter; of the preſent Archiater Paitoni; and of our author's predeceſſor, J. Manini.

J. J. von Moſer *Anmerkungen über das Abſterben des Churfurſtlichen Hauſes* Bayern, *in ſo ferne daſſelbige einen Einfluſs in viele Stucke der teutſchen Staatsverfaſſung hat*; or, J. J. de Moſer's *Remarks on the Extinction of the Electoral Houſe of* Bavaria, *as far as it influences many Parts of the political Conſtitution of* Germany. 4to. Frankfurt on the Mayn. (German.)

This author, one of the moſt voluminous and laborious writers on the laws and conſtitution of Germany, conſiders this very intereſting ſubject in every point of view. His performance is indeed rather too diffuſe; but valuable and inſtructive.

Inſtruction ſur la Manière de deſinfecter les Cuirs des Beſtiaux morts de l'epizootie, & de les rendre propres à être travaillés dans les Tanneries ſans y porter de Contagion. Par M. Vicq. d'Azyr. Paris.

A ſingle but intereſting ſheet, as it may contribute towards leſſening the loſs of the poor country people, by ſaving at leaſt the hides and ſkins of the cattle dead by epidemical diſeaſes.

Recueil de Diſſertations hiſtoriques et critiques, avec des nouvelles Aſſertions ſur la Vegetation ſpontanée des Coquilles du Chateau des Places. Par M. de la Sauvagère. 4to. *with* 5 *elegant Plates.* Paris.

The firſt and greater part of this collection contains an unintereſting diſpute with Mr. Robin, on ſome French antiquities near

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near Angers. But the more ſtriking part of this publication are the author's repeated aſſertions concerning a ſpontaneous vegetation of ſhells near his reſidence; whoſe examen we muſt leave to Meſſ. Buffon, Guettard, and other naturaliſts in France.

La Théorie du Chirurgien ou Anatomie en general et en particulier du Corps humain, avec des Obſervations chirurgiques ſur chaque partie par M. Durand. 2 *vols.* 8*vo.* Paris.

A manual of anatomy according to M. Winſlow's ſyſtem and method, without either alteration or improvement.

MONTHLY CATALOGUE.

POETRY.

A Collection of the Pieces formerly publiſhed by Henry Brooke, *Eſq. To which are added ſeveral Plays and Poems, now firſt printed.* 4 *vols.* 8*vo.* 1*l.* 1*s. ſewed.* Cadell.

THE author of theſe pieces, who is a native of Ireland, is well known to the public, as a writer, by his tragedy of Guſtavus Vaſa, printed in 1738, the Earl of Eſſex in 1761, the Fool of Quality, 5 volumes, in 1766 and 1770, and other publications.

The preſent collection conſiſts of the following articles: Univerſal Beauty, a philoſophical poem on the works of the creation, in ſix books; Conſtantia, or the Man of Law's Tale of Chaucer, modernized; Redemption, a Poem *; Four Fables, viz. the Temple of Hymen, the Sparrow and Dove, the Female Seducers, Love and Vanity; the laſt Speech of John Good, vulgarly called Jack the Giant-queller, who was condemned April 1, 1745, and executed on the 3d of May following; eight Tragedies, entitled, Guſtavus Vaſa, the Earl of Eſſex, Antony and Cleopatra, the Impoſtor or Mahomet, earl of Weſtmorland or Bruern, Cymbeline king of Britain, Montezuma, and the Veſtal Virgin; Little John [John Good] and the Giants, a dramatic opera [prohibited after the firſt night's repreſentation]; the Contending Brothers, a comedy; three comedies of two acts, the Charitable Aſſociation, the Female Officer, and the Marriage Contract; Ruth, an oratorio; ſeveral Prologues and Epilogues; Verſes to the Memory of Lieutenant Colonel Clements; a Character [Dr. Lucas's]; an Addreſs to Mr. B. on advertiſing his Treatiſe on the Intereſts of Ireland; the Patriotiſm of Ireland, a ballad; the Queſtion, inſcribed to lady Caroline Ruſſel; and Conrade, a fragment.

Though this writer is not to be ranked in the firſt claſs of poets, his productions have a conſiderable ſhare of merit; they bear the marks of a ſtrong genius, a pious turn of mind, and integrity of heart. His dramatic pieces breathe a ſpirit of liberty and patriotic zeal.

* See Crit. Rev. vol. xxxv. p. 69.

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The Seducers. A Poem. 4*to.* 2*s.* 6*d.* Kearſly.

This muſe, like other ſeducers, has her ſhare of an inſinuating talent, which though not in ſo great a degree as to captivate our judgement, is ſufficient at leaſt to procure her a place among the claſs of *agreeables*.

Athelgiva, *a legendary Tale.* 4*to.* 1*s.* 6*d.* Wilkie.

The preſent poem, which is partly founded on tradition, but chiefly indebted for its fable to the imagination of the author, is written in that agreeable ſtyle of ſimplicity which diſtinguiſhes the old Engliſh ballad. The deſcriptive parts are curſory, and the incidents only few; but where the fancy is not amuſed with invention, the defect is ſupplied by a tenderneſs of ſentiment, that gently excites the heart to ſympathetic emotions.

Academic Trifles. A Collection of Poetical Eſſays. 4*to.* 2*s.* E. Johnſon.

This publication conſiſts of a Prologue, a Remonſtrance for a new Gown, an Ode to Winter, an Ode to Sleep, two Sonnets, two of Horace's Odes imitated, and an Ode on the Power of Love. All theſe pieces, except the laſt, are in blank verſe. —They are juvenile productions.

The Camp Guide: in a Series of Letters. 4*to.* 1*s.* Fielding *and* Walker.

Theſe Letters are from enſign Tommy Toothpick, to lady Toothpick, and from miſs Nelly Briſk, to miſs Gadabour. The names of the perſonages may give ſome idea of their characters; but ſuch as are deſirous of farther acquaintance with them, may reſort to the camp, where, we doubt not, the originals form a conſiderable number.

A Viſit from the Shades; or Earl Chatham's *Adieu to his Friend Lord* Cambden. *By* Henry Lucas, *Eſq.* 4*to.* 2*s.* 6*d.* Hooper *and* Davis.

If ſublunary honours can extend their influence beyond the tomb, lord Chatham's ſhade has been abundantly gratified. Amidſt the approbation of his country, ſo publicly beſtowed, the preſent temporary production can be conſidered only as a ſmall poetical tribute, diſproportioned to the perpetual fame of the character which it celebrates.

The Devil's Wedding. A Poem. 4*to.* 1*s.* 6*d.* Bladon.

His Satanic majeſty having ſignified his intentions to marry the princeſs Homa, it was neceſſary, that a proper chaplain ſhould be provided to perform the ceremony: and that ladies of the bed-chamber and maids of honour ſhould be appointed, for the eſtabliſhment of her majeſty's houſhold. Several gentlemen of the gown, and ladies of the ton, aſſert their pretenſions to theſe honourable employments. This plan affords the author an opportunity of ſatirizing ſome conſpicuous characters.—The ſtyle of this piece is, in general, tolerably well adapted to the ſubject; and ſometimes not unpoetical. For example:

'Upon

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'Upon the beach a lofty pile was rear'd;
Ten thousand architects at work appear'd.
As on the tinkling ores the hammers fell,
Melodious airs rung through the vaults of hell.
Now choral, now responsive, now in parts,
The soothing numbers chear infernal hearts.'

But sometimes the poetry is below mediocrity.

Such venial sins I had not deign'd to name,
But *for* to put my *opponents* to shame.'

The Temple of Imposture. A Poem. 4*to.* 2*s.* Bew.

The author falls asleep with the Koran in his hand, and in a dream sees the mosque, which contains the tomb of Mahomet at Medina, converted into an extensive temple, filled with the sculptured figures of Ignatius Loyola, Aldebert, Joan of Arc, Perkin Warbeck, Eliz. Croft the spirit of the Wall, Eliz. Barton the maid of Kent, James Nailor the Quaker, Mary Tofts the rabbit woman, Fanny Parsons the Cock-lane ghost, and several other impostors. After these he discovers Furina, the goddess of thieves, attended by a number of Turkish enthusiasts, superstition, priestcraft, papal mystery, frantic zeal, hypocrisy, persecution, Mahomet, and the apostle of the Foundery.

This piece is of a more poetical cast than some of the author's former publications *, the plan being much more susceptible of descriptive imagery.

The Patriot Vision. A Poem. Dedicated to the Memory of the Earl of Chatham. 4*to.* 2*s.* 6*d.* Bew.

To this Poem is prefixed the subsequent advertisement.

'The author of the following Poem takes the liberty to inform the candid reader, that he had not written a single line, nor in the least degree thought, of The Patriot Vision, till a week after death of the great person to whose memory it is dedicated. He therefore presents it to the public with great diffidence of its merit; but, however, could not defer its publication, as the present state of national affairs may change, and destroy in a great measure the effect honestly intended by this composition.'

The reader is at liberty to admit or to reject this apology, *as to his wisdom shall seem good.* With regard to the performance, we are of opinion that it stands in need of some apology. It is unequal, and bears evident marks of haste and inattention. Our poet stands upon the sea-beat strand of the Isle of Wight,

'That sea surveying, where *sublimely* rides
Britannia's fleet, and waits the *dread* command
To *scatter* vengeance *o'er a guilty land.*
When, at *dread* intervals, the solemn roar
Of cannons, thundering through the watery shore,
Proclaimed aloud that Chatham was no more.'

* The Saints, a Satire; Perfection, &c.

This circumstance naturally leads the bard to ask the fleet, what tutelary star shall now direct its course? With these reflexions, he retires to sleep; but, of course, not to rest. Fancy immediately hurries him to a certain poetical valley, where

' ——————when his raptured eye
Marked a new lustre trailing through the sky;
Within it, *charioting*, sublimely rode
The gorgeous image of the Pythian God.'

Apollo conducts him to the paradise of patriots, where he finds and describes all the sons of Britain who have been immortalised for the love of their country, from Alfred down to Chatham, of whose reception among the heavenly host our poet was lucky enough to be an eye witness. The poem and the vision conclude with one general chorus of ' Arm, Britain, arm!'

In this vision we have found a very few good lines, and two or three original ideas.—With more time, and much more pains, this writer might produce something deserving the public attention.

Excellent use is made of Milton's epithet ' arrowy,'—Arrows, unluckily, are not *modern* weapons of war.

' The temple rings with harmony divine.
Not such as thunders in the *arrowy air*
When battling cohorts clash in fiercest *war*—'

These lines remind us of a ridiculous impropriety, when Shakspeare's Bosworth-field hero bids his bow-men draw the arrows to their heads, and the play-house troops courageously draw their many-twinkling swords.—The commander should either change his orders, or his men their arms.

An Ode to the warlike Genius of Great Britain. *4to.* 2*s.* Bew.

From the title of this Ode our readers will expect to find it more calculated to promote war than peace. It is indeed particularly calculated for that purpose. Whether our modern Tirtæus will sing in vain, or not, a little time will discover.—The following lines are above mediocrity.

' Genius of Britain! view the plains
Where military virtue reigns,
Pallid Fear her vain alarms
Idly spead.—While glory warms
Th' intrepid soul with her celestial charms,
The standard rears, and calls to arms:
Ye sons of Britain hear!
From her refulgent sphere
Aloud she shouts,—and opes the bright abodes
Of heroes, and of demi-gods:
—The great examples fire—
—To deathless deeds inspire.—
The sons of freedom rise—they claim
Their birthright—the reward of fame;
They glow with energy divine
And from their polish'd arms, the sun-beams brighter shine.

' Gallia's

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'Gallia's pale genius ſtands aghaſt,
(The lillies wither in her hand)
Her fleets receive the favouring blaſt,
But dare not ſeek the adverſe land.
On England's thick embattled ſhore
She hears th' awaken'd lion roar.'

The poet, *ſi deſ nominis hujus honorem*, makes good uſe of the beautiful ducheſs of Devonſhire's being a deſcendant from the martial duke of Marlborough.

We would take the liberty to hint that neither Pindar nor Shakſpeare, whoſe joint inſpiration our ode-writer intreats, would have adviſed him to hitch *Cowbeath* or *Warly-common* in a rhyme.

Bellona; *or, the Genius of* Britain; *a Poetical Viſion.* 4to. 1s. Greenlaw.

Happy Britain! who has a *genius* for almoſt every day in the week. Good intentions will excuſe much worſe lines than theſe. We are told, in the preface—

'To rouſe the dormant ſpirit of my countrymen, to animate them by the example of their anceſtors, and the ſenſe of their own danger, this little poem is intended. In the breaſt of the candid critic, the intention will in ſome meaſure palliate the execution. Temporary productions rather claim the indulgence, than provoke the cenſure of the judicious. Poetry reſembles painting, a haſty ſketch may exhibit a bold and maſterly outline; but it is time and induſtry alone can mellow the colouring, and give grace and elegance to the compoſition.'

In poetic viſion, our author diſcovers the genius of Britain, with proper inſignia and attendants, upon the Kentiſh ſhore, contemplating her guardian fleet; and beholding at a diſtance her warlike encampment—The lines which follow may ſerve as a ſpecimen of the Poem—

'Cloſe by his ſide, her golden arms unbound,
In graceful pile adorn the flow'ry ground,
The gift of Vulcan; and of heav'nly mold,
With living ſculpture riſing on the gold;
In mimic life here armies tread the field,
The wars of Britain graven on the ſhield;
Heroes, who fierce invading hoſts withſtood,
Martyrs, who ſeal'd their freedom with their blood;
Courageous kings, in well-fought fields approv'd,
By ſubjects reverenc'd, and by Heav'n belov'd;
Patriots, who for their country dar'd to die,
And chiefs applauded by poſterity!'

This performance concludes with a ſpeech from the Genius of Britain, with part of which we ſhall cloſe this article.

"Nurſe of heroic deeds and daring men,
Genius of war! deſcend on Britain's plain;

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O warm my ſons with more than mortal fire!
Nerve ev'ry arm, and ev'ry breaſt inſpire!
And thou, Bellona! mount thy *blood-ſtain'd* car,
High poiſe thy helm, and meditate the war;
Nor ſpurn thy thirſty ſpear and *blood-ſtain'd* robe,
'Till Fame ſhall hail me miſtreſs of the globe;
'Till Britain's flag ſhall awe the ſubject main,
'Till the freed Corſican contemn his chain,
And humbled Bourbon bleed at ev'ry vein."
She ſaid and ceas'd—then high diſplays in air,
Th' hiſtoric ſhield, and waves her martial ſpear;
Heroic ardour flies from band to band,
And war re-echos thro' the joyful land.'

America *Loſt. A Poem of Condolence.* 4*to.* 1*s.* 6*d.* Lewis.

This Poem is addreſſed to Britannia, poor deſolate lady! to whom the loſs of America could hardly prove more painful than the condolence of ſo mean a poetaſter.

POLITICAL.

The Subſtance of General Burgoyne's *Speeches on Mr.* Vyner's *Motion, and upon Mr.* Hartley's *Motion.* 8*vo.* 1*s.* Almon.

Copied from the public papers, in which it is probable thoſe Speeches have been peruſed by the greater part of our readers.

A Glance at the Times: with a comparative View of London *and* Glaſgow. 8*vo.* 1*s.* Becket.

The viſual organs of this writer appear to be variouſly actuated, by contemplating the ſeveral objects of his attention through the medium of politics. He ſeems to view the proſperity of the city of Glaſgow with a *ſheep's eye*, and to examine the characters of ſome of the patriotic leaders with a *reflecting* teleſcope. There is however ſo much good humour in all his glances, as afford no ground to ſuſpect the ſmalleſt degree of faſcination.

Obſervations on the Scheme before the Parliament for the Maintenance of the Poor, with occaſional Remarks on the preſent Syſtem, and a Plan propoſed on different Principles. 8*vo.* 1*s.* Wallis.

A performance which would deſerve our praiſe, even if it were executed with leſs ability, and if it diſcovered leſs knowledge of laws and men. It is thus, by a patriotic communication of ideas, that the legiſlature of any country gains information. The plan this ſenſible writer propoſes merits the ſerious conſideration of parliament.

A Letter to Sir George Saville, *Bart. upon the Allegiance of a* Britiſh *Subject.* 8*vo.* 1*s.* Robſon.

The deſign of this Letter is to unfold the principles of allegiance, and conſtitutional ſubmiſſion to government, as the baſis

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basis of the late act of parliament in favour of the Roman Catholics. The author, who appears to be of that persuasion, writes in a sensible and spirited strain, equally expressive of the generosity of the legislature, and the gratitude of those who have been the objects of its indulgence on this occasion.

A Serious Letter to the Public, on the late Transaction between Lord North *and the Duke of* Gordon. 8*vo.* 1*s.* Hooper.

The transaction on which this Letter is founded is, we believe, sufficiently known to the public. The author's design is to vindicate lord North; but though in the execution of this province he discovers a considerable degree of zeal, he is greatly inferior, in point of composition, to Junius, whose signature he assumes.

A Letter to Lord George Germaine, *giving an Account of the Origin of the Dispute between* Great Britain *and the Colonies*, &c. 8*vo.* 1*s.* 6*d.* Whieldon.

The author of this Letter defends the several measures which have been pursued by administration since the commencement of the dispute with America; and, as the basis of an amicable accommodation, he proposes certain terms, which however appear to betray a coercive rather than a conciliatory spirit.

Authentic Memoirs of the late Earl of Chatham. 8*vo.* 2*s.* Wenman.

A zealous, unlimited panegyric, in which the author's admiration is more conspicuous than his accuracy.

DIVINITY.

An Inquiry after several important Truths; especially concerning the substantial Truth, the Son of God, the hidden God, the Saviour. And the most rational mode of Worship. Taken from the Scripture only, &c. *By* J. W. E. *a* German *Protestant.* 8*vo.* 1*s.* Bew.

The following declaration seems to be perfectly ingenuous: 'Not hearing at this present writing (Nov. 1776) of any publication against them [Mr. Lindsay, and Mr. Williams] and not choosing to listen to a known voice of delusion, I began first of all, to examine myself, what I could say, in case one of them *was* to argue in my hearing. Am I myself well founded in the truth, so as to answer their objection? Why, I am not *quite clear myself*, was the result. I therefore resolved on an enquiry, in order to come at some certainty in this point, &c.'

By this it appears, that the author has not been long conversant in theological studies: for in November 1776, when he sat down to write this pamphlet, he was not much acquainted with the subject, or, as he says, 'not quite clear:' and from the perusal of it, we find no reason to question his veracity.

The

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The Duty and Interest of every private Person and the Kingdom at large at the present Juncture. 8vo. 2s. 6d. Buckland.

This writer gives us a general view of our national vices, and considers their natural and inevitable consequences. He states the most obvious arguments in favour of a superintending Providence, and shews the propriety and wisdom of a constant application to the great Governor of nations, and the supreme Disposer of all events. He then addresses himself to the libertine, the unbeliever, the gamester, the duellist, the drunkard, the self-murderer, &c. setting before them the fatal effects of their immoralities. In the last place, he insists on the absolute necessity of a reformation; and specifies the virtues, which are indispensibly required of Christians.—A plain, pious, and useful treatise.

A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, *on* Thursday, May 15, 1777. *By the Hon. and Rev.* James Cornwallis, *Dean of* Canterbury. 4to. 1s. Bathurst.

The sensible and judicious author of this discourse recommends the charity, which provides for the sons of the clergy, to the protection of his auditors, upon this general principle, that whatever tends to the promotion of religion and virtue, ought to have a precedence among our good works; shewing, that the charity in question has the strongest claims in its favour, is free from the objections made to others, and has the purity of moral conduct for its great object.

To this Sermon is added an account of the annual contributions to the charity since the year 1720. By which it appears, that the collection in 1777, which amounted to 1000l, was greater than any former one since the year 1766; and that the highest was 1124l. 14s. in 1763. In the present year the collection, if we rightly recollect, was about 60l. more than that of the last year.

This article should have appeared in 1777; but has been inadvertently overlooked.

The Excellence of the Liturgy of the Church of England; *a Sermon at the Church of St.* Mary le Bow, *on St.* Mark's *Day*, 1778, *pursuant to the Will of Mr.* John Hutchin. *By* East Apthorp, *D. D.* 4to. 1s. Robson.

This learned writer introduces his discourse with some general observations on the usefulness of prescribed forms of prayer in public worship; he then gives us an historical account of the origin of our Liturgy, and a general view of its principal parts.

Two or three short extracts on the compilation of the Liturgy may not be unacceptable to some of our readers.

'The compilers of the first English Liturgy had no models before them but the Latin breviaries of barbarous ages in monastic rhythm. The first outline of this noble work is still to be

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diſcerned in the Litany and other prayers, publiſhed by the authority of king Henry VIII. in 1535...The two Liturgies of Edward VI. in 1548 and 1551, with conſiderable variations from each other, approached nearly in eſſentials, eſpecially the latter, to the preſent form..., In the reign of queen Mary the Liturgy was repealed... But the ſecond Liturgy of Edward VI. was reſtored at the acceſſion of queen Elizabeth in 1558, and continued through that glorious reign with few variations... In the firſt year of James I. after the conference at Hampton-court, it was reviewed; ſome thankſgivings were added at the end of the Litany; and the catechiſm was enlarged with the doctrine of the ſacraments: its outline having been drawn long before, in king Henry's book of the Inſtitution of a Chriſtian Man, publiſhed in 1537, and 1543... It was again reviewed in 1661, after the conference of the Savoy; when ſeveral leſſons were changed, ſome collects altered, and the judicious prayers for the Ember weeks, for All Conditions of Men, and the very beautiful General Thankſgiving, were added.'

To this diſcourſe is annexed an account of a Catechetical Lecture, firſt eſtabliſhed in 1622, which is to be regularly continued in Bow Church, on the firſt and third Sundays in every month, at ſix o'clock in the evening. The firſt courſe is to be preached by the rector.

Providence and Free Agency. A Sermon preached in the Cathedral Church of St. Paul, April 17, 1778, being Good Friday. *By* Samuel Horſley, *LL. D.* 4*to.* 1*s.* Payne.

In treating on this difficult ſubject, providence and free-agency, the learned author obſerves, 'that we muſt not imagine ſuch an arbitrary exerciſe of God's power over the minds and wills of ſubordinate agents, as would convert rational beings into mere machines, and leave the Deity charged with the follies and the crimes of men, which was the error of the Calviniſts; nor, on the other hand, muſt we ſet up ſuch a liberty of created beings, as, neceſſarily precluding the divine foreknowledge of human actions, would take the government of the moral world out of the hands of God, and leave him nothing to do with the nobleſt part of the creation' To avoid theſe extremes, and to ſhew, that the foreknowledge and providence of the Deity, and the liberty, which properly belongs to man as a moral agent, are perfectly conſiſtent, and naturally connected, he propoſes the following hypotheſis:

'A moral motive and a mechanical force, are both indeed cauſes; and equally certain cauſes each of its proper effect. But they are cauſes in very different ſenſes of the word, and derive their energy from the moſt oppoſite principles. Force is only another name for an *efficient* cauſe; it is that which impreſſes motion upon body, the paſſive recipient of a foreign impulſe. A moral motive is what is more ſignificantly called the *final* cauſe, and can have no influence but with a being that propoſes to itſelf an end, chooſes means, and thus *puts itſelf* in action. It is true,

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true, that while *this* is my *end*, and while I conceive *these* to be the *means*, a definite act will as certainly follow that definite choice and judgment of my mind, provided I be free from all external reſtraint and impediment, as a determinate motion will be excited in a body by a force applied in a given direction. There is in both caſes an equal certainty of the effect; but the principle of the certainty, in the one caſe, and in the other, is entirely different: which difference neceſſarily ariſes from the different nature of final and efficient cauſes. Every cauſe (except it be the will of the Deity acting to the firſt production of ſubſtances, every cauſe I ſay, except this acting in this ſingular inſtance) produces its effect by acting *upon* ſomething; and, whatever be the cauſe that acts, the principle of certainty lies in a capacity, in the thing on which it acts, of being affected by that action. Now the capacity which force, or an efficient cauſe, requires in the object of its action, is abſolute inertneſs. But intelligence and liberty conſtitute the capacity of being influenced by a final cauſe, by a moral motive; and to this very liberty does this ſort of cauſe owe its whole efficacy, the whole certainty of its operation; which certainty never can diſprove the exiſtence of that liberty, upon which it is itſelf founded, and of which it affords the higheſt evidence.

'These diſtinctions, between the efficient and the final cauſe, being once underſtood, we may from the Neceſſarians own principles deduce the firmeſt proof of the liberty of man. For ſince God fore-knows and governs future events, ſo far as ſubordinate agents are concerned in them, by the means of moral motives, that is, by final cauſes; ſince theſe are the engines, by which he turns and wields the intellectual world, bending the perverſe wills of wicked men and of apoſtate ſpirits to his purpoſe; and ſince theſe motives owe their energy, their whole ſucceſs, to the liberty of the beings that are governed by them; it is, in conſequence, moſt certain, however it may ſeem moſt ſtrange, that God could not govern the world as he does, by final cauſes, if man were not free; *no* [any] more than he could govern the material part of it mechanically, by efficient cauſes, if matter were not wholly paſſive.'

Speaking of the Neceſſitarians he ſays: 'So far as they maintain the certain influence of moral motives, as the natural and ſufficient means whereby human actions, and even human thoughts, are brought into that continued chain of cauſes and effects, which, taking its beginning in the operations of the infinite mind, cannot but be fully underſtood by him; ſo far they do ſervice to the cauſe of truth, placing the "great and glorious" doctrines of fore knowledge and providence—Abſolute fore-knowledge, univerſal providence—upon a firm and philoſophical foundation.'

There are many ſenſible obſervations in this diſcourſe; but the foregoing hypotheſis does not appear (to us at leaſt) ſo perfectly ſatisfactory, as the author ſeems to imagine. For if moral

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motives are *certain* in their operations, is not man as much a machine, as if he were impelled by a mechanical force? If the Deity propoſes a motive, which I *cannot reſiſt*, am I in that caſe a free agent? are not my elective powers abſolutely *over-ruled* and *determined* to one particular choice? On the contrary, if moral motives are *not certain* in their effects, the difficulty of reconciling divine fore-knowledge and man's free will ſtill remains.

A Sermon preached in a Country Church, on the Faſt Days; 13 Dec. 1776, *and* 27 Feb. 1778. 4*to*. 1*s*. White.

The author points out the propriety and equity of national judgements, and the pernicious conſequences, which muſt attend a total decay of public virtue.—This diſcourſe bears the following inſcription, in a curious engraving on the title-page: 'Supremitatę Regis vindicatâ in inferiori Domo Convocationis, Jan 23, 1775,' which is the ſignature of Dr. Ibbetſon, and records his meritorious vindication of the king's ſupremacy, as the following celebrated line of Cicero commemorates his preſervation of Rome:

"O fortunatam natam me conſule Romam."

The Vanity of Human Dependencies ſtated and explained, in a Sermon preached at Barbican, May 17, 1778; *being the* Sunday *after the Deceaſe of the late Earl of* Chatham. *By* Charles Bulkley. 4*to*. 1*s*. Johnſon.

In this diſcourſe the author explains theſe words of Iſaiah, ch. ii. 22.—"Ceaſe ye from man, whoſe breath is in his noſtrils; for wherein is he to be accounted of?"—ſhewing, that whatever may be the ſtation of any individual, however eminent his abilities, however brilliant his character, a dependence upon him is extravagant and preſumptuous, when it is either inconſiſtent with that unrivalled glory and honour, which we owe to the Divine Majeſty, or with the ſtate and ſituation of man here on earth.—Having thus explained the text, he proceeds to the application, in which he pays his tribute of reſpect to the late lord Chatham: but complains, that 'he has been *ſhocked* with the appearances of a *ſullen inſenſibility*' upon the occaſion. "The righteous, ſays he, periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous are taken away from the evil to come."—'How applicable, continues he, are theſe words in particular to the character of him, whoſe death we now deplore? What was his conſtant, uniform language as a ſenator, and a ſtateſman, from the very beginning of our preſent troubles to his own lateſt breath? Tax not without repreſentation:—there was righteouſneſs.—Withdraw, withdraw your troops:—there was mercy. And when I reflect upon the great and mighty loſs we have ſuſtained by his removal, I am ready to cry out with another prophet, "Woe is me, for I am as when they have gathered the ſummer fruits, as the grape gleanings of the vintage:

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age; there is no cluſter to eat: my ſoul deſired the firſt ripe fruit: the good man is periſhed out of the earth."

Admitting all that can be ſaid in favour of this 'righteous and merciful' ſtateſman, ſome apology perhaps may be made for his countrymen, to exculpate them from the charge of 'ingratitude and a ſullen inſenſibility.' When his lordſhip's body lay in ſtate, people of all ranks ran in crowds to ſee, to touch, to ſalute his coffin, and to pay their laſt reſpects to the deceaſed patriot. The citizens of London, not content with ſeeing him at Weſtminſter, earneſtly petitioned, that they might have the honour of having his bones depoſited in their cathedral. And, to crown the whole, the grand council of the nation made a munificent ſettlement on his poſterity, and ordered him to be canonized in the Abbey.—Theſe are ſo far from being indications of a 'ſullen inſenſibility,' that ſome invidious people have conſidered them, as the extravagances of patriotic enthuſiaſm.

CONTROVERSIAL.

A ſhort View of the Tenets of Tritheiſts, Sabellians, Trinitarians, Arians, and Socinians. 8vo. 1s. Johnſon.

The controverſy concerning the Trinity has long ſince been rendered ſo intricate, by the different opinions and the ſubtile diſtinctions of contending parties, that it is hardly poſſible for a common reader to form any diſtinct idea of the various and contradictory ſchemes, which have been propoſed for the explication of this myſtery, not merely by heretics, but even by the moſt orthodox divines. The deſign of this uſeful work is therefore to give plain Chriſtians a general notion of the principal opinions, which have been maintained concerning the Trinity, and the difficulties attending them; and to promote candour and charity among thoſe, who differ in their ſentiments on this profound ſubject.

MEDICAL.

A Letter to Sir Robert Barker, *Knt. F. R. S. and* George Staepoole, *Eſq. upon General Inoculation. By* J. C. Lettſom, *M. D.* 4to. 6d. Dilly.

The advantage of inoculation being now ſo univerſally acknowledged, we ſhould imagine that the benevolent affections, rather than the judgement, are concerned in rendering the practice more general among the poor. In this Letter Dr. Lettſom endeavours to promote ſuch a deſign from ſeveral conſiderations, which we hope will not be overlooked by thoſe who are ſenſible of the importance of preventing the natural ſmall-pox in ſo populous a city as London.

Obſervations on the Sore Throat and Fever, that raged in the North of Scotland *in the Year* 1777. *By* Robert Saunders, *Phyſician at* Bamff. 8vo. 1s. Murray.

This Letter contains an account of the ſucceſs attending the antiphlogiſtic method of cure, in the ſore throat and fever, a dif-

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disease that seems to have raged much at Banff in the course of last year, for which this treatment had been recommended in the Medical Commentaries published by a Society at Edinburgh.

An Account of the epidemical Sore Throat, with the Method of Treatment. By G. Levison, *M. D.* 8vo. 1*s.* 6*d.* White.

A mean and inaccurate performance, no less obviously defective in respect of practical knowledge than of literary composition.

Methods of Cure in some particular Cases of Insanity, &c. By W. Perfect, *Surgeon.* 8vo. 2*s.* 6*d.* Dodsley.

To afford a display of successful practice, rather than to enrich the medical art by any new observation, appears to be the design of this pamphlet: which therefore consists of cases too general for instruction, and apparently selected with a view distinct from that of the improvement of science.

MISCELLANEOUS.

The Complete Works of M. de Montesquieu. *Translated from the* French. 8vo. 4 *vols.* 1*l.* 4*s.* Evans.

An English version of the whole works of this eminent writer, executed with fidelity, cannot fail to attract the regard of all who are acquainted with the philosophical penetration which distinguished him, as well as with those ornaments of style, that may be generally observed in his compositions.

English *Humanity no Paradox: or, an Attempt to prove that the* English *are not a Nation of Savages.* 8vo. 1*s.* 6*d.* Lowndes.

Voltaire has been pleased to style us 'the savages of Europe;' and Rousseau has observed, that those people, who are great eaters of meat, are in general more ferocious and cruel than other men; and that the English barbarity is well known; whereas the Gaures, he says, are, on the contrary, 'the meekest creatures in the world.' Others have condemned us for certain customs and practices, which seem to indicate a cruelty of disposition; such as, duelling, whipping, bruising, boxing, cock-fighting, the occupations of our butchers and cooks, the number of our executions, our shyness towards foreigners, &c. The author of this pamphlet answers these objections, and produces several instances, which are incontestible proofs of our national humanity.

The expression of the Roman poet, 'Britannos hospitibus feros,' has been often thrown out against us. On this passage the author very properly observes, 'that the Romans called the people of every unsubdued nation, barbarians; and that "hospitibus feros" probably means no more, than the ferocity of the British nation, displayed against the invaders of their coast, of which Julius Cæsar had some experience, at his first descent.—

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The author has displayed some reading, and some humour in this publication,

An Enquiry into the Manners of the present Age. By a Lady. Small 8*vo.* 1*s.* Bew.

Moral reflections on those vain and delusive pleasures, which are pursued by libertines and men of the world: and on those rational delights, which are enjoyed by men of sense and virtue. The author's language is elaborate and flowery.

The Description of the Hot Bath, at Bath, *together with Plans, Elevations, and Sections of the same. The Designs of* John Wood, *Architect. Folio.* 5*s.* Dodsley.

The subject of this performance is distinctly delineated, and affords a strong proof of the architectural talents of the author, whose taste and judgement are jointly displayed to great advantage in the construction of this bath.

Dangers and Disadvantages to the Public and East India *Company, from that Company's Building and Navigating their own Ships.* 8*vo.* 1*s.* Sewell.

The author appears to be well acquainted with his subject, and urges strong arguments against the East India Company's building and navigating their own ships. But as the proposed measure will doubtless be maturely considered by the Court of Directors, we shall not enter upon any detail that might anticipate their resolutions.

True and lawful Matrimony, or established Ceremonies not essential to that honourable State. 8*vo.* 1*s.* Hogg.

A dull, inconsistent, ortho-heterodoxical medley, respecting the religious and moral obligations of marriage.

Considerations on the Nature, Quality, and Distinctions of Coal and Culm. 8*vo.* 1*s.* Richardson *and* Urquhart.

In this pamphlet the author endeavours to explain the difference between coal and culm, so far as respects their several uses, and the effects of fire upon them. Culm being chiefly appropriated to the manufacture of brick and lime, the author observes, that a tax upon it would increase the price of those articles, and that it therefore ought, in good policy, to be exempted from impost.

Remarks on Considerations on the Nature, &c. *of Coal and Culm.* 8*vo.* 1*s.* Bew.

These Remarks are intended as a reply to the preceding pamphlet, and contains some pertinent information to those who are concerned in the enquiry.

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THE CRITICAL REVIEW.

For the Month of *Auguſt*, 1778.

A View of Northumberland *with an Excurſion to the Abbey of* Mailroſs *in* Scotland. *By* W. Hutchinſon. 4*to.* 15*s. in boards.* Johnſon.

AFTER giving a ſummary detail of the hiſtory of Northumberland, the author of the preſent volume proceeds to a deſcription of this county, which he enters at the ſouth-weſt point, where it joins the county of Cumberland, on the Maiden Way, a military Roman road.

The Maiden Way, he obſerves, extended from a ſmall fort, called Maiden Caſtle, on Stainmore, by Kirby Thore, in Weſtmoreland, to Caer Voran, in Northumberland, and was guarded by a chain of ſtations. One of thoſe was the Alione of Antoninus, now called Whitley Caſtle, ſituated on the Gilderdale, a rivulet which forms the boundary of the ſouth-weſt part of Northumberland. This place is deſcribed as lying on an irregular deſcent, inclining to the eaſt, and forming an oblong ſquare, with obtuſe angles. It meaſures a hundred and forty paces from eaſt to weſt, and a hundred and ten from north to ſouth. The ground falls abruptly from the eaſtern ſide of this ſtation; but on the weſt it is overlooked by hills, whence it might eaſily have been attacked.

From Whitley Caſtle the traveller leads us by Knareſdale and Lambley, to Featherſton Caſtle, and Belliſter Caſtle, both which, with the adjacent country, he faithfully deſcribes.

The Roman ſtation at Caer Voran was ſituated on a declivity, which deſcends abruptly towards the ſouth-weſt, about a hundred yards diſtant from the Picts wall. It is of a ſquare figure, with obtuſe angles, each ſide meaſuring a hundred and twenty paces. About ſeven paces from the ſouthern ſide,

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is the prætorium, ſtill very diſtinguiſhable, and commanding an extenſive proſpect. The gentleman who farms the ground, we are told, is at preſent raiſing the foundations of the prætorium; and it is expected that he will diſcover ſome valuable antiquities. This ſtation is ſuppoſed to be the ancient Magna, where, according to the Notitia, the Cohors Secunda Dalmatarum was quartered. The ramparts are very conſpicuous, and the whole ditch remains clearly diſcernible. The military road, called the Maiden Way, paſſes through this place; and here are many fragments of inſcriptions, effigies, and other Roman antiquities.

The moſt remarkable Roman antiquity in Northumberland is the Picts wall, which was built as a barrier againſt the incurſions of the northern inhabitants of the iſland, and reached from the Solway Frith to the mouth of the Tyne. It was called by the Romans Vallum Barbaricum, Pretentatura, and Clauſura. Of this kind of fortification three were erected ſucceſſively, at diſtant periods. The firſt vallum, or that of Hadrian, was conſtructed of earth, about the year 123 of the Chriſtian æra. The next was that of Severus, bearing date about the year 210, and ſuppoſed by ſeveral antiquaries to have been of maſonry. The third and laſt vallum is generally imagined to have been the work of the Britons, aſſiſted by the Romans, under the third conſulate of Ætius, about the year 444.

The following extract contains a general deſcription of thoſe fortifications, as they have been delineated by Mr. Horſley, and Mr. Warburton, intermixed with the author's own obſervations.

'It is evident there have been three different prætenturæ erected here at different times, and by different perſons: the firſt of which was a ſeries of ſtations or forts, placed quite croſs the country; and this, it is preſumed, was done chiefly by Julius Agricola, and is the moſt ancient of the three. Next to this was erected Hadrian's vallum, and its appurtenances; after which the aforeſaid ſtations might probably go by the name of *ſtationes* per *liniam valli*. The laſt and ſtrongeſt fence of all was (as moſt learned antiquaries agree) built by Severus, which is a ſtone wall, that lays north of the rampiers of earth.

'Hadrian's vallum was the ſecond prætentatura, and ſeems rather to have given the former the name of ſtations per *liniam valli*, than the wall of Severus. What Bede ſays of the wall's being rebuilt afterwards by the Romans, is applicable to this: "that it is carried on from town to town much in a ſtrait line." What belongs to this work, is the vallum on the brink of the ditch, having the ditch on the north, another vallum ſouthward, diſtant from the former about ſixteen feet, and a large vallum

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vallum on the north of the ditch. The ſouth vallum has either been made for an inner defence, in caſe the enemy might beat them from any part of the principal vallum, or to protect the ſoldiers againſt a ſudden attack from the provincial Britons. Theſe four works keep all the way a conſtant regular parallelism one to another. The third prætentatura was Severus's ſtone wall. We have the expreſs teſtimony of ſome ancient writers, concerning this emperor's building a wall croſs our iſland; which will be explained hereafter. To this work belongs a paved military way, which has attended the wall on the ſouth ſide, though it be not always parallel to it. It ſometimes coincides with Hadrian's north vallum; but whenever this is too diſtant, or perhaps has been too ruinous, or in any other reſpect inconvenient, the new military way (which is a reparation of the old Roman road made by order of government) always accompanies Severus's wall, and comes up near to every caſtellum upon it; and therefore it is to be preſumed the Roman military road has been a work cotemporary with the wall, and directly for its ſervice. It is apprehended there has been alſo a leſſer military way near to the wall, for the convenience of ſmall parties paſſing from turret to turret. There is alſo belonging to this work, a large ditch on the north ſide of the wall; but there are no remains, to prove that there was any breaſtwork or agger of earth on its northern brink. Upon this wall certain caſtles and turrets have been regularly placed, and at proper diſtances one from another; and in order to form a general idea of the wall, and its original ſtate, it will be neceſſary to have ſome knowledge of theſe.

'All theſe caſtles, except one near Harlow Hill, (which may have been built before the wall) are 66 feet ſquare, the wall itſelf falling in with and forming the north ſide of them. The intervals between theſe caſtles are not always exactly the ſame, but excepting two or three at the eaſt end of the wall, always leſs than a mile, that is, from ſix furlongs and a half to ſeven. They are conſtantly called caſtles, or caſtle-ſteads by the country people, (which ſeems to make it probable that the Latin word has been caſtellum) and by the form and uſe of them, ſeem to have been a ſmaller ſort of a caſtle for a ſmall garriſon. So likewiſe they call the caſtra ſtativa, or æſtiva, uſually cheſters, from the Latin: and this is a uſual criterion whereby to diſcover a Roman encampment or ſtation. Theſe caſtella ſeem to have ſtood cloſeſt, where the ſtations are wideſt, and are by ſome modern authors called mile caſtles, or milliary caſtella. In the laſt edition of Camden, they are, through miſtake, ſaid to be of a very different ſhape and ſize. Perhaps the remaining ruins of two or three caſtle-ſteads, that do not join the walls, and of one that does, which are all plainly of another ſort, have occaſioned this error. It is not improbable, that there may alſo have been ſame exploratory caſtles belonging to Hadrian's work, though there be little appearance of ſuch at preſent, unleſs

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leſs the ſmall remains at Chapel Houſes, near Newburn, and thoſe near Heddon on the Wall, which are caſtle-ſteads, be of this ſort. But be that as it will, (in relation to Hadrian's vallum) above two-thirds of theſe caſtella are yet very viſible upon the wall of Severus, and for a long way together, eſpecially about the middle of the wall, they have their diſtinct veſtiges remaining without interruption.'—

—' The ſmall turrets (in Latin, turres) have been more generally and entirely ruined than the caſtella; ſo that it is hard to find three of them any where together with certainty. The diſtance between two, where it was thought ſureſt, was meaſured, and found to be near 14 chains, or 308 yards. It therefore ſeems moſt probable, that there have been four of theſe between every two caſtella, at equal diſtances from the caſtella and one another; for thus five intervals will be found between every two caſtella, each conſiſting of 14 chains; which five intervals will juſt amount to 7 furlongs, the uſual or mean diſtance between the caſtella. And this ſcheme anſwers with a good deal of exactneſs to the ſituation of all the turrets, that have yet been diſcovered. Theſe exploratory turrets, or watch-towers, ſeem to have been only about four yards ſquare at the bottom; and by placing centinels at each of theſe, who muſt have been within call of one another, the communication quite along the wall might be kept up, without having recourſe to the fiction of a ſounding trumpet, or pipes laid under ground, from one end of the wall to the other, though this ſeems to be credited by Mr. Echard and others.

' There have alſo been ſeveral larger forts or ſtations upon the wall, or near it.

' Whilſt I am giving a general view of the ancient ſtate of the wall, it may not be improper to obſerve, that there have been 18 of theſe ſtations upon it, with 17 intervals between them: the wall is in length 68 miles and 3 furlongs; this divided by 17, gives the mean diſtance, which is very little more than 4 miles: but the ſtations are much cloſer and thicker at each end, and in the middle, than in the intermediate ſpaces, between the middle and the extremities: which is not diſagreeable to reaſon, or the uſual rules of fortification. Beſides, if, according to the common tradition, the inroads of the enemy were in, or near the middle, it was neceſſary to make it ſtronger, and guard it more; eſpecially ſince the advanced ſtations were feweſt, if any, where thoſe upon the wall were cloſeſt.

' This wall runs generally upon the top or ridge of the higher ground, keeping a deſcent on the north or enemy's ſide, and hath thereby both a greater ſtrength, and better proſpect; for the ſake of which, it often forms an angle. In Hadrian's vallum it is different, but both in the main ſeem to have been carried on pretty much in a ſtraight line, from ſtation to ſtation: there is indeed now and then a gentle turn in croſſing a rivulet, or at a ſtation, and ſometimes too in paſſing a height; but this laſt

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laſt happens uſually at coming within ſight of a ſtation, and perhaps in order to reach it. Hadrian's vallum keeps more in a ſtraight line than Severus's wall, as much as the nature of the ground and other circumſtances would admit. It is plain, a military way has conſtantly attended Severus's wall, and no doubt was made at the ſame time with it: this always keeps nigh to the wall, and never coincides with the north vallum of Hadrian, but when the two works approach one another. When they part, and go at a diſtance one from the other, the way leaves the vallum to accompany the ſtone wall; but where the wall paſſes along the brink of precipices, the way does not follow every little turn, but in theſe leſſer windings, is like the ſtring of a bow, and keeps upon the ſides of the hill, in order to avoid, as much as poſſible, the ſudden aſcent or deſcent in paſſing from hill to hill, and yet ſo as at the ſame time never to be at a great diſtance from the wall. The rule therefore by which this way ſeems to have been conducted, is in general by keeping pretty cloſe to the wall, and at the ſame time going on a line from caſtellum to caſtellum, and ſhunning the aſcent of hills as much as poſſible. And as the ſmaller military way went from turret to turret cloſe by the wall, ſo this greater way attended the caſtella, falling in with Hadrian's north vallum (which Mr Warburton conceives was the old military way) when that did not take too much out of the road, or was not too ruinous to be made uſe of. The old military way, as Mr. Warburton calls it, has been the beſt and moſt direct paſſage from ſtation to ſtation, and when the line of the ſtations fetched a compaſs, another diſtinct military way, and ſhorter, was laid; not from one ſtation to the next, but between two ſtations more remote.'—

—'It appears to be a miſtake to ſuppoſe Hadrian's vallum longer than Severus's wall, as Mr. Gordon ſeems to have done. It is certain the former has gone more in a right line than the latter, and it ſeems probable, that Severus's wall has at each end been carried further than Hadrian's: ſo that the very exact agreement, which Mr. Gordon ſuppoſes between "the actual ſurvey of the wall, and the account given of it by the Romans themſelves," is in a great meaſure imaginary. For, according to Spartian, Hadrian's vallum was 80 Roman miles long; but the actual menſuration cannot ſtretch Severus's wall up to 73, and Hadrian's vallum is certainly two or three miles ſhorter, upon account of its being ſtraighter. There had juſt been 81 milliary caſtella upon Severus's wall, and conſequently juſt 80 intervals between the caſtella. So that if the Romans, in a general way, called every interval a mile, one with another, and Hadrian's vallum was near the ſame length with Severus's, this might be looked upon as a plauſible reaſon, why the hiſtorian ſhould ſay it was 80 miles long.

'According to Bede, the wall was eight feet in breadth, and twelve feet in height (as probably there was a parapet or pa-

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liſade at the top, ſo this would firſt go to ruin; Bede's meaſure is moſt likely to be excluſive of theſe): the thickneſs of Severus's wall has been meaſured ſeveral times of late, and by ſeveral perſons, without any great variation; and by the meaſures taken in different parts, it ſeems not to have been every where equal. Near Harlow-hill, it meaſured ſeven feet four inches near the foundation; and at another place, where the wall is two yards high, it was at that height about ſeven feet thick; which ſhews that the uſual breadth near the foundation was a Roman pace and an half. Near Boulneſs on the Solway Firth, at a place called Kirklands, it meaſures near nine feet: and there ſeems to be an obvious reaſon why it ſhould be ſtronger here: for at full ſea, the water has certainly flowed up to it.

'The breadth of Hadrian's ditch, at a lime-ſtone quarry weſt of Harlow-hill, where the original breadth and depth is apparent, and may be exactly aſcertained, it meaſured near nine feet deep and eleven feet over; it was wider at the top than at the bottom, the ſides being ſloping. The ditch belonging to Severus's wall, was in all places both wider and deeper than that which belonged to Hadrian's vallum.'

Quitting the Roman walls, Mr. Hutchinſon continues his route by Thirwall Caſtle, a dark and melancholy fortreſs, ſeated on the edge of the rock, above the ſmall river Tippal, and formerly the reſidence of the family of the Thirwalls. Within a mile of this place lies Wardrew, well known in the north of England for its medicinal waters.

The vallum at Great Cheſters, a Roman ſtation, is very diſtinguiſhable. It is of an oblong ſquare, nearly of the ſame dimenſions as Caer Voran; and the interior parts are rugged, from the ruins of many buildings. Some part of the original ſtone wall is ſtanding. The ditch is alſo to be ſeen on all ſides, except towards the eaſt, where it is now obliterated. On the weſt ſide there is a double agger and ditch. The ruins of the rampart on this ſide are very high. The prætorium is clearly viſible, being about fifty yards from eaſt to weſt, and forty from north to ſouth. To this is joined another parallelogram at the eaſt end, of the ſame breadth with the prætorium, and twenty-ſix yards from eaſt to weſt. This is ſuppoſed by our author to have been the queſtorium. On the north ſide of the former are large ruins of ſome conſiderable building, conjectured to have been a temple. On the ſouth ſide of the fort has been a regular entry. Part of the jambs and ſome other ſtones remain; and pieces of an iron gate and hinges have been found in the ruins not long ago. From this gate a paved military way leads to Hadrian's vallum, which is diſtant about fifteen chains. Great Cheſters is ſituated almoſt two miles and a quarter from Caer Voran; in which ſpace are

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three caſtella, all yet viſible. This ſtation had the name of Æſica, and was garriſoned by the Cohors Prima Aſtorum.

At the diſtance of three miles and three quarters from Great Cheſters, lies Little Cheſters, another Roman ſtation, ſituated on the weſtern ſide of Bardon Burn, and now called the Bowers, on account of the trees which cover it. The vallum, which is very conſpicuous, forms an oblong ſquare, with obtuſe angles, containing about three acres. The Via Vacinalis from Caer Voran to Walwick Cheſters, paſſes cloſe by its northern ſide, near which ſtands a Roman military guide ſtone: and in a direct line weſtward, three more, a mile diſtant from each other. On one of theſe is the following inſcription in large and coarſe letters: BONO REIpVBLICÆ NATO. Little Cheſters was the Vindolana of the Romans, where the Legio Sexta Victrix kept garriſon, and alſo the Cohors Quarta Gallorum. A few years ago ſome Roman ſandals were found here; and there likewiſe was diſcovered a Roman hypocauſtum or ſudatory. It was a ſquare room vaulted above, and paved with large ſquare ſtones ſet in lime. Beneath was an apartment ſupported by rows of ſquare pillars, about half a yard high. The upper room had ſixteen flues in the walls then open, and appearing as niches. The pavement and roof were tinged with ſmoke.

Several ſtones with ſculpture and inſcriptions have been found here. One lately diſcovered, and now placed in a field at Archy Flat, as a rubbing ſtone for cattle, bears the rude repreſentation of a deer under the ſhade of a tree, with two fawns at his feet. Mr. Hutchinſon is of opinion, that it has been an ornament to ſome ſmall temple of Diana, which perhaps ſtood near this place, as pilaſters and capitals, of the Doric order, were dug up a few years ago, with a great number of ſtags horns, ſuppoſed to be remains of the ſacrifices to that goddeſs, on the 13th of Auguſt, when the hunters celebrated their feſtival.

The Roman ſtation called Borcovius, now Houſe-ſteads, lies on an eaſy deſcent, in a heap of ruins. From ſeveral inſcriptions under different prefects, it appears that the firſt cohort of Tungrians was ſtationed at this place. Here are mutilated effigies of the Deæ Matres, who are repreſented in a ſhort robe reaching to the knee, each holding ſomething circular in their hands. Theſe figures are of rude ſculpture, and ſuppoſed to be the work of the Thracian or Syrian auxiliaries. On an eminence not far diſtant, called Chapel Hill, the Romans had a temple. Many fragments of columns and Doric capitals were found here ſome years ago.

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The next place mentioned in the traveller's route is Shewing-Sheels, ſituated between the military road and the wall, near the twenty-eighth mile ſtone. Here are the remains of a Roman ſtation, about ſixty yards ſquare, ſuppoſed by Camden to be Hunnum, where the Notitia places the wing Sabiniani.

Near the twenty-fifth mile ſtone lies Carraw-Brough, the Roman ſtation named Procolitia, which was garriſoned by the firſt cohort of the Batavians. Severus's military way appears to enter the eaſt gate of the fort, and go out at the weſt. A great part of the rampart remains entire, particularly on the eaſt ſide; and Severus's wall, which forms the north rampart, is in good preſervation. The ditch is moſt viſible on the weſt. About a mile hence to the ſouth-weſt, is a ſquare fort, now called Broom-dykes, of the ſame ſize with that at Carraw-brough, and ſuppoſed to have been for exploration, or for the æſtiva of this fort.

Having ſo far detailed Mr. Hutchinſon's remarks, we ſhall now admit a part of his own narrative. On arriving at Walwick he thus proceeds:

'At Walwick Cheſters, Severus's wall falls in upon the middle of the camp, on the eaſt and weſt ſides; and Hadrian's vallum falls in with the ſouth ſide of it: Severus's wall and ditch being never continued through a ſtation, are here, as in all the like caſes, ſupplied by the north rampart and ditch of the fort; and they are both very conſpicuous.

'From this ſtation, a military way has gone directly weſt, by Little Cheſters to Caer-Vorran; it is very viſible for the greateſt part of the way, and paved with large ſtones. In its eaſtern courſe, it ſeems to have paſſed through this ſtation, and croſſed the river North Tyne, juſt below it, by a bridge; and at the diſtance of three miles and a half from thence, falls in with the great Ermin-ſtreet way, (by the country people called Watling-ſtreet) in its courſe between the ſouth and north parts of Britain; which military way croſſes, and ſoon after coincides with another Roman way, called the Devil's Cauſeway, which enters into Scotland near Berwick upon Tweed. Mr. Warburton ſays, in his opinion this is (though contrary to the ſentiments both of Mr. Horſley and Mr. Gordon) the true courſe of the Roman road, called the Maiden Way; which they ſuppoſed to have terminated at Caer-Voran, or to have entered Scotland by a ſhorter direction.

'From Walwick Cheſters to the village of Walwick, Severus's wall and ditch are very obſervable; but Hadrian's vallum, with what belongs to it, is more obſcure. From hence, all the way to Carraw-brough, both the walls and their ditches are very conſpicuous; and for moſt part of the way, ſeveral regular

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regular courſes of the original facing ſtone, are to be ſeen in Severus's wall: the two works keep pretty cloſe together, and nearly parallel one to the other: the military way is within a chain or two of the wall. Taking all the works together, they are no where in the whole tract, more conſpicuous and magnificent than they are here, at leaſt for ſo long a ſpace.

'Near Towertay, there are five or ſix regular courſes of the facing ſtones of the wall: and a little weſt from thence, are large remains of a caſtellum, detached about a yard from the wall, the reaſon of which is not very obvious.

'There are, for a ſmall ſpace, heaps of rubbiſh laying on the north ſide of Hadrian's ditch, at a place where the ditch paſſes through ſome rocks; which looks as if ſtones had been wrought there for the uſe of the wall. There are alſo in this part of the north agger, ſeveral breaks, as if they had been made for the paſſage of carriages; which I alſo obſerved in other parts: none ſuch are obſervable in thoſe places where the military ways are united. And both the rubbiſh upon the north agger, and the breaches in it, are where Severus's military way leaves it, to go off to a caſtellum.

'The diſtance between Walwick Cheſters and Carraw-brough Fort, is almoſt three meaſured miles and a quarter; and in this ſpace there are three viſible caſtella. The fourth has either been very near the ſtation at Carraw-brough, or juſt fallen in with it.'

At Walwick Grange, Mr. Hutchinſon and his company obſerved ſeveral pieces of monumental ſculpture, which were found to the eaſt of the camp, not far diſtant from the vallum.

Our attention is next claimed by Hexham, a place of great antiquity, ſuppoſed by Camden to be the Axelodunum of the Romans, but by Horſley to have been their Epiacum. This place was made an epiſcopal ſee in the reign of Egfrid king of Northumberland, A. D. 674. The church is ſaid to have been built by workmen brought from Italy, and to have exceeded in magnificence every ſtructure of the kind in England. This town ſuffered great diſtreſs during an incurſion of the Scots, in the reign of Edward I. when the priory and part of the cathedral were burnt. The remains of this edifice bear unqueſtionable proof of its former grandeur. Here is preſerved the famous Tridſtol, or Stool of Peace, which ſecured a remiſſion to every criminal who fled hither for ſanctuary. Among many ancient tombs, is that of prior Richard, a hiſtorian of the twelfth century.

From Hexham, our author proceeds by Haydon-bridge, Langley-caſtle, Ridley-hall, Staward-caſtle, Whitfield-hall, Old town, Allendale-town, Blanchland, Bolbeck, Minſter Acres,

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Acres, and Prudhoe. The latter is situated on a lofty eminence near the bank of the Tyne, and is thus described by our author:

'The castle of Prudhoe stands on the summit of a vast rocky promontory, which communicates with the adjoining grounds by a narrow neck and pass towards the south; the ground on which the fortress stands forming seven parts of a circle, or an octagonal section. It is guarded by an outward wall towards the Tyne, built on the brink of the cliffs, in this part not less than sixty perpendicular feet in height, above the plain which intervenes between the castle and the river; this wall at intervals is defended by square bastions. The entrance to the castle is from the south: on our approach the whole structure was viewed from the heights, and made a very noble and formidable appearance. The narrow neck of land leading to the entrance, was formerly cut through by a deep ditch, over which a drawbridge has given access to the outward gate: the water which anciently supplied the ditch, is now collected by a reservoir before the gate, and serves a mill: the outward gate was originally defended by several outworks and a tower, as appears by their ruins. From the situation in which I drew my view of this place, I could overlook the top of the first gate, and the eye penetrated the inner gate-way, the superstructure of which is a lofty embattled square tower, about sixty feet high, now so mantled with ivy, that the windows, loop-holes, and apertures are almost wholly concealed. I will describe the whole from the station I occupied on that occasion: to the right, the outward wall extended to some distance, terminated by a turret or exploratory mount, the wall of which is embattled, and there the landskip was closed by a fine grove of stately trees. The outward wall to the left, from the inner gate-way, extends to a considerable distance, without any turret or bastion: over which several interior buildings, and among them the remains of the chapel, were discovered, in all the confusion of ruin; mingled chimneys, windows, buttresses, columns, and walls, in that wildness of irregularity, which constitutes much picturesque beauty in scenes of this kind: above all which objects a square tower, the keep of the fortress, (on the side towards me almost perfect, twenty-five yards in height, and eighteen in breadth, but without ornament or windows, with an exploratory tower on the south-west corner) overlooked the castle, with that gloomy and sullen majesty which characterizes the age in which it had its rise. The wall still extending to the left, on its angle is defended by a square bastion, with broken loop-holes; from whence it turns northward, and is terminated by a broken circular tower, situate on the brink of the cliff, whose inner recess the eye sufficiently penetrated, to mark the distraction of its interior works. The fine levels between the castle and the river, opened to the left, the Tyne in view, with the town of Ovingham hanging on the opposite shore.'

Prudhoe

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Prudhoe was the Prodolita of the Romans, and the ſtation of the firſt cohort of Batavians. It afterwards fell into the poſſeſſion of the Umfrevilles, a family which came into England with the Conqueror.

Next follows a deſcription of Ovingham, Wylam, Cloſe Houſe, and Rutcheſter; the latter of which, ſituated north of the military road, is, according to Horſley, the Vindobala of the Romans, where the Cohors Prima Frixagorum kept garriſon. Our author obſerves that it is called by Camden Vindolana, and ſuppoſed by ſome antiquaries to have been the ſtation of the fourth cohort of the Gauls. Severus's wall runs through the middle of the eaſt rampart, but is not continued through the ſtation. About the diſtance of a chain to the ſouthward, Hadrian's vallum may be ſeen. This fort is ſaid to have been very conſiderable. On the north ſide have been ſix turrets, one at each corner, one on each ſide the gate, with one between each corner, and thoſe adjoining to the gate. On the eaſt and weſt ſides there is alſo a tower between the gate and the angle, in that part of the fort that lies north of the wall. The ramparts are yet clearly viſible.

The traveller afterwards conducts us by Cheeſeburn Grange, Bywell, Stamfordham, Fenwick Tower, Weſt Matſen, Welton Tower, Halton Tower, and Ayden Caſtle. The ſituation of this place is repreſented as extremely auguſt. It ſtands on the weſt ſide of a deep gill, on the brink of a precipice, at the foot of which runs a ſmall brook. It appears to have been of conſiderable extent and ſtrength, encompaſſed by a wall, in which the loop-holes remain. Here is a ſtable with an arched roof of ſtone, without any timber in its ſtructure, and even the mangers conſiſt of ſtone troughs. It is ſuppoſed to have been built for the preſervation of cattle, at the time of any hoſtile incurſion. The precipice is ſaid to have been anciently much uſed as a Lover's leap.

We next meet with an account of Corbridge, and its antiquities, with Corcheſter, where are the remains of a Roman ſtation, not mentioned in the Notitia. The travellers route is then directed by Diſton and Nunſbrough, the latter of which he deſcribes in terms of rapture and enthuſiaſm.

Returning to Hexham, Mr. Hutchinſon afterwards directs his courſe by Beauſront, Portgate, Throckrington, Little Bavington, St. Oſwald's, Hanging Shaws, Halyton Meſnes, Haughton Caſtle, Swinburn Caſtle, Chipchaſe Caſtle, Wark, Bellingham, Hezleyſide, and Riſingham. This was the Habitancum of the Romans, and is ſituated in Watling-ſtreet. It is not mentioned in the Itinerary, though, by ſome inſcriptions and coins which have been found here, there is ground for

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for the conjecture that it was a Roman ſtation about the time of Aurelius Antoninus, It ſtands on the bank of the Reed, and contains within the vallum, three acres, three roods, and twenty-ſix perches.

Near Riſingham lies Eliſhaw, a ſmall village, ſituated on Watling-ſtreet, which croſſed the river at this place, where the remains of a bridge are yet viſible.

Elſden is a ſmall town of great antiquity, ſuppoſed to have had its origin about the time of Aurelius Antoninus. In an adjoining hill, called the Mote Hill, have been found two altars, inſcribed to that emperor.

On the banks of the Reed, where was fought the battle of Otterburn, intrenchments are ſtill diſcernible, and a great number of tumuli or barrows is ſcattered over the ſcene of action.

The place next mentioned is Riechеſter, the Bremonium of the Romans, and the moſt remote ſtation, as well as the ſtrongeſt, which they had in this part of Northumberland. It was defended by a wall of aſhler-work, ſeven foot thick, with motes and treble rampiers. Here have lately been opened the remains of a hypocauſt; and ſome other antiquities have been found.

The traveller directs his route hence by Nunwick, Symondburn, Bavington, Capheaton, Harnham, Belſay Caſtle, Little Harle, Kirk Harle, Wallington, Cambo, Rothbury, Hepple, Cartington, Haly Stone, Harbottle Caſtle, Whittingham, Callaley, Lemington, and a few other places, to Percy Croſs, erected to the memory of ſir Ralph Percy, who was ſlain here by lord Montacute, in 1463, before the battle of Hexham Levels. On the pillar are rudely engraved the arms of Percy and Lucy.

On Roſedean Edge, in this neighbourhood, is a large ſquare intrenchment, whence, at the diſtance of three miles, is ſeen Bewick Hill, a ſemicircular intrenchment, with a double foſs and vallum, defended on the weſt by a ſteep precipice.—Not far hence is a cataract, called Linhope Spout, which paſſing over ſeveral pointed rocks, falls fifty-ſix perpendicular feet.

The ſucceeding objects of deſcription are, Ilderton, Lilburn, Chillingham Caſtle, Fowbury, Horton Caſtle, Wooler, and Yevering. From a paſſage in Bede it appears that Yevering was a manor of the Saxon kings, and was the reſidence of Edwin and his queen Ethelburga, after his converſion by Paulinus; though there are not the ſmalleſt remains of any ſtructure, to favour the idea of a royal palace having once exiſted on the ſpot.

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We next meet with the account of a fortification on one of the Cheviot mountains, named Yevering Bell. After which we are preſented with a view of Kirk Newton, and the Caſtle of Copeland. Within a ſmall diſtance of the latter, three battles were fought: one at Broomridge, another at Haltwell Sweine, and the third on the plains of Milfield, now a ſmall village, but formerly the reſidence of the Saxon kings of Bernicia, after the death of Edwin.

The traveller afterwards entering Scotland, continues his route by Kelſo, Roxburgh Caſtle, Dryburgh Abbey, and Mailroſs, all which he particularly deſcribes.

The narrative of this Tour is enriched with original papers found among the manuſcripts of the late Mr. Gale, as well as with engravings of many of the antiquities deſcribed. The whole is written in a clear, lively, and entertaining manner. Though we ſometimes diſcover an inaccuracy in the names of perſons and places, Mr. Hutchinſon appears to have paid a laudable attention to the various facts which he relates; and his deſcriptions may afford an adequate idea of the numerous antiquities in Northumberland.

A Manual of Chemiſtry, or a brief Account of the Operations of Chemiſtry, and their Products. Tranſlated from the French *of M.* Beaumé. *12mo. 4s. ſewed.* Johnſon.

MR. Aikin, the tranſlator of this volume, informs us that he undertook the work in conſequence of a requeſt from ſome gentlemen who were going through a courſe of lectures in chemiſtry, to recommend to them ſuch a book as might ſerve to retain in their memories the moſt important facts relative to this uſeful ſcience. M. Beaumé's Manual de Chymie was doubtleſs well adapted to the purpoſe. It affords a conciſe view of the moſt eſſential ſubjects in chemiſtry, for the uſe of thoſe who have paſſed through a regular courſe of lectures; and may likewiſe ſerve as a compendious ſyſtem to ſuch as deſire only to attain a general knowledge of the ſcience. The ſeveral operations and proceſſes in the art are introduced with ſo much of the theory as may elucidate the various principles on which they are founded, without perplexing the reader with the more minute and abſtract ſubjects of ſpeculation.

After a ſhort introduction, the author proceeds to give a general account of the elements or primitive principles of bodies, viz. fire, phlogiſton, air, water, and earth; and afterwards treats of ſubſtances ſaline, metallic, and earthy; mineral

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neral and ſalt waters, with nitre, vegetable ſubſtances, animal ſubſtances, and the chemical principles of dying.

As a ſpecimen at once of the tranſlation, and the merit of the original, we ſhall preſent our readers with the doctrine relative to air.

'Air is an inviſible, colourleſs, inſipid, inodorous, weighty, elaſtic fluid, ſuſceptible of rarefaction and condenſation, and affecting none of our ſenſes, unleſs it be that of the touch.

'This fluid environs the terreſtrial globe, and ſerves to ſuſtain the life of the animals which exiſt on its ſurface. The experiments with the air-pump have ſhewn that thoſe animals which ceaſe to breathe air immediately periſh.

'Air, as well as fire, is under two different ſtates.

'1. Pure, detached, and not making a part of any compound body: 2. combined with other ſubſtances, and ſerving as a principle or conſtituent part of many compound bodies, particularly of the vegetable and animal kingdoms.

'We ſhall firſt enumerate the moſt general properties of air in a pure and detached ſtate.

'Air is always fluid, like fire; at leaſt to the preſent time, philoſophers have not been able to render it ſolid, even by the aid of the higheſt degrees of artificial cold.

'The fluidity of air is abſolutely neceſſary for the ſupport of animal and vegetable life. It would be extremely melancholy if this element, like water, were capable of being rendered ſolid by moderate cold. Boerhaave conjectures that the fluidity of air may proceed from the particles of fire which are always mixed with it, and which are abſolutely inſeparable from it. The difficulty of producing a ſufficient degree of cold is perhaps the only cauſe why air has never been met with ſolid: it is a body which requires a very moderate degree of heat to keep it in the ſtate of fluidity in which we are accuſtomed to find it.

'Air, as we have already ſaid, cannot be perceived by the organ of ſight: it is abſolutely inviſible, becauſe colourleſs. It is likewiſe abſolutely inſipid and inodorous when perfectly pure; but it very readily becomes charged both with good and bad ſcents. When it is in agitation, it carries to conſiderable diſtances the odours with which it is impregnated: it ſeems even to be the reſervoir of bodies which are in a ſtate of extreme diviſion, and reduced to particles of as great tenuity as itſelf: for this reaſon it is difficult to find air perfectly free from foreign matters. It is always loaded with moiſture, which appears even to be eſſential to its uſe in reſpiration.

'Next to fire, air is the lighteſt matter with which we are acquainted. This is the cauſe of its always being on the ſurface of thoſe bodies with which it is not combined. In general, it penetrates only into thoſe places where it finds no ſubſtance heavier

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heavier than itself. It is on this property of air that all the mechanism of furnaces, is founded.

'We might here enumerate a great number of experiments which prove not only the weight of the air, but its relation to the greatest part of known bodies; but for these things, which appear useless in chemistry, we refer to the books of Natural Philosophy.

'Air is elastic; that is to say, it yields to compression, and returns to its former state as soon as the compressing power is removed. It loses nothing of its elasticity, as other springy bodies do, either by being too much compressed, or kept too long in a state of compression. Air has been kept in a prodigiously compressed state during fifteen or twenty years, without the least perceptible diminution of its elasticity.

'The effects of fire on air are to dilate or rarefy it, that is, to make it occupy a greater space than before. The greatest dilatation it can undergo from the most violent fire, is to thirteen or fourteen times its bulk. It can never be so far rarefied as to leave a perfect vacuum; a part of the air always remains, even when the containing vessel is brought to a white heat. We shall not relate the experiments proving this point; they may be read at large in the books of Natural Philosophy. When the air cools again, it is condensed, that is, its particles approach each other, so as to occupy no greater space than before.

'Air, as we have said, enters into the combination of many compound bodies, and even becomes one of their constituent principles. When thus combined, it loses all its properties, and becomes what Dr. Hales terms *solid air*, that is, air rendered solid by assimilating with animal and vegetable bodies *.

'Perhaps

* 'The air which thus becomes a principle of bodies, not only during the time of its combination has different properties from common air, but after its separation appears with different qualities. This kind of air, termed *fixed* or *fixable*, contrary to the atmospherical, is destructive to light and flame. It easily combines with water, and gives it an acid impregnation. It is separated from bodies in all fermentative and effervescent processes, and in some cases by calcination. It seems not yet clearly determined whether this is a different species of air from the atmospherical, or only a part of it; though the latter opinion appears most probable.

'Dr. Priestley, who has added more to the knowledge of aerial bodies than all his predecessors in this part of chemistry, has at length discovered, that the purest common air offered us by nature is not a simple body, or chemical element, but is itself a compound. Its constituent parts, according to him, are "*nitrous acid and earth*, with so much phlogiston as is necessary to its elasticity, and also to bring it from its state of perfect purity to the mean condition

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'Perhaps air does not enter into the compoſition of bodies till it is united with ſome principle as yet unknown to us. In this caſe it would exiſt there under the form of a ſecondary principle, as fire under that of phlogiſton. However this be, we ought to make a proper diſtinction between this combined air, and that which is interpoſed between the particles of bodies. The latter may be ſeparated by mechanical means; whereas the former can only be expelled from bodies by decompoſing them.

'Boerhaave on this ſubject ſays, that an inſulated particle of air is not elaſtic, and that it acquires this property only when it is united with others; which takes place by the union of thoſe particles of air which are detached from bodies ſubmitted to a chemical analyſis.

'We ſhall not undertake at preſent to demonſtrate the exiſtence of air as performing the function of a principle in vegetable and animal bodies. This would engage us in details which would ſuppoſe the knowledge of a great number of things that muſt be firſt treated of. We have juſt conſidered the effects of fire upon air; let us now examine thoſe of air upon fire.

'Air is the vehicle of combuſtion. Without it no combuſtible bodies can be burned: they are even extinguiſhed though well kindled when all communication with the external air is cut off. Many able philoſophers imagine that the weight and elaſticity of air are the only cauſes which render it proper for keeping up combuſtion. By means of theſe properties, it unites and aſſembles the active fire, and applies it immediately to the combuſtible matters which remain to be burned.

'This theory appears inſufficient for the explanation of the following phenomenon. Black charcoal is put into a box of iron or earth exactly cloſed; this is placed in a furnace and heated to a white heat. How violent and how long continued ſoever the heat is, it is found, after the box is cooled, that the charcoal has loſt nothing of its weight, and that it has undergone no combuſtion. It is, however, certain, that the matter of fire, in its igneous motion, has continually been very intimately applied to it, and that the inflammable matter of the charcoal itſelf has been in a kindled ſtate.

'It may be conjectured with a good deal of probability, that the charcoal in this experiment does not burn, becauſe it is deprived of air, and of all thoſe matters which perform the office of air in becoming conſiderably rarefied on numerous

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condition in which we find it." He has accordingly, by means of the nitrous acid and a pure earth, free from phlogiſton, produced an artificial air of much greater purity than the atmoſpherical. This he terms *dephlogiſticated air.* See *Experiments and Obſervations on Air*, vol. ii. ſect. 3. J. A.'

occaſions,

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occaſions, but which cannot be volatiliſed in cloſe veſſels. The inflammable matter in charcoal is not ſuſceptible of any dilatation; it is even, as we have remarked, more fit to abſorb air during its combuſtion, than to furniſh it. The charcoal in this proceſs is penetrated with fire, but a fire foreign to it. Its own inflammable matter does not conſume, becauſe it is incapable of dilatation.

'It will be urged, that neither do vegetable or animal bodies, though containing much air, with oily and aqueous matters, &c. burn during their analyſis; but this is owing to the fire being raiſed by degrees, in order to detach theſe ſubſtances in ſucceſſion. Experience has ſhewn, that when the fire is puſhed haſtily, exploſions are occaſioned, which may ariſe as well from the inflammation, as the dilatation, of theſe volatile parts.

'From what has been ſaid, it evidently follows, that the concourſe of the air is abſolutely neceſſary for the combuſtion of bodies. It is upon this property that all the mechaniſm and conſtruction of furnaces is founded.'

In tranſlating this Manual Mr. Aikin has acquitted himſelf with his uſual ability, and performed an acceptable ſervice to the lovers of chemical knowledge.

Diſcourſes on the Four Goſpels, chiefly with Regard to the peculiar Deſign of each, and the Order and Places in which they were Written. By Thomas Townſon, *B. D. 4to. 7s. 6d. in boards.* Bathurſt.

THE learned author divides this work into eight diſcourſes. In the firſt he gives us a general account of the peculiar deſign of each goſpel, the ſtate of the church to which it was adapted, and the characters of the evangeliſts.

In the ſecond he proves, on the authority of ancient writers, 1. That St. Matthew was the firſt writer of a goſpel; that he compoſed it early for the inſtruction of the Jewiſh people, and publiſhed it in Judæa. 2. That St. Mark was the ſecond evangeliſt; that his goſpel was reviſed or even dictated by St. Peter; that it was compiled for a mixed ſociety of Jewiſh and Gentile converts; and moſt probably publiſhed at Rome, or in Italy. 3. That the next evangeliſt, St. Luke, wrote with a more peculiar view to the converted Gentiles, and, as it ſeems likely, in Achaia. 4. That St. John wrote his goſpel after the deſtruction of Jeruſalem, in Aſia Minor.

In the third diſcourſe the author ſhews, by a great variety of parallel paſſages, that each foregoing goſpel was known to the following evangeliſts.

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On this ground he enquires, whether the goſpels, compared with each other, bear any relative marks of the order, in which they were publiſhed. And they appear, he thinks, to have many ſuch, eſpecially if the following propoſitions are juſt.

'1. The goſpel, by which the expreſſions of another goſpel are explained, and rendered either clearer in themſelves, or to the converted gentiles, was the later goſpel.

'2. The goſpel, in which the doctrine taught in another is adapted to a more enlarged ſtate of the church, was the later goſpel.

'3. A goſpel publiſhed among the gentiles, was later than that, which was publiſhed among the Jews.'

As a corollary to his obſervations on theſe heads, he adds, that a goſpel deſigned to be of the moſt extenſive benefit to the people of the Jews, muſt have been written in a language which was moſt generally underſtood by them. If therefore it was publiſhed in Hebrew, as the fathers teſtify, for the ſake of the common people of Jeruſalem and Judea, it muſt, at the ſame time, or very ſoon afterwards, have been publiſhed alſo in Greek; as that was more familiar than Hebrew to a great body of the diſperſion.

In the fourth diſcourſe he proceeds, in his manner, to evince the priority of St. Matthew, compared with St. Mark.

'Matth. iii. 6. *Were baptiſed of him in Jordan.*

'Mar. i. 5. *Were baptiſed of him in* THE RIVER *of Jordan.*

'The addition of the word RIVER in St. Mark may ſeem a ſlight circumſtance, on which to found an argument; and yet I think it affords a ſtrong probability, that St. Mark wrote at a diſtance from Judea, and not ſo near it as Egypt: for I much queſtion whether this is not the only place, either in the Bible or Apocrypha, where this river is called any more than ſimply Jordan. So famous was it in Paleſtine, and the countries round, and among theſe in Egypt. But at Rome it was a name little known, except among the learned, till after the wars of Titus Veſpaſian, and the trophies erected on the conqueſt of Judea. And ſince *to be baptized in Jordan*, like St. John's expreſſion, John *alſo was baptizing in Enon*, does not of itſelf determine, whether a river or a place were intended, one would be apt to ſuſpect, that a queſtion of this kind had been aſked, and gave occaſion to the inſerting of the word *river*. Elſe it was extremely natural for St. Mark to ſpeak of Jordan, as all the other ſacred writers have done.

'Matth. ix. 14. *Then came the diſciples of* John *ſaying, Why do we and the Phariſees faſt oft, but thy diſciples faſt not?*

'Mark ii. 18, AND THE DISCIPLES OF JOHN AND OF THE PHARISEES USED TO FAST. *And they come to him and ſay unto him,*

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him, Why do the diſciples of John *and of the Phariſees faſt, but thy diſciples faſt not.*

'Here a little explanation is premiſed, but the next inſtance is more ſtriking.

'Matth. xv. 1, 2. *Then came to* JESUS *Scribes and Phariſees which were of* Jeruſalem, *ſaying, Why do thy diſciples tranſgreſs the tradition of the elders.*

'Mark vii. 1—5. *Then came together unto him the Phariſees and certain of the Scribes which came from* Jeruſalem. *And when they ſaw ſome of his diſciples eat with defiled* (THAT IS TO SAY, WITH UNWASHEN) *hands, they found fault,* FOR THE PHARISEES AND ALL THE JEWS, EXCEPT THEY WASH THEIR HANDS OFT, EAT NOT, HOLDING THE TRADITION OF THE ELDERS. AND WHEN THEY COME FROM THE MARKET, EXCEPT THEY WASH THEY EAT NOT. AND MANY OTHER THINGS THERE BE, WHICH THEY HAVE RECEIVED TO HOLD, AS THE WASHING OF CUPS AND POTS, AND OF BRAZEN VESSELS AND TABLES. *Then the Phariſees and Scribes aſked him, Why walk not thy diſciples according to the tradition of the elders?*

'St. Mark's narration goes hand in hand with St. Matthew's for a good way together, both in the preceding and ſubſequent parts; except that he has inſerted this note for the ſake of thoſe who were ſtrangers to Jewiſh cuſtoms; of which there is no ſuch explication in all St. Matthew's goſpel, becauſe they for whom he compoſed it did not want any.

'We meet with another little note concerning Judea in the xi. chapter of St. Mark, v. 13. where giving an account of the barren fig-tree he ſays, *For the time of figs was not yet.* St. Matthew does not make this obſervation, as every one who lived in that country muſt know, that the full ſeaſon of ripe figs was not till ſome time after the lateſt paſſover. Compare Matth. xxi. 19.

'Matth. xv. 22. *And behold a* CANAANITISH *woman came out of the ſame coaſts, and cried unto him.*

'Mark vii. 26. *The woman was a* GREEK *a* SYRO-PHOENICIAN *by nation, and ſhe beſought him.*

'Phœnicia was part of ancient Canaan; but the latter name was grown into diſuſe. It is mentioned no where in the New Teſtament, except here, and Acts vii. 11. xiii. 19. where St. Stephen and St. Paul ſpeak of remote antiquity, and ſpeak of it to a Jewiſh audience. Joſephus uſes it only with regard to the higher ages. St. Mark therefore explains Canaantiſh by Syro-Phœnician, which was more generally underſtood. By ſaying, that, the woman was a Greek, he means that ſhe was not of the Jewiſh religion.

'As the term Canaanite was become obſolete, may we not conclude, that a tranſlator of St. Matthew from the Hebrew would have rendered it either Syro-Phœnician with St. Mark, or ſimply Phœnician, as is often done in the Septuagint?

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This therefore is one of the preſumptive proofs, that the Greek of this goſpel is from the hand of the author himſelf. And the preference of an antique to a modern word in this place makes the conjecture already mentioned more probable, that Gergeſa and Gadara were names of the ſame city, of which St. Matthew choſe the more ancient.'

In the ſame manner the author endeavours to prove, that St. Matthew wrote before St. Luke.

St. Matthew, ch. iii. 3. quotes a paſſage from Iſaias, which is likewiſe cited by St. Luke, with this additional clauſe: *and all fleſh ſhall ſee the ſalvation of God.* Upon which the author has the following remark.

'St. Luke ſeems to have lengthened out St. Matthew's quotation for two reaſons: becauſe he wrote for thoſe who were leſs acquainted with the prophecy; 2. becauſe the part, which he has added contains a promiſe, that the manifeſtation, which God will make of himſelf by the goſpel, will be ſuch a bleſſing, as all nations will have a ſhare in.

'Matth. xi. 11. *There hath not riſen a greater than John the Baptiſt.*

'Luke vii. 28. *There is not a greater* PROPHET *than John the Baptiſt.*

'The gentiles being little acquainted with the character and office of John, whoſe miſſion had been confined to his own country, St. Luke very uſefully inſerted the word *prophet*, that it might appear more evident, in which reſpect John was to be numbered among the greateſt of thoſe that are born of women.

'Matth. xxiv. 15. *When ye ſhall ſee the* ABOMINATION OF DESOLATION, *ſpoken of by Daniel the prophet, ſtand in the holy place.*

'Luke xxi. 20. *When ye ſhall ſee* JERUSALEM *compaſſed with armies,* &c.

'What St. Matthew had delivered in the figurative ſtyle of the prophet Daniel, St. Luke, paſſing over the reference to the prophecy, more openly declares, the *holy place is* Jeruſalem, and *the abomination of deſolation* are the armies encompaſſing it, and encamping on this holy ground, with enſigns of idolatrous worſhip.

'St. Matthew ſays in the ſame chapter, v. 29. *Immediately after the tribulation of theſe days, ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken.*

'This is the ſymbolical language of prophecy to ſignify the ruin of great perſonages and kingdoms, and denotes the ſame events, which are thus predicted in St. Luke:

'xxi. 23, 24. *There ſhall be great diſtreſs in the land, and wrath upon this people. And they ſhall fall by the edge of the ſword;*

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ſword; *and* Jeruſalem *ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

'It is probable that our Lord, as was ſometimes done by the prophets, having firſt delivered theſe things in figurative diction, did then open the meaning of the prophecy to the four apoſtles with whom he was in private. St. Luke hath recorded the explanatory part, St. Matthew only the figurative. And if we enquire why he choſe it in preference to the other, it ſeems evidently to have been, becauſe he wrote in Judea, while there were reaſons of prudence, reſpecting not only the Jews the ſubject of the prophecy, but the ſafety and even the prejudices of the firſt believers, not to ſpeak more openly of ſuch a total and long ſubverſion of the Jewiſh ſtate. But then it is as evident, that St. Luke had not written in Judea before him. For, had this been the caſe, what ſhould induce St. Matthew to couch the prophecy under allegory and ſymbols, when the literal ſenſe had been already opened, and might be read by every one in the cleareſt terms? There cannot be a plainer ſign, I think, of the precedence of St. Matthew.'

That St. Matthew wrote very early, before either St. Mark or St. Luke, appears, he thinks, by ſeveral circumſtances. St. Matthew calls Jeruſalem, the *holy city*, *the holy place*, &c. The other evangeliſts do not give it theſe titles of ſanctity. The reaſon he apprehends to be this: 'After ſome years, the word of God, being received by multitudes in various parts of the world, did as it were ſanctify other cities, while Jeruſalem by rancorous oppoſition to the truth, and ſanguinary perſecutions of it, more and more declined in the eſteem of the believers. They acknowledged the title and character, which ſhe claimed by ancient preſcription *, when St. Matthew wrote; but between the publication of his goſpel and the next, were taught to transfer the idea of *the holy city*, the mother of the true Iſrael, to a worthier object. See Gal. iv. 25, 26. Heb. xii. 22.

'St. Matthew teſtifies alſo a higher veneration than they for the temple. He calls it the *temple of God*.—It had a peculiar ſacredneſs, till the ſon of God came to tabernacle among men, and even till he, our paſſover, was ſacrificed for us. Yet only St. Matthew continues on the notion of this ſacredneſs to the death of Chriſt. No other writer of the New Teſtament calls it the temple of God, in treating of a time after the birth of our Lord.

'The language of an early writer appears again in St. Matthew, when he ſpeaks of the apoſtles. At the firſt enumeration of them, he calls them the *twelve apoſtles*, and after that the *twelve diſciples*, till in ch. xxvi. where the perfidy of Judas is the ſubject, he ſtyles him, *one of the twelve*, perhaps

* Iſa. xlviii. 2. Dan. ix. 24. Neh. xi. 1, 18.

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with a certain lenity of expreſſion, that he might not ſeem to aggravate the guilt of Judas, by reminding the reader, that he was not only a conſtant attendant, but a choſen diſciple. Whatever the reaſon was, theſe two are the only inſtances of his ſaying ſimply *the twelve* throughout his goſpel, according to the Vulgate, and the more approved copies of the Greek. But if the reading of our tranſlators in v. 20. of this chapter, *he ſat down with the twelve*, is to be received, ſtill it is certain, that St. Matthew had well prepared us, before he ſuppoſed us to underſtand, who the *twelve* were. Whereas the other evangeliſts begin early with this appellation, and ſcarce uſe any other: becauſe, by the time when they wrote, *the twelve* was become the common deſignation of the twelve apoſtles, and the eſtabliſhed language of the church.

'There is a like difference between St. Matthew and the two other evangeliſts in ſpeaking of St. John. St. Mark at firſt calls him the brother of James, but as ſoon as he has related the death of the Baptiſt, changes his ſtile, and calls him only John. When St. Luke firſt mentions him, he intitles him the ſon of Zebedee, but never afterwards. St. Matthew, who often ſays ſingly Peter, has not named St. John without adding, that he was the ſon of Zebedee, or, the brother of James. The reaſon ſeems to be, that in a courſe of years this apoſtle was ſo eminent in the church, that John without epithet or diſtinction was underſtood to be John the apoſtle; but when St. Matthew wrote, to be rather John the Baptiſt.'

In proving, that St. Matthew wrote for the Jews, and in Judea, he obſerves, that the deduction of our Saviour's genealogy from Abraham; the prophecies alleged, the errors which our Lord endeavoured to rectify in his ſermon on the mount; the firſt miracle recorded, (that of healing a leper) proving on ſcripture authority, and their own principles, the divine miſſion and power of Jeſus*; the frequent intimations that they were the children of the kingdom, and that Jeſus was ſent to the loſt ſheep of the houſe of Iſrael; the pains taken to ſatisfy them, that John the Baptiſt was the Elias foretold by Malachi; our Lord's diſcourſe, ch. xxiii. concerning the Scribes and Phariſees, and his command to his diſciples to obey thoſe who ſat in Moſes's ſeat; his direction to pray, that their flight might not be on the ſabbath day; the particular notice, which is taken of this dreadful imprecation, 'his blood be on us and on our children, &c.' are circumſtances, which have a plain reference to the condition, manners, and principles of the Jews.

In the fifth diſcourſe the author conſiders the order of St. Mark and St. Luke. And though it appears, that St. Mark

* Exod. iv. 7, 8. 31.

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did not publiſh his goſpel very ſoon, yet he endeavours to determine his priority to St. Luke by comparing theſe two evangeliſts with regard to perſpicuity and explanation; upon a ſuppoſition, that 'he, in whom theſe virtues of narration are moſt perfect, was the later writer.'

Dr. Wall obſerves, 'that Luke ſeldom names places.' But our author takes notice of the following exceptions to the doctor's remark, as points of ſome importance in the preſent argument.

'When St. Luke was going to relate the calling of St. Peter, he ſays, that 'Jeſus ſtood by the lake of Genneſareth, which explained to foreigners what the other evangeliſts meant by the ſea of Galilee.

'Again, he informs us, that the miracle of feeding the five thouſand was done in a deſert place belonging to the city called Bethſaida: where St. Matthew and St. Mark ſpeak only of a deſert place.

'In the following inſtances of naming places he is the ſole relater of the things done in them. He mentions, that the annunciation was at Nazareth, a city of Galilee; the enrolment of Joſeph and Mary at Bethlehem, the city of David in Judea; the eſcape of our Lord from the fury of the multitude by a divine power upon the hill on which Nazareth ſtood; the raiſing of a widow's ſon to life at a city called Nain, not far from Capernaum; that ten lepers were healed in a village on the confines of Galilee and Samaria; and that Zaccheus, the chief of the publicans, entertained our Lord at or near Jericho.

'Now if the ſpecification of places is not uſual with him, how comes it to be found more particularly in thoſe paſſages, where St. Matthew and St. Mark are explained by it, or things are related which they do not mention? In either caſe it was uſeful to deviate from his general practice; but he could not be ſenſible of this utility, unleſs he had ſeen their goſpels.

'St. Mark ſays, the people caſt 'money into the treaſury.' St. Luke explains their intention to ſtrangers, by calling the money, which they caſt in, *their gifts*, and by indicating, that this treaſury was a bank which received *the offerings of God.*

'Mark xiv. 54. *And Peter warmed himſelf* AT THE BLAZE OF FIRE.

'Luke xxii. 56. *A certain maid beheld him as he ſat by* THE BLAZE OF FIRE.

'I have tranſlated the word φως, a blaze of fire, to diſtinguiſh it from the common word πυρ uſed by St. Luke, v. 55. where he ſpeaks of the fire kindled in the midſt of the hall. He introduces φως in the following verſe, where it is more ſignificant: for this blaze of fire, by which Peter ſat, enabled the maid to diſcern, that he was a diſciple of Jeſus. The meaning of φως, though not without claſſical authority is not very common,

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which makes it more likely that St. Luke took the word from St. Mark, and placed it to *advantage*.

'Matthew, xxvi. 68. leaves his readers to suppose that the officers or servants *covered our Lord's face*; and St. Mark omits to tell, what it was that they bid him prophesy. But St. Luke, by mentioning both circumstances, sets the matter in a clearer light, and completes the narration of the two other evangelists; "And when they *had covered him*, they struck him on the face, and asked him, saying, prophesy, *Who is he that smote thee?*"

In these and other parallels, which the author produces, there is some advantage of explication or clearness on the side of St. Luke. And nothing, he thinks, can be cast as a counterpoise into the opposite scale. St. Mark, however, by improving on St. Matthew's expressions, shews, that he would have availed himself of St. Luke's, had the gospel of the latter been then published.

In the next place he endeavours to prove, that St. Mark wrote his gospel under the direction of St. Peter.

'1. It appears, he says, to have been dictated by an eye-witness. The pillow in the hinder part of the ship, on which Jesus was asleep; the green grass, on which the multitude sat down to be miraculously fed; the rising of blind Bartimeus, and the casting away of his garments; the colt tied by the door without, in a place, where two ways met; and many other minute matters indicate, that the historian, who described them, had been a spectator.

'2. It appears to have been dictated by a Galilean.—When this evangelist talks of crossing the lake of Galilee, he talks the language of borderers on it: *Let us pass over unto* THE OTHER SIDE. Instead of which St. Luke says, *Let us go unto the other side of* THE LAKE.

'3. It was dictated by an apostle. St. Luke frequently calls the disciples of our Saviour, his *apostles*. But St. Mark, as well as St. Matthew and St. Luke, is reserved in giving them this title of dignity: which is a sign, that the director of this gospel was one of the same order with the apostolical evangelists.

St. Mark, as well as St. Matthew, is free and ingenuous in revealing the many imperfections of the apostles. But these things, which better became themselves to confess than another to proclaim, are passed over by St. Luke.—There are many things, which tended solely to the *honour* of St. Peter, of which St. Mark never exhibits any view. With regard to St. Peter's infirmities, whatever appears of that kind in the other gospels, is faithfully recorded in St. Mark's; and it is observable, that less is said by this evangelist of his speedy repentance and bitter tears after his great fall, than by St. Matthew and St. Luke.

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The author proceeds to prove, that St. Mark wrote his gospel for a mixed society of Jewish and Gentile converts; and that he published it at Rome or in Italy, about the end of the year 56 or 60.

In the subsequent discourses he endeavours to shew, by the same internal evidence, that St. Luke wrote for the gentile converts, probably in Achaia; that St. John wrote a good while later than any other evangelists, after the destruction of Jerusalem.

In support of the last assertion he proposes, among many others, the following arguments.

'St. John proceeds immediately to recite a short conversation concerning himself between St. Peter and our Lord, and in what sense it was understood by the brethren:

'Peter *seeing him, saith to* Jesus, Lord, *and what shall this man do?* Jesus *saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die.*

'Upon which he observes: *Yet* Jesus *said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?* And by denying only, that Jesus said, *He should not die*, he admits, that a promise was made him *of living till* Christ *came.*

'What then is this coming of Christ? And why did not St. John, who was to die like other men, explain what it meant, that he might effectually put a stop to the false surmises of the brethren? I can see but one reason, why he is no more explicit, and it is this: he wrote his gospel at a time, when it was generally understood among the brethren, that he had lived to see the advent of Christ, to which the promise related. He who hereafter will come to consume the wicked with the brightness of his appearing, was already come in the clouds of heaven. The glory of his person was unseen, but the power of his presence was felt in his judgments. And the destruction of Jerusalem and the Jewish polity was such a comment on the promise, that St. John should survive till Christ came, that there needed no other.

'On this ground, which appears to be firm and good, let us consider an account given by him, ch. xi. 47—50. of the proceedings of the Jewish rulers. In a conference among themselves concerning Christ, they said; *What do we? for this man doth many miracles. If we let him thus alone, all men will believe on him: and the* Romans *shall come and take away both our place and nation.* The result of the consultation was, *That it was expedient he should die.* And what they judged so expedient, they soon accomplished. However the Romans came, and took away both their place and nation. And great and dreadful was the fall of them. Afterwards St. John published this account

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count of their counsels and proceedings; first, as a manifestation to mankind of the visible hand and just vengeance of heaven on a people, who had concurred with the unrighteous policy of their rulers, and had been the betrayers and murtherers of the just one: secondly, as a call to the sad survivors of those calamities; that *the remnant being affrighted might give glory to* God by their conversion.

'St. Matthew had shown early, that they had made themselves and their children responsible for the blood of Christ; and now St. John reminds them, that it had been required at their hands.

'These several circumstances are strongly on the side of those, who maintain *the late publication of* St. John's *gospel.*

To these observations the author subjoins some general remarks on the authenticity of the gospels.

'The evangelists in succession pursued a wise and sure method of warranting the truth and genuineness of each former gospel with all the authority of the latter. Let us for instance suppose St. Peter to have been requested or to have desired to leave his testimony with the church in St. Mark's gospel, of the authenticity of St, Matthew's. How was this to be effected? He might have mentioned it, as he does St. Paul's Epistles, in terms of respect, and called it, The Gospel of *our beloved brother* Matthew: by which or the like words he would doubtless have borne witness to the truth of it. But if a question should arise, not whether St. Matthew had composed a true gospel, but which was the true gospel of St. Matthew, such a testimony could no more decide it, than the ranking of St. Paul's Epistles with the other scriptures can determine, whether the Epistle to the Hebrews be St. Paul's. If then a gospel was afterwards to appear under the title of *The Gospel according to the Hebrews*, which might be mistaken, and actually was mistaken by some, for the authentic gospel of St, Matthew; how could St. Peter deposite with the church a better touchstone by which to detect the adulterate, than by incorporating much of the genuine into his own gospel?

'Again, if St. Luke transcribed several passages from St. Mark, we have the attestation not only of St. Luke, but of his friend and principal St. Paul, to the verity of this gospel.

'Lastly, St. John authenticated the three foregoing gospels by an opposite method, that is, by omitting, not repeating, what they had related. Of which enough has been said.

'As to St. John's gospel, if it was written late, as many suppose, and I think with probability, the church of Christ had then acquired some strength and consistence, and a more easy and settled correspondence of its distant members with each other. And perhaps no city was better situated than Ephesus to spread intelligence to the generality of places where any Christians resided. A city so much frequented formed a connection

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nection between the two great diviſions of Europe and Aſia. Here it is generally allowed, that St. John compoſed his goſpel; and the notoriety of the fact ſuperſeded the want of another apoſtle to atteſt it.'

The laſt diſcourſe is an enquiry concerning the hours of St. John, of the Romans, and of ſome other nations of antiquity.—It was the way of the ancients to divide the day into twelve hours, and the night into as many. The firſt hour of the day was an hour after the riſing of the ſun, and the twelfth was when it was ſet. This was the way in Judea: and to this the other evangeliſts adhere. But our author ſuppoſes, that St. John reckoned the hours as we do, from midnight to noon, and again from noon to midnight; and, upon this hypotheſis, he explains every paſſage in the goſpel of that evangeliſt, in which the hour is mentioned.

'If, in treating the ſeveral queſtions of theſe diſcourſes, ſome arguments are ſet down, which appear of ſmall value ſingly, yet the collective ſum of them, with the aids, which different parts reciprocally lend to each other, amounts, he thinks, to a proof, which may be deemed a moral certainty, that the order of the goſpels, and the main of the articles here aſſerted are true.'

In theſe inveſtigations the author has diſplayed a conſiderable degree of learning, accuracy, and judgement; and has purſued a ſcheme, which gives much more ſatisfaction to a critical reader, concerning the order, the dates, the authenticity of the goſpels, than the united teſtimony of the fathers.

Miſcellanies in Proſe and Verſe, by Thomas Chatterton, *the ſuppoſed Author of the Poems publiſhed under the Names of* Rowley, Canning, *&c.* 8*vo.* 3*s.* 6*d. ſewed.* Fielding *and* Walker.

THE poems, ſuppoſed to have been written by Rowlie, Canynge, and others, were publiſhed about the beginning of the laſt year *; and, ſince that time, have occaſioned a variety of conjectures, relative to their authenticity. It is ſaid, that the original manuſcripts were found in an old cheſt in Redcliſt church, at Briſtol, by Chatterton, the pariſh clerk, and that, after his death, they fell into the hands of his ſon, who ſent ſome of them to the editors of the Magazines, and diſpoſed of others.

Thomas Chatterton, the younger, was educated at a charity-ſchool at Briſtol, and at the age of fourteen was articled clerk to an attorney in that city. In April 1770, he came to

* See Crit. Rev. vol. xliii. p. 88.

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London, in hopes of advancing his fortune by his talents for writing; but he was so miserably disappointed, that, in a fit of despair, he put an end to his life, about the twenty-fourth of August following, by a dose of poison, at the age of seventeen years and three quarters.

'With respect to Rowley's poems, says the editor of these Miscellanies, the prevailing opinion seems to be, that they were actually written by Chatterton [the son]: for though the antique manner, in which they were clothed, had served greatly to disguise them, yet it could not but be observed, that the smoothness of versification, and the frequent traces of imitation of later writers, were utterly inconsistent with the idea of their being the production of the 15th century. These circumstances did not escape the observation of many gentlemen at their first appearance. But that forgeries should be attempted by one, who had not reached the age of seventeen years; and that those attempts should be conducted with a degree of skill and judgement, which obliged the most intelligent to doubt, and at the same time almost compelled the most doubtful to assent, seemed to be hardly within the reach of probability; in the opinion of many, it rather bordered on impossibility.'

The argument against the authenticity of these poems, from the coincidences, which might be pointed out between them and others of a more modern date, is very properly urged and supported, in a letter published in the St. James's Chronicle, May 21, 1778, and reprinted in this volume; from which we shall take the liberty to extract the following parallel passages:

'And teares beganne to flowe.'	Syr Charles Bawdin.
'And tears began to flow.'	Dryden's Alex. Feast.
'O forr a spryte al feere!'	Ella.
'O for a muse of fire!'	King Hen. V.
'Mie love ys dedde, Gone to hys death-bedde.'	Ella.
'No, no, he is dead, Gone to his death-bed.'	Hamlet.
'Ye goddes how ys a loverres temper formed! Sometymes the samme thynge wylle both bane and blesse.'	Ella.
'With what unequal tempers are we form'd; One day the soul, &c.'	Fair Penitent.
'That he the sleeve unravels all theire fate.'	Battle of Hastings.
'Ravell'd sleeve of care.'	Macbeth.

'The

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'The grey-goose pynion, that thereon was sett,
Eftsoens wyth smokyng crymson bloud was wet.'
Battle of Hastings.

'The grey-goose wing, that was thereon,
In his heart's blood was wet.' Chevy Chace.

'His noble soule came roushyng from the wounde.'
Battle of Hastings.

'And the disdainful soul came rushing through the wound.'
Dryden's Virg. b. xii.

'Like cloudes of carnage.' Battle of Hastings.

'Clouds of carnage blot the sun.' Gray.

'He clos'd his eyne in everlastynge nyghte.'

'Closed his eyes in endless night.' Gray.

'As *ouphant* faieries, whan the moone sheenes bryghte,
In littel circles daunce upon the greene,
All living creatures flie far from their syghte,
Ne by the *race of destinie* be seen;
For what he be that *ouphant* faieries stryke,
Their soules will wander, &c.' Battle of Hastings.

'You moonshine revellers and shades of night,
You *ouphen heirs* of fixed destiny, &c.
——He who speaks to them shall die.
I'll wink and couch, no man their works must eye.'
Merry Wives of Windsor, Warb. edit.

As it is hardly probable, that these coincidences should be the effects of chance, we may reasonably conclude, that the poems ascribed to Rowlie, are the productions of an author, posterior to Shakespeare, Dryden, and Gray: for these poets could not imitate a writer, who was never heard of before the year 1768.

If it should be said, that these imitations may be the additions of Chatterton, and that the rest may be Rowlie's, we must observe, that this notion is improbable, and unsupported by any evidence; and that, if it were admitted, it would obviate the greatest difficulty attending the contrary opinion: for it would prove, that this young literary adventurer was able to produce the compositions in question. It may be farther observed, that Chatterton's abilities for a work of this nature can hardly be doubted, if we attend either to his comments on the poems attributed to Rowlie, or to the present collection of pieces, which, we are assured, are 'his genuine and acknowledged productions.'

It has been presumed, that it would be a wild conjecture to suppose a young man of fifteen or sixteen, capable of conducting such a complicated fraud. 'But it should be recollected,

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lected, that he was, as Dr. Warton obſerves, 'a ſingular inſtance of prematurity of abilities;' that he was remarkably fond of poetry and Engliſh antiquities; and that there have been many ſuch early geniuſes in the republic of letters *.

Caſper Barthoſinus compoſed very elegant orations in Latin and Greek at the age of thirteen. Boxhornius publiſhed ſeveral volumes, and particularly an edition of the Hiſtoriæ Auguſtæ Scriptores, with notes, before he was twenty. Daniel Heinſius, at the age of eighteen, read public lectures on Latin and Greek authors, and publiſhed his Crepundia Siliana, which is full of critical learning, ſoon afterwards. Peter Heylin wrote a tragedy at ſixteen, which was acted in public. The poet Lucan wrote a poem on the combat between Achilles and Hector, and Priam's redeeming his ſon's body, before he had attained eleven years of age. His ſubſequent works were numerous, though he died before he was twenty-ſeven. Aldus Manutius was but fourteen, when he compoſed his treatiſe on Orthography. Johannes Olivarius taught the Greek language, and wrote two comedies, in an elegant ſtyle, before he was eighteen. Dionyſius Voſſius, the ſon of Gerard Voſſius, acquired a critical knowledge of Latin and Greek at ten, of Hebrew at fourteen, of Arabic at ſixteen, of the Armenian, Ethiopic, Spaniſh, and other languages, at eighteen or nineteen; and wrote a tranſlation of Maimonides on Idolatry, and other voluminous works, before he was twenty-one. His brother Iſaac was very little inferior to him in the early exertion of his talents. 'Dr. Wotton, at the age of ſix years, acquired a conſiderable knowledge in the Latin, Greek, and Hebrew tongues. Dr. Johnſon has given us the life of one (John Philip Barretier †), who maſtered five languages at the age of nine years.' But what may ſeem more to the purpoſe, Mr. Pope in his fourteenth year tranſlated the firſt book of Statius's Thebaid, with ſo much accuracy and beauty; and, in about two years afterwards, diſplayed ſuch ſtrength of imagination, ſuch delicacy of ſentiment, and ſuch harmony of numbers, in his Paſtorals, that he aſtoniſhed the greateſt poets and critics of the age.

Theſe examples, collected extempore, may ſerve to ſhew, that there is nothing but what is very poſſible, in Chatter-

* See Klefekeri Bibliotheca Eruditorum præcocium. Des Enfans devenus celebres par leurs études, ou par leurs écrits, par M. Baillet.

† Barretier was a Pruſſian, Hebrew lexicographer at ten years of age, maſter of the mathematics at twelve, author of Enquiries concerning Egyptian Antiquities, &c. died 1740, aged 19 years and 8 months.

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ton's knowledge of the obsolete language of the 15th century; especially as he had devoted his attention to studies of that nature.

The pieces contained in this collection are, A Description of the Fryars first passing over the old Bridge at Bristol; Ethelgar, a Saxon Poem; Kenrick, a Saxon Poem; Cerdick, a Saxon Poem; Godred Crovan, a poem; the Hirlas, translated from the ancient British of Owen Cyseliog, prince of Powys; Gorthmund, translated from the Saxon; Narva and Mored, an African Eclogue; the Death of Nicou, an African Eclogue; February, an Elegy; an Elegy on W. Beckford, Esq. the Copernican System; the Consuliad, an heroic poem; Fragment of a Sermon by Thomas Rowlie; Memoirs of Sir William Canynge; the Antiquity of Christmas Games; Description of some curious Saxon Achievements; Account of the Tinctures of Saxon Heralds; Copy of an ancient MS. written by Rowlie; the Adventures of a Star; Memoirs of a Sad Dog; the Hunter of Oddities; and about nineteen other small pieces in prose and verse.

The Saxon and British poems are imitations of Ossian, in this descriptive and pompous language:

'Kenrick. Translated from the Saxon.

'When winter yelled through the leafless grove; when the black waves rode over the roaring winds, and the dark-brown clouds hid the face of the sun; when the silver brook stood still, and snow environed the top of the lofty mountain; when the flowers appeared not in the blasted fields, and the boughs of the leafless trees bent with the loads of ice; when the howling of the wolf affrighted the darkly glimmering light of the western sky; Kenrick, terrible as the tempest, young as the snake of the valley, strong as the mountain of the slain; his armour shining like the stars in the dark night, when the moon is veiled in sable, and the blasting winds howl over the wide plain; his shield like the black rock, prepared himself for war.

'Ceolwolf of the high mountain, who viewed the first rays of the morning star, swift as the flying deer, strong as a young oak, fierce as an evening wolf, drew his sword: glittering like the blue vapours in the valley of Horso; terrible as the red lightning, bursting from the dark-brown clouds: his swift bark rode over the foaming waves, like the wind in the tempest; the arches fell at his blow, and he wrapt the towers in flames: he followed Kenrick, like a wolf roaming for prey.

'Centwin of the vale arose, he seized the massy spear; terrible was his voice, great was his strength; he hurled the rocks into the sea, and broke the strong oaks of the forest. Slow in the race as the minutes of impatience. His spear, like the fury of a thunderbolt, swept down whole armies; his enemies melted

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before him, like the ſtones of hail at the approach of the ſun.

'Awake, O Eldulph! Thou that ſleepeſt on the white mountain, with the faireſt of women; no more purſue the dark-brown wolf; ariſe from the moſſy bank of the falling waters; ſet thy garments be ſtained in blood, and the ſtreams of life diſcolour thy girdle; let thy flowing hair be hid in a helmet, and thy beauteous countenance be writhed into terror.

'Egward, keeper of the barks, ariſe like the roaring waves of the ſea: purſue the black companies of the enemy.

'Ye Saxons, who live in the air and glide over the ſtars, act like yourſelves.

'Like the murmuring voice of the Severn, ſwelled with rain, the Saxons moved along; like a blazing ſtar the ſword of Kenrick ſhone among the Britons; Tenyan bled at his feet; like the red lightning of heaven he burnt up the ranks of his enemy.

'Centwin raged like a wild boar. Tatward ſported in blood, armies melted at his ſtroke. Eldulph was a flaming vapour, deſtruction ſat upon his ſword. Ceolwolf was drenched in gore, but fell like a rock before the ſword of Mervin.

'Egward purſued the ſlayer of his friend; the blood of Mervin ſmoked on his hand.

'Like the rage of a tempeſt was the noiſe of the battle; like the roaring of the torrent, guſhing from the brow of the lofty mountain.

'The Britons fled, like a black cloud dropping hail, flying before the howling winds.

'Ye virgins! ariſe and welcome back the purſuers; deck their brows with chaplets of jewels; ſpread the branches of the oak beneath their feet. Kenrick is returned from the war, the clotted gore hangs terrible upon his crooked ſword, like the noxious vapours on the black rock; his knees are red with the gore of the foe.

'Ye ſons of the ſong, ſound the inſtruments of muſic; ye virgins, dance around him.

'Coſtan of the lake, ariſe, take thy harp from the willow, ſing the praiſe of Kenrick, to the ſweet ſound of the white waves ſinking to the foundation of the black rock.

'Rejoice, O ye Saxons! Kenrick is victorious.'

This and the other pieces, which are called Saxon poems, may ſtand in competition with the heroic rhapſodies of the Caledonian bard. Their characters are equally apocryphal; the ſtyle and images are perfectly ſimilar; and there ſeems to be ſomething congenial in the two *tranſlators*.

The following extract, from the beginning of one of our author's Eclogues, may ſerve as a ſpecimen of his poetical abilities in the modern ſtyle.

'On

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'On Tiber's banks, Tiber, whose waters glide
In slow meanders down to Gaigra's side;
And circling all the horrid mountain round,
Rushes impetuous to the deep profound;
Rolls o'er the ragged rocks with hideous yell;
Collects its waves beneath the earth's vast shell:
There for a while in loud confusion hurl'd,
It crumbles mountains down and shakes the world.
Till borne upon the pinions of the air,
Through the rent earth the bursting waves appear;
Fiercely propell'd the whiten'd billows rise,
Break from the cavern and ascend the skies:
Then lost and conquer'd by superior force,
Through hot Arabia holds its rapid course.
On Tiber's banks where scarlet jas'mines bloom,
And purple aloes shed a rich perfume:
Where, when the sun is melting in his heat,
The reeking tygers find a cool retreat;
Bask in the sedges, lose the sultry beam,
And wanton with their shadows in the stream,
On Tiber's banks, by sacred priests rever'd,
Where in the days of old a god appear'd:
'Twas in the dead of night, at Chalma's feast,
The tribe of Alra slept around the priest.
He spoke; as evening thunders bursting near,
His horrid accents broke upon the ear;
Attend, Alraddas, with your sacred priest!
This day the sun is rising in the east:
The sun, which shall illumine all the earth,
Now, now is rising, in a mortal birth.
He vanish'd like a vapour of the night,
And sunk away in a faint blaze of light.
Swift from the branches of the holy oak,
Horror, confusion, fear, and torment broke:
And still when Midnight trims her mazy lamp,
They take their way thro' Tiber's wat'ry swamp.
On Tiber's banks, close rank'd, a warring train,
Stretch'd to the distant edge of Galca's plain;
So when arriv'd at Gaigra's highest steep,
We view the wide expansion of the deep;
See in the gilding of her wat'ry robe,
The quick declension of the circling globe;
From the blue sea a chain of mountains rise,
Blended at once with water and with skies:
Beyond our sight in vast extension curl'd,
The check of waves, the guardians of the world.
Strong were the warriors, as the ghost of Cawn,
Who threw the Hill-of-archers, to the lawn:
When the soft earth at his appearance fled;
And rising billows play'd around his head:

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When a strong tempest rising from the main,
Dash'd the full clouds, unbroken on the plain.
Nicou, immortal in the sacred song,
Held the red sword of war, and led the strong;
From his own tribe the sable warriors came,
Well try'd in battle, and well known in fame.
Nicou, descended from the god of war,
Who liv'd coeval with the morning star.'

There is that bold and romantic imagery in this piece, which is one of the principal characteristics of the true poet. It is called an African Eclogue: but we have no idea of the place where the author lays the scene. It cannot be in Africa, as he makes the Tiber run through Arabia. The description of the river seems to be taken from the account which Strabo, Pliny, Lucan, Justin, and other writers have given us of the Tigris. 'That river, says Pliny, rises in the Greater Armenia, in the midst of a plain called Elongosine. Where it flows with an easy current, it is called Diglito; but where it runs with rapidity, it has the name of Tigris, which, in the language of the Medes, signifies *an arrow*. This river enters into the lake Arethusa, and continues its course without altering the colour of its waters. Afterwards it meets with mount Taurus, where it plunges into a cave, passes under the mountain, and comes out again on the other side. The place, at which it enters, is called Zoroanda. And as proof, that it is the same river, it throws out, as it issues from the earth, what is cast into it, at its entrance into the cave.' Plin. Nat. Hist. vi. 27.

Some of the pieces, included in this volume, are of little importance, and bear the marks of haste and puerility; but to those who properly consider the author's age and education, they will appear very extraordinary productions; not only on account of their poetical merit, but the very remarkable characteristics of antiquity, by which they are distinguished. If they are forgeries, the author has conducted his project with as much artifice, as either the noted Psalmanazar, or Annius of Viterbo *.

There

* Psalmanazar wrote a fictitious history of Formosa, and fabricated a new language, which he pretended was the language of that country. Psalmanazar died in 1763. Annius of Viterbo was a Dominican friar, and a good linguist and antiquarian; but a notorious impostor. We have the treatises, which he forged, in one volume, published at Antwerp, in 1545, &c. containing Berosus's Antiquities in five books, Manethon's Supplement to Berosus, Xenophon's Æquivoca, one book of Fabius Pictor on the Golden Age and the Origin of Rome, one book of Myrsilus on the Pelasgic War, Cato's

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There are ſeveral pieces in this volume, which the author poſitively aſcribes to Rowlie. We ſhould be glad to ſee his veracity confirmed, and the authenticity of Rowlie's MSS. fully authenticated; not only becauſe genuine productions are more valuable than forgeries; but becauſe there is ſomething ſcandalous and deteſtable in ſuch literary frauds. Cheats and knaves have diſgraced the republic of letters by their ſpurious publications. He therefore deſerves to be branded as the worſt of impoſtors, WHO OBTRUDES ANY THING UPON THE WORLD, UNDER THE VENERABLE NAME OF ANTIQUITY, WHICH HAS NOT AN HONEST TITLE TO THAT CHARACTER.

The Ayin Akbary, *or the Inſtitutes of the Emperor* Akbar. *Tranſlated from the original* Perſian. *4to. 5s. in boards.* Longman.

THE emperor Akbar was deſcended in a direct line from Timur Lung, known in Europe by the name of Tamerlane, who conquered Hindoſtan in the year 1398. Akbar began his reign in 1556. He was a man of curioſity and learning; and his ſecretary Abul-Fâzel, who had the immediate ſuperintendence of this work, has been univerſally conſidered as an ornament of the age and nation in which he lived.

The Ayin Akbary, beſides a particular deſcription of each province in the Moghol dominions, under the title of the hiſtory of the ſubahs *, contains a full account of the emperor's army (in 1596); the wages, ſalary, and duty of each particular ſervant or officer about him; the attendants, and the daily expences of the haram: the different ſorts of weights, meaſures, and coins throughout the empire; the method of refining gold and ſilver in the royal mint; a deſcription of all the herbs, fruits, flowers, and grains at the different ſeaſons of the year; the ceremonies of marrying in the royal family, their feaſtings, &c. the emperor's manner of holding a divan, and receiving his people; the honours they pay him, and his method of employing his time. Theſe, with a variety of other curious

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Cato's Origines, an Itinerary of Antoninus Pius, one book by C. Sempronius on the Diviſion of Italy, a chronological tract by Archilochus, Metaſthenes on the Aſſyrian and Perſian Annals, and an Epitome of Hiſtory by Philo. To theſe pieces Annius has ſubjoined his own comments. He died in 1500.

* Subah is frequently, but improperly, uſed for ſubahdar by European authors: ſubah is properly the vice-royalty, and ſubahdar the viceroy.

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particulars, form the firſt and ſecond part. The third contains a full account of the Gentoo religion, their books, ſects, worſhip, purifications, eating, drinking, marrying, &c.

The author informs us, that his attention was firſt turned to the Ayin Akbary by the high encomiums which are beſtowed upon it by the learned Mr. Jones, in his Perſian Grammar; and that his own examination convinced him, that Mr. Jones's praiſes did not exceed its merits. He adds, that he has already made a very conſiderable progreſs in his tranſlation; and that he deſigns to illuſtrate his performance by drawings of the moſt remarkable men, animals, cities, fruits, and flowers; and by repreſentations of the principal ceremonies deſcribed in this work.

The preſent publication is intended as a ſpecimen of the Ayin Akbary, and of the explanatory notes which the learned tranſlator propoſes to ſubjoin.

The following extract may not be unacceptable to the reader. We have omitted the names of places, which are printed in the oriental character.

'To the northward of Tiprah is the province of Coch *, the chief of which commands a thouſand horſe and one hundred thouſand foot: Kaumroop (which is alſo called Kaumvrou) and Kaumnâh make a part of his dominions. The inhabitants of Kaumvrou are ſaid to be extremely handſome; and they are reported to be very ſkilful in magic. Many incredible ſtories are told of the natural productions of this place, ſuch as flowers that retain their colour and ſmell many months after being gathered; trees that being cut ſend forth ſtreams of delicious liquor, and others having branches with fruit without the appearance of any trunk to ſupport them.

'The dominions of the rajah of Aſſâm join to Kaumvrou: he is a very powerful prince, lives in vaſt ſtate, and when he dies his neareſt relations, both male and female, are voluntarily buried alive with his corpſe †.

* This province, if its ſituation is rightly deſcribed, muſt now be a part of Aſſam, and Tavernier accordingly calls Kaumroop a city of Aſſam; but as our author wrote ſome time before Tavernier travelled into India, it is not improbable that, when the Ayin Akbary was compoſed, Coch might be an independent ſovereignty.'

† In Tavernier's time this ceremony was ſaid to be obſerved in Arakan. Very little was known of Aſſam till the reign of Aurungzebe, when it was conquered by one of his generals, Emir Jemla: a very circumſtantial account of the expedition, with a particular deſcription of the country of Aſſam, is given by that intelligent traveller, in the 2nd part of Travels in India, page 182, London Edit.'

'Ad-

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'Adjoining to Aſhâm is Tibbut bordering upon Khata thro' which is the road to Mâhâ Chein *, generally called Mâ Cheen. The capital city of Khata is Cawn Bâleeg † forty days journey from the ſea, to which there is a large artificial canal lined with ſtone. Alexander ‡ is reported to have left India from this quarter §; and it is ſaid, that through this artificial channel you may reach the ſea in four days and four nights.

'To the ſouth-eaſt of Bengal is a large country called Arkhung, to which the Bunder ‖ of Chittagong properly belongs: here are plenty of elephants, but great ſcarcity of horſes, alſo camels and aſſes are very high priced: neither cows nor buffaloes are found in this country; but there are animals of a middle ſpecies between theſe, whoſe milk the people drink; they are pied and of various colours. Their religion has no kind of agreement either with the Mahomedan or Hindoo: twin brothers and ſiſters may intermarry, and only mother and ſon are prohibited from it: they pay implicit obedience to the will of their prieſts. The women are the ſoldiers of this country, to whom the men are ſubſervient. The complexion of theſe people is dark, and the men are beardleſs.

'Near to this tribe is Peigoo which former writers called Cheen, accounting that to be the capital city of Pegu ¶. Their military force conſiſts of elephants and infantry; ſome of their

'* Mâhâ, in the Shanſcrit language, ſignifies the Greater.'

'† In the Aijaibul Buldân it is written Khân Bâleek, where it is alſo deſcribed as the capital city of Khata, and the high road to Cheen or China. This author ſays, that the whole of the road from Khân Bâleek to Cheen, which is reckoned to be forty days journey, is paved with ſtone, and planted with trees whoſe ſhade affords great refreſhment to travellers, and that no perſon of whatever degree is permitted to deſtroy a ſingle leaf. He deſcribes the artificial channel as thirty guz (i. e. ſixty Engliſh feet) in breadth, and ſays that it is cut through the middle of the town. Thoſe who want to ſee a very particular and curious deſcription of this city, will find it in Dr. Campbell's Collection of Voyages in the manner of Harris, vol. I. p. 606, taken from Marco Polo's Travels. It is generally imagined, ſays Dr. Campbell in his note on the above-mentioned page, that Khân Bâleek is the city of Peking, the preſent metropolis of China. Cathay (which Abul Fazel means by Khata) was formerly thought to be a diſtinct kingdom from China, and it is probable that it compriſed Chineſe Tartary and the northern provinces of the Chineſe empire.'

'‡ Secunder Roomee.'

'§ The Aſiatic hiſtorians all aſſert that Alexander carried his conqueſt to the borders of China. In the following article is an account of female ſoldiers, for which probably there may be as much foundation as for the hiſtory of the Amazons.'

'‖ Port.'

"¶ Moſt people (ſays Tavernier) have been of opinion till now that the kingdom of Pegu lies upon the frontiers of China; and I thought ſo myſelf, till the merchants of Tiprah undeceived me." Tavernier's India Travels, part II. p. 186.'

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elephants are white. Cloſe to this country are ſome mines of metals and precious ſtones, which are the ſubject of continual contention betwixt the chiefs of Pegu, Arakan, Tiprah, and the Mugs.'

'Bungâlah originally was called Bung; it derived the additional âl from that being the name given to little gardens which the ancient rajahs cauſed to be raiſed in all the low lands at the foot of the mountains: their breadth was uſually twenty cubits, and height ten cubits *.

'The air of Bengal is very temperate: the rains begin in the month of April and continue for ſix months, falling moſt frequent and heavieſt in the latter months; when the low lands are ſometimes intirely overflowed, excepting the little mounds of earth deſcribed above. For a long time paſt the air of Bengal had been unhealthy at the leaving off of the rains, afflicting both man and cattle; but under the auſpices of his preſent majeſty the calamity has ceaſed.

'The fineſt river † in this ſubah is called Gung (Ganges) the ſource of which has never been traced. The Hindoo prieſts ſay that it flows from the hair of the giant Sermehâh in the northern mountains, from whence it runs through the ſubahs of Dehly, Agra, and Bahar into Bengal. Near the town of Cauzyhuttâh in the ſircar of Barbuckabad, it ſends a branch to the eaſt called Pudhâtty, which empties itſelf into the ſea at Chittagong. The main river in its courſe to the ſouthward forms three ſtreams, the Surooſtee, the Jown, and the Gung, called in the Hindoo language Terbeenee: the Gung, after being divided into a thouſand channels, joins the ſea at Sâ:âgong; and the Saroofstee and Jown diſcharge themſelves in like manner. The Hindoos have a very high veneration for the water of the Gung, but ſome particular parts of it are eſteemed more holy than others: the great people have this water brought them from vaſt diſtances, it being eſteemed neceſſary in the performances of ſome religious ceremonies. The water of the Gung has been celebrated in all ages, not only for its ſanctity, but alſo on account of its ſweetneſs, lightneſs, and wholeſomeneſs, and for that it does not become putrid, though kept a whole year.

'* The name of this country, according to the Perſian orthography, is more commonly written Bungàlâ than Bungalah; but in Bengal character it is written Bangâlâ.'

'† In the beginning of April (and ſometimes earlier in the ſouthern parts of Bengal) there are frequent ſtorms of thunder, lightening, wind, and rain from the north-weſt quarter: theſe ſqualls moderate the heat very much, and they continue till the ſetting in of the periodical rains, which generally commence in the beginning of June, and by which the country is in many parts overflowed. If the rains break up early in September, the weather is intenſely hot, and the inhabitants are very ſickly.'

'There

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'There is another very large river called Berhumputter, which runs from Khata to Coch, and from thence to Bazouhâ, where it joins the ſea *.

'On one ſide of the main ocean is the ſalt river of Buſſorah (beſides the ſea already mentioned) and there is another ſea that joins the river at Egypt, from whence it runs paſt Perſia to Ethiopia, where there are a million of inhabitants: this laſt is called the ſea of Aîmân, and alſo the ſea of Perſia. The inhabitants of Ethiopia cultivate rice in great abundance, of which they have a variety of ſpecies: this ſoil is ſo fertile, that every ſingle grain will yield a meaſure of fifteen ſeer †. Their harveſts ſeldom fail; and the ſame ground will produce three crops in a year: vegetation is here ſo extremely quick, that as faſt as the water riſes the plants of rice grow above it, ſo that the ear is never immerſed; men of experience affirm that a ſingle ſtalk will grow ſixty cubits in one night ‡.'

In one of the notes to this paſſage we are told, that Alexander carried his conqueſt to the borders of China. Theſe aſſertions ſhould be received with caution. This romantic hero, according to the ancient hiſtorians, penetrated no farther into India than the *fabuloſus Hydaſpes* §, or the river Hypaſis ‖, which falls into the Indus, above a thouſand miles from the weſtern boundaries of China. Oriental writers aſcribe many things to Alexander, which he never performed. The Nubian geographer ¶ relates, 'that the Mediterranean ſea was formerly a large lake; that Alexander opened a paſſage for the water on the ſide of the ocean, which ruſhed into the Mediterranean with ſuch impetuoſity, and occaſioned ſuch a ſwelling of the ſea, that ſeveral cities, with their inhabitants, were overwhelmed on both ſides.' Upon which the author of the Latin tranſlation to that work has this remark: *quod Europæi Herculi, hoc Arabes adſcribunt Alexandro.* What the Europeans aſcribe to Hercules, the Arabians aſcribe to Alexander.'—Their hiſtories are equally fabulous.

* The word tranſlated ſea is in the original ſalt river, and is here applied to the bay of Bengal.'

† Seebo, which is the word uſed in the original for this meaſure, is an earthen water pot, generally containing fifteen ſeer or quarts; for a ſeer is equal to two pounds avoirdupois, and a pint of common water weighs a pound.'

‡ Sixty cubits is ſo very incredible a length, that I am inclined to think this muſt be an error of the tranſcriber, and that it was originally written only ſix cubits, which I have heard poſitively aſſerted by the people of Dacca not to be more than the growth in a ſingle day of a particular ſpecies of rice produced in that province.'

§ Vide Ruæum in Hor. Od. lib. i. 22. ‖ Plin. vi. 17.

¶ Geog. Nubienſ. Clim. 4. pars 1. p. 147, 148.

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The aſſertion in the laſt note, even with our author's propoſed alteration from 60 cubits to 6, is utterly incredible. We may venture to ſay, that no plant upon the face of the earth, ever ſhot out its branches to the extent of three yards in one night. Writers ſhould ſee theſe miracles before they venture to record them.

An Inquiry into the Nature, and Genuine Laws of Poetry: including a particular Defence of the Writings, and Genius of Mr. Pope. By Percival Stockdale. *Small 8vo. 2s. 6d. ſewed.* Conant.

IN the writings of Mr. Pope we find no abſtruſe terms, no harſh expreſſions, no affected turns, no extravagant metaphors; but, on the contrary, that elegant ſimplicity, which we admire in the works of the greateſt poets of antiquity. His language is eaſy, yet nervous and expreſſive. He ſets before us the moſt beautiful images, in which there is nothing glaring, wild, or fantaſtic. The ear is charmed with the melody of his numbers; the ſoul warmed and tranſported with his animated ſentiments, and his glowing deſcriptions. Thoſe critics who ſpeak of this illuſtrious writer, as a lukewarm and mechanical poet, are ſuch as miſtake affectation for gracefulneſs, and bombaſt for ſublimity. Dr. Warton indeed, though he pays him many deſerved encomiums, has ventured to aſk, 'What there is tranſcendently ſublime or pathetic in Pope? In his works, he ſays, there is 'nihil inane, nihil arceſſitum;—puro tamen fronti, quam magno fiammini proprior,' as Quinctilian remarks of Lycias; and he applies to him what Voltaire ſays of Boileau: 'Perhaps he was incapable of the ſublime, which elevates the ſoul, and of the pathetic, by which it is melted. But he was formed to enlighten thoſe, on whom nature had beſtowed both properties. His labour, his ſeverity, his purity, his accuracy, and his harmony, conſtituted him the poet of reaſon.'

Theſe reflections have given offence to the author of this Inquiry; and he riſes up with the higheſt reſentment, in vindication of a writer who, as he juſtly remarks, 'has done honour to his country, and to human nature.'

Dr. Warton, he ſays, among his other ſcholaſtic dreams, aſſerts, that to eſtimate the merit of any poet, we muſt diveſt his thoughts of meaſure and rhyme, and read and weigh them in a proſaic order.

In his obſervations on this rule our author affirms, that if we deem poetry, diſſolved and emaſculated into proſe, a criterion of poetical merit, we may as well mutilate the ſtatue

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of a Phidias, and throw its fragments promiscuously around us, that we may be struck with the beauty of the work, and form a right judgement of the excellency of the artist: or, to feel the music of one of Handel's oratorios, and thence to estimate *his* genius, we may as well play all its notes, but not in *his* order and combination.'

"Take, says Dr. Warton, ten lines of the Iliad, Paradise Lost, or even of the Georgics of Virgil, and see, whether by any process of critical chymistry, you can lower and reduce them to the tameness of prose." Mr. Stockdale makes this experiment, and shews, that by such a transposition, the poetry of Homer and Milton would be entirely divested of its force and beauty. But he adds:

'I believe I may, without presumption, insist, that if the trial of poetical excellence, recommended by Horace, and by Warton, was, in the eye of the true critic, a legal trial: the poet never existed who would suffer less by encountering this frozen ordeal than Pope. But why did not our severe judge bring him to the bar of this rigid sentence, in all his vigour? Why did he not give him a chance for his life? His arbitrary process would have had, at least, the appearance of equity, if he had tried its effect on one of the many admirable passages which he has quoted in his book, and which demonstrate the futility of its whole tenour, instead of dragging to his Horatian rack the beginning of the first Ethic Epistle, in which the great exertion of our poet would have been incompatible with his subject, and in which he sports in the easy style of epistolary familiarity. The pertinacious critic, to evince the mediocrity of Pope's poetry; to reach his hostile aim; to stab the poet in a vital part, should have tried his experiment on a capital quotation. Many such quotations he hath given us from the Rape of the Lock, which are completely beautiful; and many from the Eloïsa to Abelard, which are superlatively great. If our priest, for instance, had condemned such lines, to his barbarous purgatory, from the latter poem, as those in which Eloïsa paints, in the strongest colours, the objects around her convent; and describes, with almost unexampled animation, their effects on her mind, when her piety was absorbed in her passion; I make no doubt but a discerning reader, if he had not been informed of the metamorphosis, would have thought it the sentiments, and language of one endowed with a vigorous imagination. But in those lines, thus transposed, the *poet* would not have been discovered; for they would have wanted the indispensible characteristics of poetry; they would have been spoiled of its beautiful symmetry; of its captivating graces; of its harmonious expression. If he had exhibited such a specimen, he would not have been less absurd; but he would have been more ingenuous: and if his postulatum was founded in truth,

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truth, he would have unqueſtionably proved that Mr. Pope was not a poet. I ſhall here tranſcribe the lines to which I have now alluded; not as they might have been ſhortened, and ſtretched, diſlocated, and mutilated, by our literary Procruſtes; but in their own *form, and preſſure.* Many ſuch teſtimonies I could produce to warrant my zeal for Pope.

'The darkſome pines that o'er yon rocks reclined,
Wave high, and murmur to the hollow wind;
The wandering ſtreams that ſhine between the hills;
The grots that echo to the tinkling rills;
The dying gales that pant upon the trees,
The lakes that quiver to the curling breeze;
No more theſe ſcenes my meditation aid,
Or lull to reſt the viſionary maid.
But o'er the twilight groves, and duſky caves,
Long-ſounding iles, and intermingled graves,
Black Melancholy ſits, and round her throws
A death-like ſilence, and a dread repoſe:
Her gloomy preſence ſaddens all the ſcene;
Shades every flower, and darkens every green;
Deepens the murmur of the falling floods,
And breathes a browner horrour on the woods.'
Eloïſa to Abelard, v. 154.

'The active imagination of the ſuſceptible reader, on whom Pope's Epiſtle from Eloïſa to Abelard hath had its full play, has precluded a minute encomium on this admirable quotation: it muſt have called forth all his ſenſibility to nature, to ſympathy, and to love.'

As Dr. Warton may appeal to the authority of Horace, Sat. iv. 60, our author diſclaims an implicit obedience to the dictates of that eminent critic.—Horace however does not recommend the trial in queſtion. He only ſays, that he himſelf, in his Satires, uſes a familiar ſtyle; and that if his words were thrown out of their poetical arrangement, we ſhould not be able to diſcern the leaſt appearance of the poet. Whereas, ſays he, if we tranſpoſe theſe lines of Ennius,

——Poſtquam diſcordia tetra
Belli ferratos poſtes, portaſque refregit,

we ſhould ſtill perceive the limbs of a *mangled* poet; viz. certain words and images appropriated to poetry: as we might diſcover the fragments of a broken ſtatue, by a finger or a toe; and from thence conclude that theſe pieces were the work of an artiſt, and not merely common ſtones. Our author therefore makes an improper conceſſion, to the diſadvantage of Horace, in a caſe, where that judicious critic has maintained no abſurdity. They are miſtaken, who imagine, that he

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he recommends the tranſpoſition of a poet's words, as the teſt of poetical *excellence.*

Dr. Warton aſks, what is there tranſcendently pathetic and ſublime in Pope? This writer replies:

'One would think the man had loſt his ſenſes. Many paſſages interſperſed throughout his works; his filial apoſtrophes to the age, and infirmities of an affectionate mother; his Elegy to the Memory of an unfortunate Lady: his Prologue to Cato; his Eloïſa to Abelard, are all tranſcendently pathetic. I believe it will be allowed that if any ſubject is, in its nature, a ground-work for the pathetick, it is love: and I imagine it will be likewiſe granted that the Epiſtle from Eloïſa to Abelard, is the warmeſt, the moſt affecting, and admirable amorous poem in the world. Now, pray, ſir, muſt not the ſoul of that writer have been peculiarly formed for the pathetick, who could inſpire with all the force, and varieties of the paſſion, with its ardour, and ecſtacies; with its anxieties, diſtreſſes, and excruciating torments, every verſe of a poem which conſiſts of almoſt four hundred lines? and after you had been converſant with that poem; after you had examined its compoſition; (ſhall I not pay you a compliment which you do not deſerve, if I add) after you had felt its fire?—and after you had quoted ſome of its very ſtriking parts; how could you have the abſurdity, or the aſſurance to aſk, what there is tranſcendently pathetic in Pope?'

A little afterwards he ſays:

'I cannot yet loſe ſight of the glorious Epiſtle from Eloïſa to Abelard. The records of literature do not afford an inſtance of ſo vigorous, and continued a flame as that which we feel in this divine poem; except the *New Eloïſa* of that aſtoniſhing Swiſs, who was forced, by the inhuman treatment he received from his puritanical, and corrupted countrymen, to do them the indelible diſhonour of reſigning his privileges in their community. In Rouſſeau's work, indeed, all the ardour of genius, in the higheſt degree; all the delicacy, and ſtrength of ſentiment; all the variety, and force of imagination, and invention; all the beauties, the graces, and energy of compoſition, are preſerved, with unparalleled, and unremitting powers, through one hundred and ſixty-three Letters. But that work is written in proſe. And ſo extremely rare are great poetical talents; we enjoy a pleaſure ſo much more lively, and enthuſiaſtick from exquiſite numbers than from the moſt animated, and elegant proſe, and ſo much more captivating are their charms, that a mind, fired with poetical ambition, would with difficulty determine whether he would wiſh to have been the Author of Rouſſeau's, or of Pope's Eloïſa.

'I ſhall here obſerve, from the reſpect, and veneration I bear to the illuſtrious foreign writer whom I have now mentioned; to enable my readers to form juſter diſtinctions on objects

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jects of criticism; to console humble capacities, and to humble the pride of learning, and of genius; that the late Mr. Gray's opinion of the New Eloïsa betrayed a depravity of judgement approaching to insanity. He despised this unequalled, and immortal novel; and he was in raptures with Fingal. He infinitely preferred a profuse tautology of the most vulgar sentiments; of the most bleak, and horrid images;—he infinitely preferred the very froth of puerile declamation, to the justest, and the noblest sentiments; to the most varied, and luxuriant imagery; to the very nerves, and soul of eloquence; to the genuine substance, and splendor of composition. So dangerous, and fatal to reason, and to sentiment, is natural caprice, a taste nauseated by a long habitude to literary objects; and the intoxicating adulation of a few fawning academicians. The bottom of Lethe, to which Fingal is now consigned; the universal, and eager attention which is given to the writings of Rousseau; the applause of Europe; and his established fame, are the sacred, and unanswerable vouchers for my admiration of that original, and capital genius. The same universal, and intimate acquaintance with the works of Pope; the same universal applause; the same fixed, and immortal fame, are the respectable, and incontrovertible warrants for my defence, for my iddlatry of that great poet.'

Our author, however, though he censures Mr. Gray in this passage, pays a proper tribute of applause to his excellent productions, particularly his Elegy, his Progress of Poetry, his Ode on the Spring, his Distant Prospect of Eton-College, and his Hymn to Adversity.

'The subject of the bard, he says, is a fine foundation for his ode, which in many places, is very vigorous and picturesque; but its prophecy is too circumstantially historical; it recites a long series of passages from our annals, which are either forgotten, or not regarded by many, who are far from being illiterate.'

Here the author bestows his severest animadversions on the editor of Mr. Gray's Letters, whom he charges with selfishness, vanity, and high treason to friendship; and, in allusion to his productions, he calls him a puerile florist. At the same time he vindicates Dr. Akenside against the censures of Gray and Mason. § iv. let. 2.

He then returns to Mr. Pope, and evinces his various excellences by quotations from the Rape of the Lock, the Essay on Man, and other pieces. In general, his observations are just, and conveyed in an animated style. But his zeal for a favourite poet, and the warmth of his imagination, hurry him, upon some occasions, into too much impetuosity.

But

Book-Keeping familiarised: or, the Young Clerk's, Manufacturer's, and Shop-Keeper's Directory. By William Wood. 8vo. 4s. *sewed.* Baldwin.

NOtwithstanding the numerous publications of this kind, the varying and extended nature of trade, render improvements in the regiftering of accounts and regulating of trade, ſtill farther neceſſary. On this ſuppoſition Mr. Wood has ventured to add one book more to the number; and he thinks the improvements he has propoſed will juſtify the addition. Having been himſelf for many years in trade, and the practice of book-keeping, he hopes he is well qualified to offer practical improvement, tho' not to write an elegant book, or a regularly digeſted ſyſtem of the art. Indeed this appears to be really the caſe: ſo that, although his book be not at all proper to teach by, as a ſchool or an academical book, the perſon of mature age, either in trade, or about to enter into it, may find many uſeful hints to proceed in it with more certainty, expedition, and ſatisfaction. His chief general improvement is to omit the journal entirely, and to poſt immediately from the day-book into the ledger, which, together with the caſh-book, and other ſubſidiary books, he particularly deſcribes and illuſtrates. Some other of his remarks and improvements are general, and may ſuit all trades and places; but the much greater part conſiſts of hints and directions to the trade of Birmingham, the place of our author's reſidence.

What Mr. Wood chiefly ſays of his book, &c. may be gathered from the following ſhort extract from the preface.

'To thoſe who admire nothing but what they do not underſtand, I believe this book will have but few charms, notwithſtanding the novelty of its appearance; for I have endeavoured, all in my power, to diveſt the art of book-keeping of its cumbrous train, and gorgeous trappings, which the ignorant have been taught to admire and look upon with awe; but which deprived them of every degree of familiarity which might be attended with eaſe and ſatisfaction: if it is not now ſo well dreſſed as formerly, it will, like a lady, be ſo much eaſier of acceſs; and thoſe favours which have been chiefly ingroſſed by the merchant, and opulent manufacturer, (and not acquired by them without much labour, ſtudy, and expence) are now held out with an open hand, that all, who are deſirous, may partake without reſtraint; it was principally for the uſe of ſuch, whoſe education has been neglected, and who have but a ſmall portion of time, and money to ſpare, that I undertook this work, and if I have failed of making it eaſy to them, I have failed of a great part of what I intended.

'With regard to my ſtrictures on, and hints offered to the manufacturers in general, I believe they are chiefly, if not altogether

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ther new, and to a great number, if properly attended to, I am certain they will be found advantageous.

'As to my discount or calculation tables, they are the first ever published, in the form in which they appear, and to answer so many purposes; I think I can venture to say they are as correct as it is possible to make any thing of the kind, without being far more voluminous; and I can assure the reader, no pains were spared to render them so.

'My situation has given me great advantages in many respects, of seeing the manner in which a prodigious number of tradesmen proceed; I will not take upon me to say, that I have improved them altogether so much as I might have done; for the very means by which I acquired a great part of my information, prevented me from shewing it to the best advantage, and particularly in attending to rectify and correct the errors of the press, as I could have wished.'

Besides the specimens of books in several different forms of book-keeping, and the description of them, Mr. Wood delivers various dissertations on other things relating to trade, as on partnerships, on bills and notes, on the origin, &c. of commerce, a table of discount, shewing the sums that remain after any given sums have been diminished at any rate per cent. of discount, &c.

We shall close our review of this performance with the following extract, relating to a matter very interesting to the merchantile reader.

'An account of an important determination, which ought to be known by every person who has, or may have, any concern in bills of exchange, in order to conduct themselves with propriety and safety; as it serves to settle a point of law which was by many thought to be obscure.

'An action was brought by (one) Mr. Black, against (a) Mr. Peele, to recover the sum of 493*l.* 12*s.* contained in a bill of exchange, drawn by (a) Mr. Barber; accepted by Mr. Peele, and indorsed by (a) Mr. Dallas, (now insolvent) for whom Mr. Black discounted the bill.—It appeared that Dallas undertook to relieve Peele of this acceptance, and to pay it when due; that Peele refused to pay it when due; that an action was brought both against him and Dallas; that Dallas applied to Black for a delay, who agreed to give him some months, upon his confessing judgment for the debt, interest, and costs. Before the day of payment, Dallas became insolvent, and Black brought his action against Peele, and obtained a verdict on a trial before Mr. Justice Willes. A motion was made for a new trial, and Lord Mansfield delivered the opinion of the court, that Black, by having given a future day of payment to Dallas, had discharged Peele; that he had no right to give such a delay, without consulting Peele, for that Dallas was the real debtor, and Peele was only nominal, and that there was an end of every remedy against Peele.

'Mr.

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"Mr. Black afterwards brought the cauſe again to trial before lord chief juſtice De Grey, and a ſpecial jury at Guildhall, on Thurſday the 11th day of July, 1776, when a verdict was given for Mr. Peele, agreeably to the opinion of lord Mansfield, and as the grounds of this verdict were clearly ſet forth in the charge given by the learned judge to the jury; the following is given as the ſubſtance of the charge. After ſtating the nature of the caſe before them, the learned judge obſerved, that it muſt be underſtood that Mr. Black is *bona fide* an indorſee, (or poſſeſſor) as ſuch he may reſort to three paymaſters; either the drawer of the bill, the acceptor, or indorſer, yet he may diſcharge one of other of them; and here I think the plaintiff's counſel, Mr. Mansfield, ſtated the rule in law too ſtrong; when he ſaid, "nothing could diſcharge one or other of them without an expreſs agreement for that purpoſe." I do not think ſo; I take the law to be this, "If the indorſee (or poſſeſſor) does diſcharge the acceptor once, he never can reſort to him again; and he may do this either by an expreſs agreement, or what will amount to an implied agreement, by taking part of the ſum from the drawer or indorſer; he thereby gives credit to the perſon who pays part of the ſum, by giving him time to pay the remainder. I take it in point of law the acceptor by that means is diſcharged, becauſe by taking part from one he quits the others, and can never go back to them again." There is no evidence that Mr. Black has given any credit to the acceptor, therefore I think he cannot maintain his action. It will be for your conſideration if he has ſo abandoned the acceptor as to deprive the indorſee of having recourſe to him again. There are particular facts much inſiſted on both for the plaintiff and defendant. The bill being due in Auguſt, 1773, and not paid, an action was brought againſt Dallas the indorſer, and Peele the acceptor; at that time Mr. Black is ſo far from abandoning the acceptor, that he aſſerts his right on both: he went to a commitment; one evidence ſaid he went to the defendant, and wiſhed the matter might be delayed till his maſter returned to town, therefore bail is not put into the ſheriff's till September. It does not appear what made the parties give bail at that time; this is by no means a waving of the demand on the acceptor. The next demand is in September, this appears by Mr. Shaw's evidence; he went to ſee if this affair was ſettled, and was told, it was expected that matters would be ſettled very ſoon; this delay was not a waving but a ſuſpending of proceedings, in expectation that the matter would be ſettled. Now we come to a material tranſaction, what paſſed the 5th of November: it appears that an agreement in the caſe was made between Mr. Black and Mr. Dallas. From this agreement it appears, that Dallas was to confeſs judgment for the whole debt, and he was likewiſe to give intereſt and coſts, together with all the expence of levying the execution, ſheriff's poundage, and officer's fees, if the bill was not paid before the laſt of February enſuing, on condition of Mr. Black's ſuſpending all proceedings till that time, which was agreed on by both parties.

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parties. This seems to be an implied discharge of the other two, for this agreement between Dallas and him, is evidence that he had given the indorser credit, as the money was only to be paid within that time. If there is a new time given to one of the parties, it discharges the other, because it is giving that person new credit.

'If this rule is right, it presses hard on Mr. Black, and in favour of Mr. Peele, for even in that agreement the costs which had been incurred in the prosecution against Mr. Peele, were taken off him, and laid upon Mr. Dallas, and these articles are put into the account of Dallas. This imports to Mr. Peele, not only a discharge from the principal debt, but likewise from the costs; here is one article changed, and in that case Mr. Peele is discharged, and he takes Mr. Dallas for his paymaster; there the matter rested the 5th of November. When we come to the parole evidence this is confirmed. There is a material circumstance which bears hard on the plaintiff; as long as Mr. Dallas is not insolvent, Mr. Black rested on him. There is one part of Mr. Barber's evidence material; I do not rely on the bill being originally given to accommodate Mr. Dallas; it was nothing to Mr. Black how it was obtained; but he says, after this agreement, they had other accounts with Mr. Dallas, which were settled before the insolvency, and he believes if he had had that bill he could have obtained payment; and gives his reasons why he believes this. This is the foundation of the law, viz. that if you suspend proceedings against the indorsee, thereby giving him credit, you deprive the drawer and acceptor from recovering what they otherwise might have done. Mr. Barber tells you he had more due from Dallas, which he got, and he believes he could have got this too, but it only rests on his belief. Therefore, if you believe this circumstance, it bears hard on Mr. Black; and, if the rule is right, which I have given you, and that you are of opinion that Mr. Black discharged the defendant, and accepted of Dallas, you will find a verdict for the defendant; if you think he did not discharge him, you will find for the plaintiff.—A verdict was given for the defendant.'

A Dissertation on the Value of Life Annuities, deduced from general Principles, clearly demonstrated and particularly applied to the Schemes of the Laudable and Amicable Societies of Annuitants, for the Benefit of Age. By W. Backhouse. 8vo. 2*s.* Richardson *and* Urquhart.

THIS publication is chiefly intended to shew what difference there is between the true values of annuities and the values as estimated either by the Laudable Society or by the Amicable Society of annuitants for the benefit of age. Mr. Backhouse diversifies and illustrates his problems in many different ways, to remove all doubt of the truth of the computations which those persons might entertain who are not much

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much verſed in ſuch calculations; and he computes the general queſtion both direct and reverſed; that is, he firſt eſtimates what annuity ought to be expected for the payments required to be made by each ſociety, and compares the concluſions with the annuities that are actually given by them; he then computes what payments ought to be made for the annuities that are given by thoſe ſocieties, and thence finds the difference of theſe true ſums from the ſimilar ſums required by the ſocieties. Theſe differences in ſome inſtances are very conſiderable, and he remarks that the Amicable Society has lately been under the neceſſity of reducing its annuities from 24 to 6 pounds only!

As Mr. Backhouſe's deſign was partly to inſtruct and enable gentlemen, adventurers in ſuch ſocieties, to compute and judge for themſelves, he has contrived to make his book contain, in a ſimple, plain, and eaſy manner, all the rules and tables that are neceſſary for computing ſuch kind of annuities on lives. He has alſo explained, in an eaſy and familiar way, ſuch parts of the general doctrine of chances as are neceſſary in the inveſtigation of annuities on lives, and has explained ſome of the more ſimple kinds of algebraic expreſſions for the uſe of readers who are unacquainted with that ſcience. Hereby rendering his book an uſeful introduction to thoſe ſubjects.

To obviate the objections ſometimes made by perſons unacquainted with computations in chances and annuities on lives, Mr. Backhouſe has given the following ſhort diſſertation in the Preface.

'A general opinion has always prevailed, that any concluſion drawn from calculations, founded on principles ſo unſtable as thoſe on the duration of life, muſt ever keep pace with the inſtability of that data which furniſh the enquiry.

'And ſince the duration of life is a matter immediately under the influence of Divine Agency, for wiſe purpoſes kept ſecret from human knowledge, it is but a natural inference, to ſuppoſe the reſult of any enquiry depending thereon, muſt ever be fruitleſs and vain.

'This, I ſay, being the general received opinion, it no longer remains a matter of ſurpriſe, to find ſo little regard paid to, and ſtill leſs belief put in, calculations of this nature, where the duration of life is their firſt principle.

'But if we examine more attentively into this matter, it will be found, that theſe reſearches do not pretend to fathom the depths of infinite wiſdom, and fix a certain criterion to the duration of any particular life, but only take the probability of its duration, as gathered from obſervations on the bills of

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mortality of cities and great towns, where such bills have been kept.

'And this probability, when applied to societies and large bodies of men, will come very near to measure the mean duration of life in those societies, and the larger they are, the nearer will this probability approach to the true measure; till at last, if we conceive a society as large as the place from whence the observations were made (and under the same circumstances with respect to any influence on health) this probability would then just measure the duration of life in that society collectively considered. It follows from hence, that the smaller a society is, the further will this probability recede from the true measure of life; till at last, if we conceive a society diminished to one person, this probability will then only shew the number of chances that he has to live longer than the mean age of man, or die before he attains to it. And seeing, that from the whole race of mankind, there are as many die before they attain to this mean age, as those who live beyond it, it is therefore sufficiently manifest, that the number of chances for any one person's living longer than here prescribed, must be equal to the number of chances for his dying before.'

Terra: a philosophical Discourse of Earth. Relating to the Culture and Improvement of it for Vegetation, and the Propagation of Plants, as it was presented to the Royal Society. By J. Evelyn, *Esq. F. R. S. A new Edition. With Notes by* A. Hunter, *M. D. F. R. S*, 8vo. *3s. in boards.* Cadell.

THIS Treatise on Earth was originally published about a century ago, and underwent several impressions during the life of its author, who was one of the principal ornaments of the Royal Society soon after its establishment. His design was not to investigate the chemical nature of earth, from an abstract view of its qualities as an element of matter; but to consider it in the more extensive and useful light of its being the great basis of every vegetative process in the natural world. Consistently with this plan, the author's observations are every where practical, and lead to the improvement of agriculture.

For the gratification of those who may be desirous of seeing in what manner this celebrated treatise is executed, we shall insert the author's observations on the different kinds of manure.

'Horse-

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'Horſe-dung, the leaſt pinguid and fat of any, taken as it falls, being the moſt fiery, excites to ſudden fermentation above any; wherefore, it is then fit only for the hot-bed, and when that fervour is paſt, may be ſpread on fields where we would have a rank graſs to ſpring, but is at no hand to be admitted into the garden, or where you deſire good roots ſhould grow, unleſs the ground be very ſtiff, cold, or wet, and then too it had need be well rotted, leſt, inſtead of curing it, it leave couch-graſs and pernicious weeds, worſe than the diſeaſe. The ſeeds of hay and other plants, of which the horſes eat, come oftentimes entire from them; and we obſerve, that ſuch vegetables do commonly ſpring up from the ſoil of cattle as they chiefly eat; as long knot-graſs from this beaſt; ſhort, clean, and ſweet paſture from ſheep and cows; the ſonchus, or ſow-thiſtle, from the ſwine. Ground mucked with horſe-dung is always the moſt infected of any, and if it be not perfectly conſumed, it makes your roots grow forked, fills them with worms, and imparts to them an unpleaſing reliſh; but being laid on at the beginning of winter, and turned in at ſpring, it ſucceeds ſometimes with pulſe.

'The ſoil of aſſes is highly eſteemed, for its being better digeſted by the long maſtication and chewing of that dull animal; but ſince we have no quantity of it in this country, it does the leſs concern us.

'Neats dung, of all other, is univerſally the moſt harmleſs, and the moſt uſeful; excellent to mingle with ſandy and hot grounds, lean or dry, and being applied before winter, renders it the moſt like natural earth, and is therefore for the garden and orchard preferred to any other. To uſe it therefore with the moſt certain ſucceſs in ſuch thirſty grounds, apply a plentiful ſurface of it, ſo blended, as the rain and ſhowers may waſh in the virtue of it thoroughly; but this is beſt done by making the dung the finer, and what if reduced to powder, ſprinkled for the garden, or otherwiſe working it in at a ſoaking wet (not ſtormy) ſeaſon; but leave it covered with it for ſome time, if the rain deſcend in too great exceſs.

The next is ſheeps dung, which is of a middle temper between that and pigeons; profitable in cold grounds, and to impregnate liquors, of choice uſe in the garden.

'The dung of ſwine is eſteemed the coldeſt and leaſt acrimonious, (though ſome there be who contradict it) and therefore to be applied to burning lands; but always ſo early interred as never to appear above ground, where it is apt to produce weeds in abundance, from the greedy devouring of what that animal eats.

'This, though not ſo proper for the garden, (and the moſt ſtinking) is ſaid yet to edulcorate and ſweeten fruit ſo ſenſibly, as to convert the bittereſt almond into ſweet, and therefore recommended, above all others, for experiments of change and alteration: ſome qualify it with bran, or chaff well conſumed,

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greatly comfortable to fruit-trees, but eſpecially the hairs and briſtles buried about the roots of pear-trees.

'Pigeons dung, and that of poultry, (eſpecially of aquatic fowls, which is too fiery) being full of volatile ſalts, is hot and burning, and therefore moſt applicable to the coldeſt ground. There is nothing more effectual to revive the weak and languiſhing roots of fruit-trees than this laid early to them; but firſt be ſure they paſs their mordicant and piercing ſpirits, and be diſcreetly mixed: be this therefore obſerved as a conſtant rule, that the hotter compoſts be early and thinly ſpread, *è contra*, the colder.

'Very efficacious is this dung to keep froſts out of the earth, and therefore of great uſe to cover the mould in caſes of exotic and tender plants; but if the heat be not well qualified, the very ſteam will kill them in a moment; therefore let a full winter paſs over this lætation for moſt uſes. The beſt way of preparing it, is to reduce it into powder, and mingle it with the mould, and to water with its infuſion, which alone does wonders; or, if it has been well expoſed and abated, you may uſe it at the ſpring without addition; but if you deſire ſomething that is exquiſite, macerate it well rotted in the lees of wine, ſtale urine, and a little brimſtone beaten very fine, then mingle it with your earth, for one of the richeſt compoſts. But let this be noted, that, as the effect of this dung is ſudden, ſo it laſts not long, and therefore muſt the oftener be renewed.

'The fleſh of carrion and dead animals, being (as I think my lord Bacon tells us) prepared already by ſo many curious elaborations of its juices, is highly effectual; but it ſhould be very well conſumed and ventilated, till it have quite loſt its intolerable ſmell, and therefore never applied too crude *.

'Blood is excellent almoſt with any ſoil where fruit is planted, eſpecially the mural. To improve the blood of the grape, it is of great advantage, being ſomewhat diluted, and poured about the roots. It has been aſſuredly reported by divers eye-witneſſes, that after the battle of Badnam Fields, in Devonſhire, (where the late lord Hopton obtained a ſignal victory) the carnage being great, the blood of the ſlain did ſo fertilize the fields, where corn had been ſown a little before, that the year following produced ſo extraordinary a crop, as moſt of the wheat-ſtalks bare two, three, four, yea to ſeven, and ſome

* The offal of the ſhambles, when mixed with earth and freſh horſe dung, makes a compoſt of the richeſt quality; but this cannot be obtained in large quantities. Some years ago, I recommended a compoſt, the baſis of which was the offal of whales fleſh, after the oil had been taken from it. This, compounded with horſe dung and earth, is now much uſed by the farmers who live in the neighbourhood of ſea-ports where ſhips are fitted out for the Greenland ſeas. The manner of preparing this rich kind of manure is deſcribed in the Georgical Eſſays, p. 385.'

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even to fourteen ears; a thing almoſt incredible. The owner of the land ſeeing his ground ſo miſerable trodden by the horſe and ſoldiers after the conflict, intended to reſow it, as believing all his former labour loſt; but, being diſſuaded from his purpoſe, (perhaps to make the experiment) it happened as you have heard *.

'Urine, for being highly ſpirituous and ſharp, had need be well corrected; and then, being mingled with other compoſts to allay its acrimonious ſalt, it hardly has its equal.

'Hair, horn-ſhavings, bones, ſkins, leather, &c. are deeply to be buried, and ſo as not to touch, but lie about the roots: theſe, with rags, coarſe wool, and pitch-marks, improve the earth, as being full of volatile ſalts, drawing and retaining the dews. Fiſh is likewiſe ſpread to great advantage of grounds, where it is to be had in plenty; and for being quickly conſumed, may ſooneſt be applied †. We come now to vegetables.

'The marc and preſſings of the grape make a good compoſt, and ſo do lees of wine mingled with mould. This is of ſingular comfort to the roots of orange-trees and caſe-plants; and if you ſift a little brick-duſt with it, and bury it near the roots of roſemary, the plant will thrive wonderfully: it may be a laudable compoſt for moiſt grounds, where that vegetable grows ſo unwillingly.

'The leaves of trees are profitable for their own fruit, and natural, being well rotted, and not muſty: the peach leaf, hurtful to cattle, is excellent for the tree from which it falls; and the walnut leaf, noxious to the graſs, is helpful to the tree.

'Duck-weed, the ſlime and ſpongy ouze of ſtagnant waters, mixed with proper mould, make a kind bed for aquatics.

'Saw duſt, rotten-wood, found in the hollow of decayed trees, under the ſtacks, and where trees grow thick together, as in great and old woods, but eſpecially that which is taken out of an inveterate willow-tree, is preferable to any other for the raiſing of ſeedlings of choice plants, mixed as it ſhould be with a little loam, lime-rubbiſh, and mould, as we have taught.

'* Blood, mixed with ſaw-duſt, makes a very good hand-dreſſing to be ſown upon wheat in the ſpring. It equals ſoot, and does not come to half the price.'

'† In all towns upon the ſea-coaſt, the refuſe of fiſh may be obtained upon moderate terms. It is matter of ſurprize that this hint of our excellent author, given in the year 1675, ſhould have operated ſo little that at this time (1778) the uſe of refuſe fiſh is hardly known. The ſea, with generous bounty, throws at the feet of the huſbandman her richeſt treaſures, and invites him to partake with freedom; but he, dull mortal! inſtead of embracing the proffered riches, drives his team to ſome diſtant town to purchaſe, at a high rate, what the watery element offers without a price.'

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This and the reſt being well ventilated, is of great effect to looſen and mellow ground, as tenacious of moiſture.

'Wood-aſhes, rich and impregnate with ſalts, are fit for wet ground without mixture, and in paſture excellent, not ſifted on over thick.'

Dr. A. Hunter, to whom the public is indebted for the republication of Mr. Evelyn's admired treatiſe, has enriched it with many pertinent and uſeful notes.

Anatomical Dialogues; or, a Breviary of Anatomy. Wherein all the Parts of the Human Body are conciſely and accurately deſcribed, and their Uſes explained; by which the Young Practitioner may attain a right Method of treating Diſeaſes, as far as it depends on Anatomy. Chiefly compiled for the Uſe of the Young Gentlemen in the Navy or Army. 12mo. 3*s.* *Boards.* Robinſon.

CONſidering the unattractive nature of anatomical ſyſtems, they doubtleſs ſtand in need of every circumſtance that can recommend them to the attention of the medical ſtudent. The form of dialogue, therefore, by treating thoſe ſubjects in a new, and conſequently a more intereſting manner, may prove particularly uſeful, eſpecially, when, at the ſame time, the ſcience is with judgment abridged. Theſe advantages appear to be conſpicuous in the volume before us, which is well calculated for facilitating the ſtudy of anatomy, as well as for aſſiſting the memory, when any ſudden occaſion may call for ſuch a recourſe.

As our medical readers will probably not be diſpleaſed to ſee a ſpecimen, we ſhall preſent them with the dialogue concerning the eye.

'Q. What are the parts of the eye not yet deſcribed?

'A. The bony ſocket, muſcles, cartilages, and ligaments of the external parts of the eye are already ſpoken of in dialogue the firſt. The internal parts not yet mentioned are the glandulæ ſebaceæ, caruncula lachrymalis, glandulæ lachrymalis, puncta lachrymalia, orbit; the coats or tunics, viz. tunica albuginea, adnata, or conjunctiva; tunica ſclerotica; tunica cornea; tunica choroides; tunica uvea, (which contains the iris and pupilla) to which may be added the retina. The humours of the eye, viz. the aqueous, vitreous, and cryſtalline, to which may be added the extreme thin and fine vaſcular membrane called tunica arachnoides, and the veſſels and nerves of the eye.

'Q. What are the glandulæ ſebaceæ?

'A. The glandulæ ſebaceæ are ſituated in the interior ſurface of the eye-lids: they ſerve for the ſecretion of an oleaginous fluid, which is of great uſe in preventing the attrition of the eye-lids, from their continual motion.

'Q. What is the caruncula lachrymalis?

'A. The

'A. The caruncula lachrymalis is a little eminence situated in the larger angle, or canthus major of the eye, serving to direct the tears to the puncta lachrymalia, and, according to some anatomists, they help to keep them open when the eyes are shut.

'Q. What is the glandula lachrymalis?

'A. The glandula lachrymalis is seated in the upper and outer part of the orbits, with its excretory ducts under the upper eye-lid. This gland separates the matter of the tears, which, by the continual motion of this lid, furnishes at all times water enough to wash off dirt, and to keep the external surface of the eye moist, without which the cornea would dry and wrinkle by the continual action of the external air. As the tears fall off the cornea, they are stopped by the edge of the under eye-lid, along which they run till they fall into the puncta lachrymalia.

'Q. What are the puncta lachrymalia?

'A. The puncta lachrymalia are two small holes in the inner corner, or great canthus of the eye, one in each eye-lid; they are situated at the extremities of the tarsi or cartilages, and lead to a small membranous bag or lachrymal sac, which is seated in this corner upon the os lachrymale; from the bottom of which there goes a small pipe or nasal canal, which pierces this bone in the nose opening under the upper lamina of the os spongiosum. It moistens the inner membrane of the nostrils, by the superfluous humour of the lachrymal gland. Sometimes the acrimony of this humour causes sneezing, which we may hinder by pressing the angle of the eye, and so stop its running. Between these two puncta there is a caruncle (as above mentioned) that serves to keep the holes open when the eyes are shut.

'Q. What is the orbit of the eye?

'A. The orbit of the eye is that cavity in which the eye is contained, and is in all the vacant places filled with loose fat, which is a proper medium for the eye to rest in, and serves as a socket for its motion. The proper parts of the eye, which form its globe, eye-ball, or bulb, are its coats or tunics, the humours, and the vessels.

'Q. What is the tunica albuginea?

'A. The tunica albuginea, adnata, or conjunctiva, is the first membrane or coat of the eye-ball; it is a smooth membrane which covers so much of the eye, as is called the white, and being reflected all round, lines the two eye-lids. Being thus returned from the eye to the inside of the eye-lids, it effectually hinders any extraneous bodies from getting behind the eye into the orbit, and smooths the parts it covers, which makes the friction less between the eye and the eye-lids. It is full of small veins and arteries, which appear big in an opthalmia or inflammation of the eyes.

'Q. What is the tunica sclerotica?

'A. The tunica sclerotica is a thick, hard, and smooth coat, extended from the cornea to the optic nerve; it is opake behind, but transparent before, where it makes the third coat called cor-

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nea. Both together make one firm caſe of a proper form for the uſe of the other coats and humours.

'Q. What is the cornea?

'A. The cornea, ſo called from its ſubſtance reſembling the horn of a lanthorn, is convex, tranſparent, and compoſed of various laminæ, which are nouriſhed by many blood-veſſels, ſo fine as not even to hinder the ſmalleſt rays of light from entering the eye. The cornea is ſituated in the fore-part of the eye, ſurrounded by the ſclerotica and albuginea; it has a moſt exquiſite ſenſe, to the end that the tears, upon the leaſt pain, may be ſqueezed out of the lachrymal gland, to waſh off any filth, which, by ſticking to the cornea, might render it opake or dim.

'Q. What is the tunica choroides?

'A. The tunica choroides is the fourth coat of the eye, and is ſo named, on account of the multitude of blood-veſſels reſembling the chorion; it lies immediately under the ſclerotica, and is much thinner than it, being a membrane of little firmneſs. It is blackiſh, or of a duſky brown colour, more or leſs inclining to red. This membrane, or coat, has a great number of blood-veſſels which come from the ſclerotica. It is open, or has a hole before, for the paſſage of the rays of light, called pupilla; the part of this coat, which makes the circumference of the hole, and lies upon the ſide of the cryſtalline humour, is the uvea.

'Q. What is the uvea, you mention?

'A. The uvea is the fifth coat, and is only a white circle round the back ſide of the choroides near the cornea, as has been ſaid. In this coat we obſerve, firſt the iris, which is a circular variouſly coloured part, being the anterior ſurface of the uvea, which ſurrounds the pupil; it is called the iris, becauſe in different perſons it is of different colours; hence the denomination of grey, blue, brown, haſel, black eyes, &c. The iris is entirely vaſcular, from which ariſes the variety of colours in the human eyes. Secondly, the pupil, or foramen, which is round in the human eye, nearly in the middle of the iris, and is capable of dilatation and contraction. Through this aperture, the rays of light paſs to the cryſtalline, in order to be painted on the retina, and cauſe viſion. Thirdly, its poſterior ſurface, which is black, and in which, when this blackneſs is cleared away, there appears the ſphincter of the pupil, formed of circular fibres for contraction, the ciliary fibres or proceſſes, for the dilatation of the pupil; the ciliary ligament for the motion of the vitreous and cryſtalline humours; the arterial and venal circles, from the veſſels, are in a wonderful manner diſtributed over the uvea; the choroides; the ligamentum ciliare; and the vitreous and cryſtalline humours; the ductus nigri, ſo called from their black colour, placed between the proceſſes and the ligamentum ciliare; the ſpace between the uvea and the cornea, called the anterior camera of the eye; and that between the uvea and cryſtalline, called its poſterior camera, which is either much ſmaller, or entirely wanting.

'Q. What

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'Q. What is the retina?

'A. The retina is a membrane which may be called the fixth tunic or coat; it lies immediately under the tunica choroides, and is a very delicate, tender, and as it were, mucous coat of the eye, or more properly, it is only an expanfion of the optic nerve at the bottom of the eye. It is the great organ of vifion, and called retina becaufe it fomewhat refembles a net: rays of light ftriking upon this membrane, the fenfation is conveyed by the optic nerves to the common fenforium, the brain.

'Q. What is the aqueous humour of the eye?

'A. The aqueous humour lies in the fore-part of the globe, immediately under the cornea: this humour is thin and liquid, of a fpirituous nature, for it will not freeze in the greateft froft. This evinces the neceffity of a continual fupply of this humour; which is manifeft it hath, becaufe if the cornea be pricked, and this humour fqueezed out, it will be again reftored in ten or twelve hours: this aqueous humour lying foremoft, feems chiefly of ufe to prevent the cryftalline from being eafily bruifed by rubbing, or a blow; and perhaps it ferves for the cryftalline humour to move forward in, while we view near objects, and backward for remoter objects.

'Q. What is the cryftalline humour?

'A. The cryftalline humour is the fecond, and diftinctly contained in a very fine coat or membrane called aranea or arachnoides, and is fufpended by means of the ciliary ligament, between the aqueous and vitreous humour, immediately behind the pupil; in this place it hangs free, and is moveable by means of the ligament juft mentioned. It is compofed of a multitude of lamellæ like the coats of an onion; and therefore alfo pellucid and vafcular. There is alfo a fmall quantity of the aqueous humour contained within or under its coat. The cryftalline being a thick, compact humour, in form of a flattifh convex lens, fituated in the middle of the eye, ferves to make that refraction of the rays of light neceffary to make them meet in the retina, and form an image thereon, whereby vifion may be performed.

'Q. What is the vitreous humour?

'A. The vitreous, or glaffy humour, is the third humour of the eye, fo called from its refemblance to glafs in fufion, being like a fine clear jelly in appearance; it is thicker than the aqueous, but thinner than the cryftalline; and is in greater abundance than the other two. It lies behind the cryftalline, and fills up the greateft part of the eye: its foreffide is concave for the cryftalline humour to lodge in, and its back-fide being convex, the tunica retina is fpread over it; it ferves as a medium to keep the cryftalline humour and the retina at a due diftance.

'Q. What are the blood-veffels and nerves of the eye?

'A. The eye is furnifhed in a moft wonderful manner with nerves and blood-veffels in all its parts. The blood-veffels of the eye are branches of the carotids and jugulars, diftributed

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distributed to all parts of the eye in an amazing manner. The extreme minute ones convey only a fine and subtile lymph thither, by which means the tunics and humours of the eye are nourished; the veins partly carry the blood back to the sinuses of the dura mater, and partly to the jugulars. The nerves of the eye are very numerous; besides the optic nerves pierce the globe of the eye from the side of the nose, a little on the inside of the optic axis or center; their external coat, which is a production of the dura mater, is continued to the sclerotis, as their internal is from the pia mater to the choroides: and the medullary fibres passing through all, are expanded on the retina, upon which the images of objects are painted. The centre of this expansion is insensible, and all rays which fall upon it are lost; consequently, that point of the object from which the rays come, is invisible to the eye; the reason of this proceeds, probably, from the blood-vessels, which enter the globe of the eye with the optic nerve, and cover this part of the retina. But whatsoever the cause be, there is a manifest advantage in the optic nerves being inserted on the inside of the optic axis. For if they had pierced the eye in the axis, the middle point of every object had been invisible, and where all things conduce to make us see best, there we had not seen at all.'

To render this compendium the more useful, a copious index is added; and the volume is furnished with several anatomical plates.

A View of the Hard-labour Bill; being an Abstract of a Pamphlet, intituled, 'Draught of a Bill, to punish by Imprisonment and Hard-labour, certain Offenders; and to establish proper Places for their Reception.' Interspersed with Observations, &c. By Jeremy Bentham, *Esq.* 8vo. 2s. Payne.

IN the account of thanks due from the community to individuals, next in order to him who ventures his life for the service of his fellow-creatures, stands the man who dedicates his time and his study to their benefit. In such a list of benefactors, immediately after the respectable name of Howard, will appear the name of Bentham—the gentleman to whom the public is obliged for this pamphlet.

The work before us is sufficiently explained by its title. Some inaccuracies and inelegancies of style and method, which it contains, would not have escaped the author had the short space of time, to which he was necessarily confined in observations upon a *passing* bill, admitted of the re-touches of a pencil which we can plainly perceive to be a master's.—The liberal eye of the man of humanity will not mark such trifling errors;

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errors; the man of judgment will clearly see that he who let them slip can correct them.

In our examination of this work, we shall not feel much concern, if we should be intelligible to those only who have already considered the bill and the pamphlet.

The allowance proposed, in p. 14 of these Observations, to be granted to committee-men, is exceedingly proper, and might perhaps be the very allowance mentioned—sixpence a mile, and a sum not more than ten shillings a day, while the committee shall continue sitting—but that the distance be ascertained by the oath of the committee-man we by no means approve; he who is not to be credited in such a matter as this without an *oath*, is surely not a proper person to be upon any committee.

When our author comes to that section of the bill which speaks of the dimensions of the buildings, and directs each house to contain several cells and dungeons, he has this sentence—

'If the utmost degree of stillness were thought not *to be* absolutely necessary *to be* insisted on, a man's own lodging-room might at any time, by the contrivance above-mentioned, be fitted up for the purpose.'—

That is, for the purpose of a dungeon. The contrivance above mentioned is to adapt to the window a black skuttle inflected to a right angle. But this we conceive to be no very effectual method of inflicting a severer punishment on an offender, by—confining him to his apartment, and 'fitting up his own lodging room as a dungeon.'—Our author indeed does recollect himself afterwards, and adds, that *something* of the effect depends upon the strangeness of the place, and upon its being known to be appropriated to a penal purpose.

When Mr. Bentham comes to the 39th section of the bill, which prescribes the times of work, he makes some very sensible observations: but, speaking of the great difficulty of filling up the time of the offenders on Sundays, and observing that one expedient is to protract the time of divine service, he gives us the following passage—

'Another way of adding to the church service is by *music*. This will, at any rate, be a very agreeable employment to many; and, if properly managed, may be a very useful one to all; even to those who have no natural relish for music in itself. The influence which church-music has over the generality of men, in bringing them to a composed and serious turn of mind, is well known. The music might be either vocal only, or assisted by an organ. In either case, the vocal part might, with a little instruction, be performed by the congregation them-

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themſelves; as it is at the *Magdalen*, and other *public foundations.*'

That church-muſic has much influence over the generality of men, in bringing them to a compoſed and ſerious turn of mind, we do not deny—but the generality of men are not offenders ſentenced to hard-labour and confinement for crimes committed againſt ſociety. The powers, which muſic is ſaid to have poſſeſſed in the days of old, either never exiſted, or have long ſince ceaſed. It were as wiſe to think of building a hard-labour houſe, like Orpheus, with the aſſiſtance of muſic, as to think of reforming by it the offenders confined in one. That which redeemed Eurydice from hell, would hardly redeem a ſingle villain from ſin. He might, at the concluſion of his confinement, be a better vocal or inſtrumental performer, but would not, upon that account, be a better man.—Beſides,

'The man who hath not muſic in himſelf
Is fit for treaſons, ſtratagems, and ſpoils;'

conſequently he, who has committed treaſons, ſtratagems or ſpoils, can have no muſic in his ſoul, nor be 'moved with concord of ſweet ſounds.'

'Upon the whole, he concludes, (as to their employments on Sundays, &c.) I can ſee no better expedient at preſent than that of permitting them (not *obliging* them, but *permitting* them) to betake themſelves to ſome eaſy ſedentary employment; ſuch as knitting, ſpinning, or weaving, that might afford them a ſmall profit. This profit, if made their own, would make the employment pleaſant to them. Devotion, it is true, is better on ſuch a day than induſtry; but induſtry is better on every day than total idleneſs; that is, than deſpondency or miſchief. The neceſſity in this caſe ſeems at leaſt as ſtrong as that which has induced the legiſlature to permit the practice of certain trades on the day in queſtion, and which is univerſally underſtood to authorize perſons of all deſcriptions to purſue moſt of their houſehold occupations. It were hard if an inſtitution, confeſſedly no original part of the religion we profeſs, but only adopted into it by early practice, and in later times ſanctioned by human authority, muſt, at all events, be permitted to oppoſe the main ends of religion, innocence and peace.'

'This is a wiſe and practicable ſcheme, which cannot fail, we ſhould think, to be adopted. Are not the negroes, of whom the greateſt bawlers for liberty have made beaſts of burden, ſuffered to employ Sunday, which 'ſhines no ſabbath day to them,' in the cultivation of a particular piece of ground ſet apart for the ſupport of their miſerable exiſtence?—

In the obſervations upon ſection 40, which directs the apparel of the offenders to have certain obvious marks or badges upon

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upon it, we find more of this trifling. True it is that 'trifles, light as air,' are to the legiſlator, and ought to be, matters of ſerious conſideration. But the legiſlator has before him matters of ſtill more ſerious conſideration than trifles; and will have little time to attend to Mr. Bentham's diſſertation, however ingenious, on 'temporary and perpetual marks,' or upon 'inherent marks produced by either mechanical means or chymical.' Nor will a legiſlator have much attention to give to this gentleman's treatiſe, however learned, upon 'the partial ſhaving of a part of the face,' or 'the ſhaving of one eye-brow;' eſpecially, as it is wiſely added, that, as to the former plan, it is 'inapplicable to boys and women'—and, as to the eye-brow ſcheme, we are moſt gravely informed that,

'In the firſt place, it is not abſolutely a ſure one. Some perſons have naturally ſo little hair on their eye brows, that, if the whole of it were taken off from both, it might not be miſſed: and artificial eye-brows are ſaid to have been made of mouſe-ſkin, or in other ways, and that ſo natural, as not to be detected without previous ſuſpicion. In the next place, there is ſome danger that a mark continually renewed, as this muſt be, by repeated ſhavings, would be in ſome degree perpetual. If the ſame eye-brow were to be conſtantly ſubjected to the operation, the hair might be ſo thickened as to appear different from the other eye-brow. If ſometimes one eye-brow and ſometimes the other were to be ſhaved, there muſt frequently be times when the growth of them will be alike, and the diſtinction no longer apparent. As far then as it goes, the beſt expedient ſeems to be the keeping them conſtantly both ſhaved.'

The diſſertation is elaborate, and the concluſion wonderful! —One precaution clearly would be proper—to take the moſt minute deſcription of every offender immediately upon his confinement, that, in caſe of an eſcape, he might be advertiſed ſo particularly as almoſt to inſure his being re-taken.—

Emblematical devices, we are afraid, would have as little effect upon the ſpectators of a hard-labour houſe, as muſic upon the inhabitants of one.—As to 'a ſuitable motto over the door,' there can be no good objection to it; but, with regard to any emblem or device, the plaineſt is the beſt; and the beſt we remember is a kind of ornament or finiſhing, over the door of the *new* Newgate in London, formed only of real fetters and chains, and which would have had an appearance ſtill more aweful to the eye of a ſpectator, had they been left to the common influence of wind and weather, and not been prevented from growing ruſty, and looking conſequently more terrible, by being painted white.—Such an emblem 'feelingly perſuades' us what it means. Of thoſe which Mr. Bentham would recommend, explanations muſt be printed and

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and distributed to every spectator, in the same manner as the metaphorical frontispieces to magazines, &c. are always accompanied by their interpretations.

But the thanks of society are justly due to the veriest trifler, if he was betrayed into trifling by a desire to serve society; even though he should not discover those abilities which are evidently possessed by this writer.

We shall transcribe a note from another part of the work, on account of the useful hint it contains, which we hope to see executed by some friend to society.

'A few years ago, I began sketching out a plan for a collection of documents of this kind, to be published by authority under the name of *bills of delinquency*, with analogy to the *bills of mortality* above spoken of: but the despair of seeing any thing of that sort carried into execution soon occasioned me to abandon it. My idea was to extend it to all persons convicted on criminal prosecutions. Indeed, if the result of all law proceedings in general were digested into tables it might furnish useful matter for a variety of political speculations.'

By this note it appears that our author has long dedicated himself to the service of the public; and from his preface we learn that he is employed also 'in finishing a work of some bulk, in which he has been treating the subject of punishment more at large.' *Hoc est vivere—sic itur ad astra!* The present hasty performance is an ample specimen of this writer's abilities; and gives us room to form the greatest expectations of the work he has in hand.

FOREIGN ARTICLES.

Wilhelm Friedrich Hetzels *Geschichte der* Hebræischen *Sprache und Literatur; nebst einem Anhange, welcher eine kurze Einleitung in die mit der* Hebræischen *Sprache verwandten orientalischen Dialecte enthält; or, The History of the* Hebrew *Language and Literature; with an Appendix, containing a short Introduction to the History of those Eastern dialects that are related to the* Hebrew *Tongue.* 8vo. Halle. (German.)

THE judicious and sensible author of this book begins with some observations on the name and origin of the Hebrew language; with asserting that it is, under certain restrictions, the first or most ancient language in the world, and with some sensible remarks on its pretended sanctity. He then proceeds to an historical account of its nature, fate, and revolutions through all ages, first as a *living*, and afterwards as a *dead* language. From the beginning to the total destruction of the Jewish state, soon after Jesus Christ, the Hebrew language was a living or mother tongue; and from that time to the present it has been a dead one. Its history therefore naturally divides itself into two sections, each of them subdivided into several distinct periods.

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In its firſt ſection, Mr. Hetzel diſtinguiſhes four periods: the infancy of the Hebrew language, from the creation to the deluge; its youth, from the deluge to the times of Moſes; its maturity, from Moſes to the Babylonian captivity; its old age and decline, from that period to the deſtruction of the Jewiſh ſtate, during which time it inſenſibly decayed, and at length ceaſed to be a living or mother tongue: for he refutes the aſſertion of its having been extinguiſhed during the ſeventy years of the captivity of Babylon, and ſhews, that it was not till after the return of the Jews under Eſdras and Nehemias, that by the tranſportation of thouſands of Jews into Egypt by Ptolomæus Lagus, by the Alexandrian verſion of the Bible, by the furious perſecutions of the Jews by Antiochus Epiphanes, and by the ſubſequent ſovereignty of the Syrian kings over Judea, aroſe, from a mixture of the old genuine Hebrew dialect with the Syriac, a new language, the Chaldean. Thus during the period that elapſed from the time of the Syrian kings to that of Chriſt, the old Hebrew dialect inſenſibly died away, and was ſucceeded by the Chaldean.

The hiſtory of the Hebrew as a *dead* language is now divided into eight periods. During the firſt period, or the firſt, ſecond, and third centuries of the Chriſtian æra, the Hebrew language was cultivated chiefly by Jews, in their flouriſhing ſchools in Paleſtine, and in Babylon; and by ſome Chriſtians. Here we meet with the Jeruſalem-Talmud, Pſeudo Jonathan's Targum, Aquila, Theodotion, Symmachus, and Origenes; and with an account of the Greek and of the Syriac verſions of the ancient Teſtament. During the ſecond period, or the fourth, fifth, and ſixth centuries, the Jews ſtill appear, in general, as aſſiduous, but leſs ſucceſsful in this ſtudy. The author relates the origin of the Targumin or Chaldean paraphraſes, of the greater and leſſer Maſora, and of the Babylonian Talmud. Among the Chriſtians the ſtudy of the Hebrew tongue declines rapidly during this period, till it is at laſt entirely confined to Hieronymus. The third period, or the ſeventh, eighth, and ninth centuries, comprize the darkeſt age for every branch of learning. The Mahometans deſtroy all the ſchools in Syria and Paleſtine; the Hebrew muſes emigrate ſo far as Spain; only two rabbis diſtinguiſh themſelves among the Jews. The ſtudy itſelf undergoes an internal and eſſential revolution; the Bible, and of courſe the genuine original tongue, are now entirely neglected for, and almoſt ſupplanted by, the Talmud. The Chriſtians, on the other hand, are univerſally involved in ignorance, ſuperſtition, darkneſs, and wars. During the fourth period, or the tenth, eleventh, and twelfth centuries, the fugitive Hebrew muſes at length ſettle in Spain, and in Africa, and now begin to learn a kind of grammar, from the Arabic grammarians, eſpecially among the Saracens in Spain. Twelve learned rabbis, here enumerated, diſtinguiſh themſelves by their ſtudy of the Bible, and of the pure Hebrew dialect: and now the rabbin dialect inſenſibly ariſes. The Chriſtians ſtill continue in their former ignorance and ſuperſtition.—During the fifth period, or the thirteenth, fourteenth, and fifteenth centuries, the Jewiſh ſcholars, notwithſtanding all the oppreſſions and perſecutions to which they and their nation are expoſed, ſtill, aſſiduouſly and ſucceſsfully, continue their ſtudies. The Chriſtians alſo now inſenſibly begin to reſume them; to which they are prompted by a number of learned Jews converted to Chriſtianity, by the powerful encouragement of the ſtudy of the oriental tongues in many univerſities then lately founded, and by the invention of the art of printing.

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ing. The moſt eminent among the ſeven Chriſtian Hebrew ſcholars here enumerated, is the famous German, John Reuchlin, one of the firſt reſtorers of learning in general.—During the ſixth period, or the ſixteenth century, the diligence and ſucceſs of the Jewiſh ſtudents begin to decline; but the ardour of the Chriſtians in this ſtudy is increaſed by Luther's reformation, by the then patrons and promoters of learning in general; and particularly by ſeveral very learned and liberal printers, ſuch as Bomberg, Robert Stephanus, Chriſtopher Plantinus, &c. Henceforward our author claſſes the Chriſtian Hebrew ſcholars into Germans, (who are, upon the whole, evidently, the moſt numerous and moſt eminent), Italians, Spaniards, French, Dutch, and Engliſh. Under the article of Spain he occaſionally gives ſome account of the Complutenſian Bible. During this period too, the Chriſtian Hebrews are, indeed, aſſiduous and ardent, but very blind adherents to their Jewiſh maſters, whom they ſtill conſider as infallible guides.—During the ſeventh period, or the ſeventeenth century, the ſame ardour, but the ſame prejudices alſo ſtill continue. Samuel Bohle, indeed, pretends to reform the ſtudy, and eſpecially the dictionaries of the Hebrew language, but by aſſigning a multitude of abſtract, fanciful, pretended, radical ſenſes to the words, expoſes himſelf to cenſure and ridicule. Some ſtudents of the Hebrew, however, eſpecially among the Dutch, now begin to ſtudy alſo the other oriental dialects, to apply them to the Hebrew tongue, and thus to explore a better path; particularly both the Buxtorfs, Hottinger, Glaſſius, Cappellus, Bochart, Guſſetius, Erpenius, Louis de Dieu, Walton, Lightfoot, &c. The eighth period contains the preſent century, during whoſe firſt moiety ſeveral aukward or vain attempts to reform dictionaries and grammars were made, till at length the celebrated Albert Schultens aroſe, who traced out the beſt method of the ſtudy of the Hebrew tongue and literature, in which he was followed by the chevalier John David Michaelis, at Goettingen, and by ſeveral other ſcholars eminent in this branch of learning.

The appendix contains a ſhort hiſtorical introduction into thoſe oriental dialects that are related to the Hebrew language; viz. the Syriac, the Chaldean, the Samaritan, the Arabic, and the Æthiopic tongues, whoſe reſpective names, origin, uſe, and affinity with the Hebrew language, are concifely pointed out by our author, together with the reſpectively beſt ſubſidiary helps in the ſtudy of each of them.

The knowledge of the Syriac language is valuable, on account of the Syriac verſion, and other works, and for Hebrew dictionaries and grammars. Its affinity with the Hebrew is here illuſtrated by a very uſeful alphabetical parallel table of Hebrew and Syriac words.

The Chaldean language early divided itſelf into the Babylonian dialect, which is a mixture of the Hebrew and the Syriac tongue; and into that of Jeruſalem, a yet ſtronger mixture of the Syriac and other languages.

The Samaritan dialect is a mixture of that language which was imported by the coloniſts ſent by the Aſſyrian monarchs into Paleſtine, with the Hebrew; conſequently very nearly related to the Chaldean. We here find a ſhort account of the origin of the Samaritans, of that of the Samaritan Codex, or Hebrew Codex written in Samaritan characters; and of the Samaritan verſion.

The Arabic language is very nearly related to the Hebrew, and very uſeful, not only as it ſerves to illuſtrate the Hebrew, but alſo for the great number of works of learned Arabian writers. Its affinity

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finity to the Hebrew tongue is here likewiſe ſhewn in a very accurate and uſeful alphabetical table.

The Æthiopic language is nearly related to the Arabic, ſince the Æthiopians, or Abyſſinians, as they call themſelves, were originally Arabs. It contributes towards a more accurate determination of the ſenſe of many Hebrew words, by an Æthiopic verſion of the Bible. But Job Ludolf is almoſt the only writer ſerviceable to ſtudents of the Æthiopic tongue.

From this conciſe abſtract, the contents of this book will appear to be intereſting and uſeful. The author's method is very perſpicuous, and his diction agreeable. He has faithfully quoted his authorities; and given his readers a variety of literary, biographical, and critical information: and he intends to preſent them ſoon with a hiſtory of the Hebrew writing characters, vowels, and accents, and with ſome other uſeful works.

Doctrinæ Civilis Analyſis Philoſophica, Autore Joan. Olivier, J. C. Carpentoract. *4to.* Romæ.

The author in a former work, Principes du Droit Civil, printed lately at Paris, attempted to render the ſtudy of civil laws plain and acceſſible to every reader: in the preſent performance he propoſes to ſhew the affinity between philoſophy and juriſprudence, and the method of conſidering juriſprudence in a philoſophical light.

The firſt part of his work conſiſts of three diſſertations. The firſt ſhews the affinity between juriſprudence and philoſophy. The author begins with proving, that the moſt ancient philoſophers made legiſlation the principal ſubject of their meditations: he then ſucceſſively attends the Greek philoſophers from the beginning of the philoſophical æra, fixed by him at the time of the ſeven ſages, and points out, how far every one of them has applied himſelf to the ſtudy of the laws; how the legiſlators have availed themſelves of the progreſs of ethics, and how ethics came to the ſupport of the laws. He afterwards compares the ſentiments of the ancient philoſophers with the ſentiments of thoſe lawyers whoſe works have been uſed for Tribonian's Compilation, which has been preſerved among us as the foundation of civil laws. He firſt conſiders the general definitions of law, its principal diviſions, and eſpecially that into the law of nature, and civil law; and after having ſpoken of the moſt eſſential points of the law of nature, he proceeds to treat of the principles of civil law, taken from the works of philoſophers, in the following methodical order. Of the principles of civil law, relating, 1. To perſons. 2. To marriage. 3. To lawful ſucceſſions. 4. To wills. 5. To obligations. 6. To Donations. 7. To the ingratitude of donataries. 8. To the law of ſervitude. 9. To judges. 10. To actions, or pleas; and finally, of opinions relating to various other ſubjects. In this diſſertation he has freely availed himſelf of the labours of his predeceſſors; but added many valuable remarks of his own to their obſervations.

In the ſecond diſſertation, the author explains the ſentiments of the Stoics, which were chiefly adopted by the ancient lawyers. It contains fewer original remarks than the firſt, and its principal merit conſiſts in its method and accuracy.

In the third and laſt diſſertation of this firſt part, he aſſigns to Cicero the palm of having beſt ſucceeded in uniting the ſtudy and knowledge of law with that of philoſophy. Here he preſents us with a ſhort analyſis of the doctrine of law, which an attentive and judicious reader will find diſperſed throughout the works of that

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great man. He points out both the principal diviſions of the laws admitted by Cicero, and coinciding with thoſe contained in the Pandects, and a perfect reſemblance of Cicero's phraſes to the expreſſions of many fragments of our laws; and proves, by this diſſertation, that Cicero was not only in fact a lawyer, or juriſconſult, but a very eminent one too, as having ſtudied the nature and ſpirit of laws, by the light of a luminous philoſophy.

The principal ſubjects of the ſecond part are compriſed under the following heads, or, as the author calls them, *inſpections*, treating, 1. De dominio et poſſeſſione. 2. De contractibus et conſenſu. 3. De bonâ fide ac honeſtate. 4. De reſtitutionibus in integrum et actione reſciſſoria. 5. De jure dotium. 6. De beneficentiæ actibus. 7. De hereditatibus. 8. De ultimarum voluntatum auctoritate. 9. De ſubſtitutionibus ac præſertim de fidei commiſſariis. 10. De fictionibus juris. 12. De arte jus explicandi.

Under theſe heads the author analyſes the chief law-queſtions, and deduces their ſolutions from thoſe general principles that conſtitute the main ſources of law. He always quotes the authority of one or two eminent and reſpectable lawyers, without ever neglecting to indicate the reaſons on which they muſt be founded.

This very ſuccinct analyſe, contains a great variety of ſubjects, diſcuſſed in a ſmall compaſs; and the whole book deſerves the attention of every ſtudent of law.

FOREIGN LITERARY INTELLIGENCE.

Cahiers des Obſervations Aſtronomiques faites à l'Obſervatoire Royal de Vilna, *en* 1773. *préſentés au Roi, (de* Pologne) *par l'Abbé* Poczobut, *Aſtronome de Sa Majeſté, & F. R. S. Folio.* Vilna. *(in* Lithuania.)

THIS collection contains a great number of accurate aſtronomical obſervations made by Abbé Poczobut and M. Streki, with very good inſtruments, under the auſpices and patronage of his Poliſh majeſty, to whom the aſtronomer intended to dedicate the new conſtellation of Poniatowſki's Royal Bull, (Taureau Royal de Poniatowſki), already mentioned in the ſupplement to the Pariſian Cyclopædia; but the king's modeſty declined the intended honour, and obliged the aſtronomer to expunge that denomination; while his munificence rewarded the aſtronomer's merit with a medal ſtruck in honour of him, with the legend on one ſide: 'Martin Poczobut, Aſtron. Reg. Pol. S. R. Lond. n. 1728.' On the other: 'Sic itur et aſtra. Bene merentis Laudi dedit Stan. Aug. Rex. 1775,' with the attributes of aſtronomy. A medal that will, among many other proofs, evince the king's generoſity, as well as the ſubject's merits.

Sagan af Gunlaugi *Ormſlungu og ſhalld* Rafni, *ſive* Gunlaugi *Vermilinguis et* Rafnis *Poetæ Vitæ. 1 vol. 4to. Of 53 Sheets, decorated with three Plates, and a great Number of Head and Tail-Pieces.* Copenhagen.

This Saga records the amours of two very capricious youths, who at length killed each other in a duel. The events which it relates, are ſaid to have happened between the years 1006, and 1012. The original text was probably written in the thirteenth century. A great deal of critical and antiquarian erudition has been employed

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ployed in aſſerting the authenticity both of this, and of all other Sagas in general, againſt the doubts raiſed by the celebrated prof. Schloezer, at Goettingen. The chief value of the text muſt conſiſt in its containing a rich ſtore of materials for antiquarian obſervations; and it will therefore often be referred to in future publications of northern antiquities. Three very learned diſſertations are ſubjoined to the Saga; one on the expoſition of new-born children; another, on the ſignification of the word *wikingr*; and a third on the antiquity and extent of what the Icelanders call the Daniſh tongue. The genealogy of the perſonages mentioned in the text, as to their male and female deſcent, is fully illuſtrated by ſeveral tables. The work concludes with a chronological index, an index rerum, and a critical index of Icelandic words. Two of the plates diſplay the internal part of two Icelandic palaces, or houſes of wealthy perſons of the eleventh century.

Ueber die Evidenz der Beweiſe für die Wahrheit des Chriſtenthums; or, on the Evidence of the Proofs of the Truth of the Chriſtian Religion. *By* Director Schumann. 8*vo.* Hannover. (German)

The learned author purpoſes to develop, and, wherever it appears neceſſary, to ſtrengthen, the known arguments in favour of Chriſtianity. In particular he inſiſts on the force of the proofs deduced from prophecies and miracles; and endeavours to ſhew that though we are unacquainted with the powers of the world of ſpirits, yet the divinity of the miracles may be ſafely aſcertained.

Etwas ueber; or, Something on Gen. xlix. 10. *and* Matth. v. 31, 32. *by the Rev. Mr.* John Nic. Milow, *of* Wandſbeck. 8*vo.* Hamburgh. (German.)

This *Something* contains moſt plauſible interpretations of the two very difficult texts mentioned in the title.

In the firſt, Mr. Milow, without altering a ſingle letter of the text, only divides the word שִׁילֹה into two words שֵׁי לֹה, pronounces the word יָבֹא: יָבֹא; and then tranſlates: 'No commander's ſtaff of Judah ever returns, and a chief of the army from amidſt his warriors; until he brings him preſents, and the nations pay him homage.' Thus that famous paſſage now becomes a continuation of that picture of the ſpirit and bravery of the tribe of Judah, which was begun in the 8th and 9th verſes. 'None, ſays the poet, ever attacks him unpuniſhed; he bears down every thing that oppoſes him:' an interpretation this, ſupported by the genius of the Hebrew language and poetry, by the connexion, and by hiſtory.

In the difficult text, Matth. v. 31, 32, inſtead of ποιει αὐτην μοιχασθαι; he reads ἐπ' αὐτην μοιχαλαι; as required by the ſenſe and by the parallel paſſages.

Iſtoria del Governo d' Inghilterra, *e delle ſue Colonie in* India, *e nell'* America Settentrionale. *Scritta da* Vincenzio Martinelli. 8*vo. in* Fiorenza.

From the author of an hiſtory of England, in three quarto volumes, one might have expected ſomething incomparably better than this ſuperficial and very indifferent performance. It has, however, one merit at leaſt, which we could wiſh to find in every inſignificant and haſty production, that of being very ſhort.

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Delectus Dissertationum Medicarum Argentoratensium: *collegit et edidit*, Philipp. Ludou. Wittwer, *M. D. Vol. I.* 8*vo.* Nurenberg.

This first volume contains the following eight valuable dissertations. 1. Jac. Reinh. Spielmann, M. D. et Prof. Diss. Inaug. de Principio Salino. 2. Ejusd. et Bernh. Henr. Rang, de optimo Infantis recens nati Alimento. 3. Jo. Fred. Ignal. Probst, de Sale volatili Cantharidum. 4. Jo. Kesselmaier, de quorundam Vegetabilium principio nutriente. 5. Phil. Jac. Imlin, de Soda et inde obtinendo peculiari Sale. 6. J. R. Spielman, et Jo. Fr. Ehrmann, de Hydrargyri præparatorum internorum in Sanguinem effectibus. 7. Ej. et Jo. Hermann Cardamomi Historia et Vindiciæ. 8. Ej. et Jo. Mich. Roederer, Experimenta circa naturam Bilis.

Dissertatione Idrostatica, sopra il concorso de' Fiumi, del Signor Abate D. Gaetano Sertor. 8*vo.* *In* Fiorenza.

Containing several curious, instructive, and useful observations on the concourse of rivers.

Fundamenta Politiæ Medicæ, cum annexo Catalogo commodæ Pharmacopoliorum visitationi inserviente,—a D. Joh. Wilh. Baumer, *Med. Prof.* Giessensi. 8*vo.* Francof. & Lipsic.

Dr. Baumer justly distinguishes judicial physic, medicina forensis, from the police of physic; and treats here, in nine chapters, of the respective duties of magistrates, physicians, surgeons, male and female midwives, colleges of health, professors, and students of physic, apothecaries, druggists, &c. with respect to aliments, epidemics, burials, capital punishments, &c.

Pharmacopœa Edinburgensis. *Additamentis aucta ab* Ern. Gottfr. J. Baldinger, *Prof.* Geotting 8*vo.* Bremæ.

The intended and allowed merits of the Edinburgh Pharmacopœa are simplicity and conciseness. Prof. Baldinger thinks, however, that many useful remedies have been omitted, and many indifferent, and even some hurtful materials inserted among the best. He has therefore republished this Pharmacopœa with three appendices; in the first he points out the omissions of useful drugs, &c. in the second, the admission of hurtful ones; and in the third he presents his pupils with a number of remedies used by himself in the course of his practice.

Pharmacopœa Suecica, *ad exemplar* Holmiense 1775, *recusa.* 8*vo.* Lipsiæ & Altonæ.

Another excellent Pharmacopœa rendered more extensively useful by republication.

Moralne Pisma ad Imc. Pana C. F. Gellerta, Slawnego Akademii Lipskiej *Professora, po* Niemiecku *Wydane, teraz zas na* Polski Jezyk *przelozone, Tomik* I. II. (*A* Polish *Translation of the late Prof.* Gellert's *Moral Lectures.*) 2 Vols. 8*vo.* W. Wroclawiu, (*alias* Breslaw.)

Few modern writers have ever obtained a more general applause among their countrymen than the excellent author of these Moral Lectures. We consider this book, and his hymns, as the best of his works, and as patterns in their kind, they were evidently dictated by his heart and have confessedly and greatly contributed to the improvement of his very numerous auditors and readers. This Polish translation of the former of these works is said to be faithful; and it must be a very interesting and valuable acquisition for Polish readers.

Descrip-

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Description d' une Machine universellement utile et avantageuse, propre à détruire entiérement d' une Manière infaillible, aisée, et à peu de fraix les Fourmis, ainsi que d' autres Insectes nuisibles, inventée par M. le Baron de Hüpsch. 8*vo.* Cologne, Francfort, & Leipzig. (French *and* German.)

Some years ago the inhabitants of Martinico were so much plagued by swarms of ants, that they offered a very great premium, together with the grant of nobility, to the person who should discover an effectual method of destroying ants. Had the present pamphlet been published at that time, it would certainly have entitled its author to one part of the premium, as, being already a nobleman, he had no occasion for the other; for his invention has been tried, and stood the test of experience.

The whole apparatus for the proceeding consists in an iron bell, under which a piece of brimstone is to be kindled, and the bell then immediately to be set on the ant-hill. A bell made of clay, or a flower-pot, or an old small cask, or barrel, may be applied to the same purpose, and with the same effect. Thus all the ant-hills in a district may be be successively destroyed in a short time, and at a small expence.

MONTHLY CATALOGUE.

POLITICAL.

The Church an Engine of the State. A Sermon, not preached on the late General Fast, 1778. 8*vo.* 1*s.* Almon.

THE author of this pamphlet is rather more enraged with us than becomes a peaceable inditer of sermons, for the opinion we gave of a former performance † of his. If a literary papa be best acquainted with the merits of his own offspring, we have clearly been wrong, and the fond parent is as clearly right, in the praises with which he loads the lovely babe. The great complaint against our decision seems to be, that we did not give as long extracts from what appeared to us a contemptible political pamphlet, as from publications of merit and utility—and this, when we are told, in the preface to the Sermon now before us, that 'the doctrine of the pamphlet was proved and illustrated in a manner level to every apprehension but that of a prime minister, or a reviewer:' and that 'the specific cause of our decaying manufactures, our curtailed trade, our degradation of national character, and the strong appearance of an approaching dissolution of a free state, is to be discovered in the sins of members of parliament, bishops, and reviewers.' We thank the gentleman for placing us in such *prime* and worshipful society, as well as for his *cool* and *dispassionate* reproofs. We gave an opinion of his former performance without any extract; from the present we shall give an extract or two, without a word of opinion.

† 'Case philosophically stated between Great Britain and her Colonies.' See Crit. Rev. vol. xlv. p. 145.

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'God was not taught politics at St. James's, or Verſailles, nor was he ever initiated into the ſecrets of the interior cabinets of princes; beſide that, *he* can execute all his meaſures, independent of military and naval armaments.'—

—'It is of no importance to know from what cauſe Britons have fallen ſhort of ſucceſs; whether from a relaxation of anceſtral virtue and valour; or from the ſuperior wiſdom and unanimity, (rendered propitious by almighty God) of their opponents in arms. The fact is, we have failed, and the Americans been proſperous, in the ſame degree. Shall we then, at this piteous dilemma, apply to OLD WOMEN, dreſt in ſurplices, lawn ſleeves, and mitres, for a renovation of Britiſh ſpirit, a re-animation of Britiſh heroiſm? Theſe very *old women* too, wallowing in luxury and the love of this world! "How are the mighty fallen!"—If biſhops would do effectual good to their inſulted and injured country, ſuffering in every nerve, and bleeding in every vein, let them, in the name of Chriſtian magnanimity, together with the inferior clergy, inſtantly form themſelves into regiments, get ſerjeants to diſcipline and teach them the military art. This will evince their ſincerity, and at the ſame time, their true greatneſs and dignity of mind—Many of them are robuſt able-bodied men, fit to ſerve his majeſty king George. Thoſe among them that have had their conſtitutions broken down with indolence, indulgence, and high living, will find more relief in this active line of life, than from all the doctors, and mineral waters in the world. Since they have adopted the preſent vindictive and bloody ſyſtem, and would exterminate millions of virtuous free men, for defending their lives and property, let the eſtabliſhed clergy paſs over the Atlantic as one man, and meet the Americans on equal terms in the field. Inſtead of *praying* againſt them, in churches and chapels, with ſneaking cowardly devotion, let the Engliſh and Scottiſh clergy *fight* them, if they dare. Chriſtianity inſpires courage, if their cauſe is Chriſtianity; and truth inſures conqueſt, provided their cauſe will bear the ſcrutiny of truth.'—

—'Moreover, it may be likewiſe conſidered here, that God knows no treaſon or rebellion but againſt *himſelf*. Treaſon and rebellion againſt England, now bellowed from the mouths of miniſters, courtiers, ſycophants, and biſhops, are not treaſon and rebellion againſt heaven. Heaven has not, I believe, made a treaty of alliance offenſive and defenſive with Great Britain; at leaſt, if ſuch a treaty actually exiſts, lord North muſt have put the ſchedule in his pocket, without giving the leaſt hint of it to the houſes of parliament. What, prithee, is England to God, more than France, Portugal, or any other ſtate? The ſins and provocations of England, in the impartial eye of heaven, are no leſs numerous and rampant than thoſe of any other kingdom we know; her ſpirit of corruption not leſs, her ſpirit of holy hypocriſy not leſs. Nay, her demerit beyond other nations is not to be concealed or denied. She affects to be the ſeat of a *reformed Proteſtant church*. But let her tell the world (the world has a right to know) in what reſpect *reformed*? By power and grandeur having been transferred from the pope to biſhops, and the vanities and fopperies of an abſurd ritual, tranſlated from Rome to London. For my part, I know of no other *eſſential* reformation, except the ſingle inſtance of clergymen acknowledging a *temporal*, for a *ſpiritual* head! Therefore, in the ſight of God, who hates pretence, deceit, tyranny, and unjuſt privileges,

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vileges, at all times, and in every country, England is doubly culpable, and can have no reasonable hope that the supreme Governor of all nations, the King of Kings, and the Lords, will particularly prosper her fleets and armies. Especially when we reflect, that these fleets and armies are gone forth against a people that never attacked us, till by the great law of retaliation (a spirited and necessary species of self-defence) we *compelled* them to it: a people yet in the simplicity of an empire, consequently disengaged and unsuborned instruments in the hands of Providence; who have not *established* superstition into a system, or religion into *a trade* among its teachers.

Speculum Britannicum: *or, a View of the Miseries and Calamities successively brought upon* Great Britain *by intestine Divisions, in the last and present Centuries.* 8*vo.* 3*s.* 6*d. sewed.* Robinson.

This volume is composed of extracts from the histories of Lord Clarendon, Mr. Hume, sir John Dalrymple, and Mr. Macpherson, relative to party spirit, and the effects which it has produced in this country. The passages are well chosen for exhibiting the subject in the most striking light; and contain a general view of the political transactions in Britain, during the interesting period between 1640 and 1716.

An Essay on Liberty. 8*vo.* 1*s.* Bew.

The author of this Essay takes a general view of the various changes that have happened in the system of English liberty, from the early periods of our constitution; concluding with an encomium on its present state, and an exhortation to maintain it.

Republican Letters; or an Essay, shewing the Tendency of the Popular Principle, &c. small 8*vo.* 2*s.* 6*d. sewed.* Coghlan.

This volume consists of ten Letters, in which the author endeavours to evince the superiority of a monarchical, over a republican government. Each form is necessarily accompanied with its respective inconveniencies; but, upon the whole, the tranquillity, as well as the liberty of the people, seems to be equally secure, if the former be not more so, under a limited monarchy, than in a democratical state.

Address to the Rulers of the State, &c. 8*vo.* 2*s.* Bew.

A descant on the conduct of administration, the principles and abilities of its opponents, and the interest of Great Britain, which, in the opinion of this writer, requires an immediate reconciliation with America, on any terms.

Letters in Answer to Dr. Price's *Two Pamphlets on Civil Liberty, &c. with some Remarks on the parliamentary Debates of last Session, as they appeared in the News-papers. Also Copies of Four Letters, concerning the Slavery of the Colliers, Coal-Bearers, and Salters in* Scotland. *Addressed to the Members of the House of Commons, in the Year* 1774. *By* John Stevenson. 8*vo.* 1*s.* 6*d.* Burnet.

It appears that Mr. Stevenson, the author of these Letters, was abroad at the time when Dr. Price's pamphlets were published;

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liſhed; on which account he had been late in his reply. But notwithſtanding the time that elapſed, and even the temporary nature of Dr. Price's two performances, he entertained an opinion that an anſwer, though long protracted, was not become inexpedient.

'Conſidering, ſays he, Dr. Price as a diſſenting miniſter, I thought diſſenters were in danger of being deemed diſaffected to government, through his conduct; and therefore I entered the liſt with him as a proteſtant diſſenter. That amazing degree to which the doctor had proceeded, in his oppoſition to legal government, rendered ſuch a ſeverity on my part neceſſary; which, had he been leſs daring, I ſhould not have thought adviſeable. When a miniſter of the goſpel contumaciouſly overleaps the boundary of his province, that deference which is otherwiſe due to his ſacred character becomes forfeited: and he muſt expect to be treated as an inhabitant of that ground on which he has placed himſelf. When endeavours are uſed to deſtroy all filial affection; when doctrines are inculcated which have a tendency to exterminate all legal authority; and when repeated attempts are made to render civil ſociety a ſcene of *rapacity*, *anarchy*, and *carnage!* It is impoſſible that language too ſevere, can be applied to the author of ſuch meditated devaſtation. Some may probably aſk, why I have quoted ſo many paſſages of Scripture, in a political controverſy? In anſwer to ſuch, I beg leave to obſerve, that, although the ſubject be of a civil nature, the Scriptures are properly applicable; and, as the author whom I oppoſe is a clergyman, he is obliged to acquieſce in that authority, which ſome laymen, from the deiſtical diſpoſition of the age, might probably attempt to turn into ridicule.'

Many of theſe Letters have formerly appeared in the newspapers; and of moſt of the fugitive eſſays that are publiſhed in that manner, they are worthy of being preſerved in a collection.

An Appeal to Reaſon and Juſtice, in behalf of the Britiſh *Conſtitution, and the Subjects of the* Britiſh *Empire. To which is added, an Appendix, containing Remarks on a Pamphlet intitled,* "Pulteney's *Thoughts on the preſent State of Affairs with* America." 8*vo.* 2*s.* 6*d.* Nicoll.

The long-conteſted claims of Great Britain and America are treated by this author with much candour, as well as great force of argument. The conſtitutional ſupremacy of parliament over the colonies, in the manner here ſtated, and often before aſſerted, whatever may prove the iſſue of the controverſy, cannot admit of any doubt. The author has added ſome remarks on Mr. Pulteney's pamphlet, the principal arguments contained in which performance are incidentally conſidered in the Appeal.

POETRY.

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POETRY.

The Voice of the Minority: being an expoſtulatory Addreſs to an unpopular Miniſter, on Occaſion of an impolitic War. 8vo. 1s. Fielding *and* Walker.

This may be the Voice of the Minority, but it is *vox et præterea nihil*; for the expoſtulation is dull, though declamatory; and feeble, though meant to be argumentative.

An Epiſtle from the Earl of Chatham *to the King. Written during his laſt Illneſs.* 4to. 1s. Goldſmith.

A poetical effuſion, in elegiac verſe, but ſo little calculated to affect the heart, that the moſt we can ſay of it, is, *circum præcordia ludit.*

An Epiſtle to W——m *E—l of* M—f—d, *the moſt* unpopular *Man in the Kingdom, except his —— and L--d B——.* 4to, 1s. 6d. Bew.

A petulant, abuſive rhapſody, the author of which appears to be animated with the vileſt dregs of patriotic fanaticiſm.

A poetical, ſupplicating, modeſt, and affecting Epiſtle to thoſe literary Coloſſuſes, *the Reviewers.* 4to. 6d. Baldwin.

The writer of this Epiſtle is a man of humour, and his petition a piece of well-conducted irony. Though his compliments are by no means applicable to the authors of the Critical Review, they have no objections to a few gentle appellations; ſuch as, murderers and mohocks. The author of the Dunciad was called an ape, an aſs, a frog, a coward, a knave, and a fool *, by his polite and ingenious contemporaries.

The Court of Adultery: a Viſion. A New Edition, with Additions. 4to. 2s. Smith.

The queen of England is ſuppoſed to be ſeated on a throne of judgement, Truth, Juſtice, and Mercy attending her. The adultreſſes are ſummon'd; and it is decreed, that the moſt guilty among them ſhall be ſacrificed, to expiate the licentiouſneſs of the age. Several ladies of the ton appear; and ſome of them ſolicit the honour of being the public victim. The principal part of the poem conſiſts of their ſpeeches on this occaſion.—The verſification is tolerable, but the plan is abſurd.

The Beauties of the Poets. Or, a Collection of moral and ſacred Poetry. From the moſt eminent Authors. Compiled by the late rev. Thomas Janes, *of* Briſtol. 8vo. 3s. Evans.

The poems, included in this Collection, are of a ſerious caſt, and intended to inſtil into the mind of the reader the love of virtue and religion. They are extracted from the works of Milton, Daniel, Ward, Thomſon, Collins, Pope, Watts, Prior, Perronet, Gambold, Addiſon, Shakſpeare, Pomfret, Onely, Shenſtone, Parnell, Gray, Tickell, Fitzgerald, Arbuthnot,

* See the Appendix ſubjoined to the Dunciad.

Gay,

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Gay, Rowe, Dyer, Young, Blair, Weſley, Cowley, Broome, Jane, Glynn.

They are more elegantly printed than religious poems uſually are, and the form of the volume will be no diſgrace to any library.

Envy, a Poem, addreſſed to Mrs. Miller, *at* Batheaſton *Villa.* 4to. 1s. 6d. Dodſley.

Ovid, in the fifteenth elegy of his firſt book, which he addreſſes to Envy, diſplays the ſuperiority of poetry over every other occupation, art, or ſcience, repreſenting it as capable of beſtowing immortality on its profeſſors. This he exemplifies by the glorious eulogiums, which have been conferred on Homer, Heſiod, Sophocles, Callimachus, Virgil, and other eminent poets. The author of this poem adopts Ovid's plan, and pays ſome polite, and ſome ironical compliments to the poets of Batheaſton, Jerningham, Graves, Bragge, Palmerſton, Grevill, Lutterell, Sedley, Drax, Digby, Burgeſs, Hunt, More, Hardcaſtle, Anſtey, and Jekyl; intimating, that their productions will procure them everlaſting honour.

'Fame ſhall *exalt* the poet's lyres,
And Miller, who their notes inſpires.'

Exalt them undoubtedly to the ſkies! when the ſtar-gazers of future times ſhall point them out among the conſtellations; when *the Harp* * ſhall be called the emblem of the Batheaſton poets, and Caſſiopea ſhall reſign her ſeat to Mrs. Miller.

DRAMATIC.

The Goſpel-Shop, a Comedy of Five Acts; with a new Prologue and Epilogue. By R. Hill, *Eſq. of* Cambridge. 8vo. 2s. Fielding *and* Walker.

Without any plot, or any humorous incident.

DIVINITY.

A ſhort Enquiry into the Scripture Account of the Uſe and Intent of the Death of Chriſt. *By* Philalethes Borealis. 8vo. 1s. Longman.

It is the conſtant and uniform doctrine of the New Teſtament, 'that Chriſt Jeſus came into the world to ſave, or redeem ſinners.' This is univerſally allowed. But how theſe words are to be underſtood, or what is the ſcripture notion of redemption, is a point, which has been long and warmly diſputed. Some imagine, that the death of Chriſt was neceſſary, as a ſtrict and proper ſatisfaction, or equivalent, to divine juſtice, for the ſins of the world. Others think, that redemption was purely the effect of God's mercy and goodneſs, and was no otherwiſe owing to Chriſt, than as he was the prime agent or inſtrument, the miniſter and mediator, of this diſpenſation; that the great deſign of his coming was to manifeſt the goodneſs of the divine nature, to ſhew us the way to regain the divine favour, and to

* The conſtellation Lyra.

entreat

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entreat us to be reconciled to God; that he died, not to pay an equivalent satisfaction for sin, but to bear witness to the truth of the gospel, i. e. the gracious message of pardon upon repentance; to give it the strongest sanction, and to afford us, by his rising from the dead, the surest earnest of our resurrection, &c.

These are some of the principles, which the author has stated and explained, with great force and propriety, in this excellent tract.

A Sermon preached at the Visitation of the right rev. the Lord Bishop of London, *in the Church of* Thaxted, *in* Essex, *on* Wednesday, May 28, 1778. *By* John Law, *D. D.* 4*to.* 1*s.* Payne.

This ingenious writer examines the criterion by which Gamaliel proposed to try the divinity of the Christian religion: 'If this counsel, or this work, be of men, it will come to nought: but, if it be of God, we cannot overthrow it.' This naturally leads him to consider, how this divine religion has maintained its ground, and diffused itself over the world, against all opposition. 'Had this work, says he, been of men, it is not likely, that it would have been originally proposed in such an age of general knowledge; or, if it had, it must have been instantaneously detected: for having no allurement to throw out for its admission, every one would have joined in exposing its fallacy. Or, if we can possibly suppose it to have surmounted every obstacle, that prejudice and self-love could have suggested, yet it is still irreconcileable with the usual course of things to impute the reformation of it, when loaded with enormous absurdities, to any other cause, than to the irresistible force of truth, and to the fostering care of that Being, who divides the light from the darkness in the moral and intellectual, as well as in the natural system.'

Having examined the reasons, which tended to promote the reception of Christianity, and seen, that it did not owe its success originally to worldly power, or to any of those motives, which usually influence the passions and govern the conduct of mankind, he concludes, that we must ascribe its growth and propagation to the assisting power of divine agency.

In this enquiry he has very justly preferred the most obvious and satisfactory proofs, to those, which by their novelty rather amuse, than convince.

The Commandments of God, in Nature, Institution, and religious Statutes in the Jewish and Christian Churches. With Notes critical and historical. Two Sermons preached before the University of Oxford, *at St.* Mary's, *on* Sunday, October 12, 1777. *By* Anselm Bayly, *LL. D.* 8*vo.* 1*s.* Ridley.

'My hands will I lift up unto thy commandments, which I have loved, and I will meditate in thy statutes.' Ps. cxix. 48.—'By commandments, says the author, are evidently meant certain

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tain things required by God to be done and practiſed; all moral, ſocial, and religious duties. By ſtatutes we may underſtand certain preſcribed, ſtated rules reſpecting religious worſhip and divine faith.' In the firſt ſermon he conſiders the obligations of natural religion, human laws, and divine revelation. In the ſecond he ſhews the propriety and excellence of the Moſaic ſtatutes, and the ordinances of the Chriſtian church, but more particularly the appointment of epiſcopacy.

The Fear of God, and the Benefits of Civil Obedience. Two Sermons, preached in the Pariſh Church of Harwich *in the County of* Eſſex, *on* Sunday, June 21, 1778. *And publiſhed at the Requeſt of the Audience. By* William Jones, *B. A.* 8*vo.* 1*s.* Robinſon.

In the firſt diſcourſe the author ſuggeſts ſeveral conſiderations, which are calculated to inſpire us with the fear of God: viz. the works of the creation, the awful appearance of nature in a ſtorm of thunder, the viſible proofs of an univerſal deluge, the deſtruction of Sodom, and the ſubverſion of many ancient kingdoms. In order to recommend this religious principle, he obſerves, that he, who does not fear God, will be afraid of ſomething elſe, either the world, or poverty, or death,—In the ſecond ſermon he inculcates obedience to government on theſe maxims: that all the property of the world is originally veſted in God; that *kings hold of him, and the people of their kings.*

The Nature and Principles of Society; conſidered in a Sermon, preached at Meriden, *before an Amicable Society of Tradeſmen, &c. on* Wedneſday, June 24, 1778. *By* John Adamthwaite, *A. M.* 4*to.* 9*d.* Baldwin.

Obſervations on the nature of ſociety, the principles on which every community ought to be formed, and the reſpectable aſſociation, before which this diſcourſe was delivered.

An earneſt Attempt to reform the Times; in a Sermon, preached at the Viſitation held at Warminſter, *on the 29th of* May *laſt. By* John Eyre, *D. D.* 8*vo.* 6*d.* Wilkie.

The author points out the duty of a good miniſter, a good church-warden, and a good Chriſtian; and then ſums up the whole in the following exhortations.

'Let us the miniſters of God's bleſs'd word, ſtand up in theſe days of Arianiſm and Socinianiſm for the doctrine of a trinity in unity and unity in trinity; let us ſtudy ourſelves the pure Hebrew Scriptures, and propagate the knowledge of them all we can; let us teach and preach the pure word of God in all reſpects and upon all occaſions; let us not deprive any pariſh, where there is deemed a competent allowance for a curate, of the great benefit of a reſident exemplary miniſter; let us not ſuffer the falſe notions or imaginations of men to deceive and enſnare us; nor the evil cuſtoms or faſhions of the world, nor its riches or pleaſures, to draw us off from doing our duty; nor its frowns, reproaches, or perſecutions, to deter us from it.—

—'And

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'—And let such among us as are church-wardens get a perfect knowledge of what they are bound to present, and present every thing that is presentable, and do every thing else, which their office requires of them, and so discharge their oath, and keep free from the sin of breaking it, and run no risk of renouncing under these words, So help me God, the help of God, on which our all both here and hereafter depends.'

This, we believe, is sufficient to give the reader a competent notion of the author's style and sentiments.

A Discourse delivered in one of the Catholic Chapels, on the Propriety and Necessity of taking the Oath of Allegiance tendered by Government. 4to. 1s. Crowder.

A plain, well-intended discourse, recommending to Roman catholic subjects the principles of gratitude, loyalty, and obedience to the British government, under which they now enjoy some valuable privileges,

A Sermon preached at the opening of the New Chapel at Essex-street, Strand, *on* Sunday, March 29, 1778. *By* Theophilus Lindsey, *M. A.* 6*d.* Johnson.

From these words, 'The hour cometh, and now is, when the true worshipers shall worship the Father, &c.' the author endeavours to shew, that no being or person whatever is to be worshiped, but the Father. In proving this point he urges the following arguments and observations.

St. Paul, preaching at Athens, tells the assembly, that our Saviour was *ane, a man,* ordained to an important office, which he mentions, by God, who made the world; and it cannot be supposed, that the apostle deceived his hearers, and told them only half the truth concerning the person of Christ.—Our Lord never professedly undertook to instruct his countrymen in the doctrine of the divine unity. This would have exposed him to derision, as they were firmly grounded in this first and great article of religion.—Throughout the New Testament we never find the Jews blamed in this respect. St. Paul in his defence before Felix declared, that he worshiped the God of his Fathers. The object of his worship was then, after his conversion, the same as before he knew Christ.—Our Saviour being asked by one of the learned of his nation, which was the first commandment, answered: "Hear, O Israel, the Lord our God is one Lord, &c." 'Observe, says Mr. Lindsey, that he adopts the very words of Moses: and this may be called our Saviour's public confession, or declaration of his faith in God.—Jesus therefore knew of no other God, but one, whom he here calls the *Father.*—He never proposes himself as an object of religious worship.—He uniformly and to the last set his disciples an example of praying to the Father, and taught them to pray to no other person, but the Father.'—As this is a point of the greatest importance, we must leave the learned to estimate the weight of these arguments.

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The remaining part of this diſcourſe contains a very proper illuſtration of the following words: "God is a ſpirit, and they that worſhip him muſt worſhip him in ſpirit and in truth."

CONTROVERSIAL.

A Letter to the Rev. Theophilus Lindſey, *A. M.* 8*vo.* 6*d.* Rivington.

In anſwer to Mr. Lindſey this writer endeavours to prove, that the prophets ſpake of the appearance of Chriſt, as of that of God; that his works were ſuch, as they uſually aſcribed to God; that in his manner of doing them, and in his appeals to them, he aſſumed the character of the Son of God; and that the apoſtles underſtood this title in the moſt natural and proper ſenſe.—On theſe grounds he *ventures* to maintain, that Chriſt is the eternal and only begotten Son of God, of the ſame nature with the Father.

MISCELLANEOUS.

Characters by Lord Cheſterfield, *contraſted with Characters of the ſame great Perſonages, by other reſpectable Writers, &c.* 4*to.* 3*s.* 6*d.* Dilly.

This publication contains the characters of the following eminent perſons: George the firſt, George the ſecond, queen Caroline, lord Townſhend, Mr. Pope, Lord Bolingbroke, Mr. Pulteney, Sir. Robert Walpole, Lord Granville, Mr. Pelham, Richard earl of Scarborough, Lord Hardwicke, Duke of Newcaſtle, Duke of Bedford, Mr. Fox, and Mr. Pitt.

Whether lord Cheſterfield has drawn his characters with impartiality, and has given accurate and juſt delineations of the principal perſons, who figured on the ſtage of public life with himſelf; or whether the capital lines, forming the likeneſs, are diſtorted by affectation, prejudice, and the medium of party, is referred to the deciſion of the judicious friends of the ſeveral great perſonages above mentioned.

To give the public however a more perfect view of the originals, and enable them to form a better judgement of the noble earl's portraits, likeneſſes of the ſame eminent perſons, by Burnet, Tindal, Smollett, lord Orrery, Ruffnead, Mrs. Macaulay, and other reſpectable writers, are annexed.

To this publication the editor has ſubjoined an appendix conſiſting of thirteen letters to George Faulkener, Eſq. three to the rev. Dr. Samuel Madden, one to Mr. Sexton, at Limerick, two to Samuel Derrick, Eſq. and one to the earl of Arran.

Temple of Cythnos, *or the Oracles of Fortune and Wiſdom, for the four Seaſons of Life. Tranſlated from the* Greek. 8*vo.* 3*s. ſewed.* Conant.

This work is formed upon the following ſtory. A Grecian ſage repaired to a delightful, though a little and unfrequented iſland, called Cythnos; built a magnificent temple, and placed on

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on the same altar the images of Fortune and Wisdom. He then industriously caused it to be reported throughout all Greece, that these two goddesses were reconciled, for the benefit of mankind; that Fortune answered all those, who came to consult her upon the secrets of futurity; and that Wisdom advised them how to avail themselves of that knowledge. In the spring, those who were under the age of twenty-one; in summer, those who were between twenty-one and forty-two; in autumn, those who were between forty-two and sixty-three; and in winter, those who were between that age and eighty-four, were admitted into the temple, in separate classes, consisting of seven persons of the same sex. They proposed their several questions; and answers were returned. In this book the answers are divided into classes, and the inquirer is to take at random any number from one to seven, and consult the oracle under that number. Thus the fair one, who in the summer of her life, desiring to know, 'What it is that interferes with her happiness?' and chooses the number seven, will find under that number the answers of Fortune and Wisdom. The former will tell her, 'Her sensibility is so strong, that it is hardly in the power of Fortune to procure her a tolerable share of happiness;' and the second will inform her, 'That though sensibility may sometimes prove painful; it is a necessary ingredient of happiness, and the great characteristic of her sex'

All these oracles are of the same sentimental or preceptive kind, calculated to give proper comfort to those, who are under any perplexity, and useful admonition to those, who are in prosperity.

A Supplement to the Works of John Hutchinson, *Esq.* &c. *By the late learned* Robert Spearman, *Esq.* 8*vo.* 3*s.* 6*d. sewed.* Law.

The works of Mr. Hutchinson consist of twelve volumes, containing Moses's Principia, part I. or an account of the Dissolution and Reformation of the Earth; with an Essay to shew, that the Air was the Rival set up against God, and that a great Part of the Bible was to set Men right in that Point.—Part II. or an Account of the natural Agents, which perform the Operations of Nature, viz. the Air; or Fire, Light, and Spirit.—The meaning of Names and Titles of God.—The Confusion of Tongues, and the Trinity of the Gentiles.—Power, essential and mechanical.—Glory, or Gravity.—The Hebrew Writings perfect.—The Religion of Satan, or natural Religion, and the Data in Christianity.—The Agents that circulate the Blood explained.—Glory mechanical; and a Collection of Tracts.

This performance is an index and explanation of all the Hebrew words, cited in the second part of Moses's Principia: to which is prefixed Mr. Hutchinson's life. Mr. Spearman, who is likewise the author of an Enquiry after Philosophy and Theology, and Letters on the LXX. was one of the ablest Hutchinsonians.

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Lessons for Children, from Two to Three Years old. 6d. sewed. Johnson.

Lessons for Children of Three Years old. 6d. sewed. Johnson.

These are excellent books for little children. The chit-chat, of which they consist, is very properly adapted to their capacities; the sentences are short; and the type large and clear.

In books of this kind, the second article is a circumstance of great importance. Children should be taught to pronounce their sentences with vivacity and spirit. And this is practicable in sentences of three or four words, or, at most, of five or six. A long sentence, extending through several lines, is not to be compassed by their feeble organs: for instead of supporting their voice with smartness and energy, they are perplexed by a multiplicity of words, and naturally sink into a whining, drawling monotony.

The Beauties of Flora *displayed: or, Gentleman and Lady's Pocket Companion to the Flower and Kitchen Garden: on an entire new Plan. With a Catalogue of Seeds necessary for each of them. By* N. Swinden, *Gardener and Seedsman, at* Brentford-End. *Small 8vo. 2s.* Dodsley.

The author of this little work describes upwards of two hundred different kinds of flowers, and gives particular directions for their cultivation and arrangement, that the combination of their several beauties may afford the most conspicuous and picturesque appearance when in bloom: which he introduces by seven plans (engraved on copper), accompanied with proper descriptions. He next lays down the method of forming the several plantations: treats of the situation, soil, &c. necessary for a pleasure-garden, and gives directions for sowing and managing annual flowers; which is succeeded by a catalogue of the seeds of eighty-nine flowering-plants of that kind. The construction of a hot-bed for tender annuals, and directions for sowing and managing them, succeeds, with a list of eighty-nine tender annuals. The management of More Tender Annual Flowers, is next laid down, accompanied with a list of fourteen plants of this division. He then goes on to treat of biennial and perennial flowers, in the same manner, and presents us with a catalogue of eighteen biennial flowering-plants, and thirty perennials; to which he adds nine more that require greater care in the cultivation than the preceding. He then treats of the kitchen-garden; and gives directions for the culture of the different esculents and pulse which are appropriated to this branch of his work.—The catalogues of the flowering plants are given in English, with the Latin generic names under each, together with their colours.

The author has acquitted himself with credit, particularly in the improvements he proposes, which are ingenious; and his tract will be a useful companion to those ladies and gentlemen who amuse themselves in the study of horticulture.

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THE

CRITICAL REVIEW.

For the Month of *September*, 1778.

A few Remarks on the Hiſtory of the Decline and Fall of the Roman *Empire. Relative chiefly to the two Laſt Chapters.* 8vo. 2s. 6d. Robſon.

MR. Gibbon, in the two concluding chapters of his Hiſtory of the Decline and Fall of the Roman Empire, deſcribes the condition, the numbers, the manners, the ſentiments of the firſt Chriſtians; points out what he apprehends were the ſecondary cauſes of the rapid progreſs of Chriſtianity; and gives us an account of the conduct of the Roman government towards the Chriſtians, from the reign of Nero to that of Conſtantine.

In theſe diſquiſitions hiſtory affords but an imperfect and ambiguous light. The pagan hiſtorians have given us little or nothing, relative to Chriſtianity, except ſome few invidious and unjuſt reflections on the tenets, and the conduct of its profeſſors. The eccleſiaſtical writers, coming immediately out of heatheniſm, have blended their own miſtakes and peculiarities with the doctrines of Chriſt; and ſometimes have condeſcended to make uſe of pious frauds. But ſuppoſing their repreſentations of Chriſtianity were always juſt, the circumſtances, which ought to be faithfully exhibited, are ſcattered through a great number of voluminous productions. On this account, it requires a long courſe of theological ſtudy, a critical knowledge of the ſcriptures, an adequate idea of the nature and genius of our religion, with an uncommon penetration and diſcernment, to delineate the characters, the manners, the ſentiments, of the firſt Chriſtians, and to repreſent their religion in its native purity and ſimplicity.

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The ingenious writer above mentioned is supposed to have thrown many false and injurious reflections on Christianity, and to have misrepresented the authors he has had occasion to cite on that subject.

In a publication, which we have lately reviewed, he is charged with a great number of errors and inaccuracies in his quotations; and in this tract the same accusation is supported by many additional proofs.

Mr. Gibbon having represented Palestine as 'a territory scarcely superior to Wales, either in fertility or extent,' our author, in his first note, produces the testimony of Tacitus, Ammianus Marcellinus, and other writers, to prove, that in ancient times it was a beautiful and fertile country. Dr. Shaw asserts, 'that the Holy Land, were it as well peopled and cultivated, as in former times, would be still more fruitful than the very best part of the coast of Syria and Phœnice; that the land, is, what Moses calls it, 'a good land,' still capable of affording its neighbours the like supplies of corn and oil, which it is said * to have done in the time of Solomon.'——On the other hand, it may be observed, in favour of Mr. Gibbon, that Strabo speaks of it with contempt, calling the country about Jerusalem 'a dry and barren region, not worth any one's envy or contention.'

Mr. Gibbon styles Lactantius an obscure rhetorician. Our author replies, that Lactantius was so far from being an obscure rhetorician, that he taught rhetoric publicly, and with great applause, first in Africa, and then at Nicomedia; and that the reputation, which he established at the latter place, gained him so much esteem with Constantine, that he took him to his court, and entrusted him with the education of his son Crispus.

Zosimus, says Mr. Gibbon, tells a very foolish story of Constantine, causing all the post-horses, which he had used, to be hamstrung. Our author observes, that, foolish as the thing may seem, Aurelius Victor confirms it: "ad frustrandos, insequentes, publica jumenta, quaquà iter egerat, interfecit." § 40.

Mr. Gibbon says, 'Herodotus asserts, that the inhabitants of Palestine, i. e. the Jews, had, by their own confession, received the rite of circumcision from Egypt. Lib. ii. c. 104.

Our author answers, that Herodotus is not unjustly accused of many inaccuracies and fictions; that this passage in Herodotus carries evident marks of forgery; that Herodotus might have gained proper information concerning the origin of cir-

* 1 Kings v. 11.

cumcision

cumcision from Esdras, Nehemiah, Malachi, and other eminent Jews, if he had been studious of the truth, and might have learned, that the Jews never confessed they had borrowed the notion of it from the Egyptians; that Tacitus looked upon circumcision as a distinctive mark, peculiar to the Jews; 'circumcidere, says that historian, genitalia instituêre, ut *diversitate* noscantur:' and therefore paid no regard to the vague and indeterminate assertion of Herodotus on this subject.

Mr. Gibbon says: The assurance of a millenium was carefully inculcated by a succession of the fathers from Justin Martyr and Irenæus, down to Lactantius. They all maintain and describe that system, as received by the general consent of the Christians of their own times.

The author of the Remarks replies: 'That such was the private opinion of many pious Christians at that time, it is not denied. But it never was received by the general consent of the Christians, as may be proved by Justin's own words: "I have already confessed to you, O Trypho, that I, and many others of the same mind with me, do think, that it will come to pass. But I have also signified to you, that many, who are of pure and pious Christian sentiments, do not think so."

Mr. Gibbon says: 'A noble Grecian had promised Theophilus, bishop of Antioch, that if he could be gratified with the sight of a single person, who had been actually raised from the dead, he would immediately embrace the Christian religion. It is somewhat remarkable, that the prelate of the first eastern church, however anxious for the conversion of his friend, thought proper to decline this fair and reasonable challenge.'

Answer. 'It is not to be expected, that miracles are to be wrought, whenever they are called for. Even Christ himself would not satisfy the Jews, when they called out, "Let him now come down from the cross, and we will believe him"... It does not appear from the answer, which Theophilus makes to Autolycus, that he was not able to alledge one single instance of a person raised from the dead, but only that he did not think it necessary to satisfy the vain curiosity of Autolycus in a matter, which was not likely to have any good effect upon him.'—

Theophilus lived about the year 170 or 180. And whether any person in that age could raise a dead man to life or not, may admit of some dispute. It may likewise be said, that what was not 'necessary' in this case, might be thought unnecessary in every other. Our author adds: 'we believe a Justin, an Origen, a Tertullian, when they relate miracles, which were wrought in their days; and shall we, for the sake of an ar-

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bitrary hypotheſis, give the lie to a Baſil, a Chryſoſtom, an Ambroſe, an Auguſtine, illuſtrious fathers, who flouriſhed after the converſion of the Roman empire, and all unanimouſly bear teſtimony to the continuance of many miracles in their time?'—On this occaſion it may be obſerved, that we cannot pretend to vindicate all the miracles, which have been atteſted by 'illuſtrious fathers.'

'Tertullian, ſays Mr. Gibbon, with an honeſt pride, could boaſt, that very *few* Chriſtians had ſuffered by the hands of the executioner, except on account of their religion.'

Anſwer: 'His words are, *not one:* nemo illic Chriſtianus. Apol. §. 44.

Mr. Gibbon cenſures the Chriſtians for their inactivity. The author of the Remarks replies: As Chriſtians they could not attend the ſenate, as it was always held in a temple or conſecrated place; and every ſenator before he entered on buſineſs dropt ſome wine and frankincenſe on the altar. As Chriſtians they could not partake of their entertainments, which were concluded with libations. As Chriſtians they might ſcruple to attend at their marriages; for the nuptial ceremonies always commenced by the taking of auſpices, and ſuch kind of ſuperſtitious rites, and were celebrated by idolatrous hymns and obſcene verſes. As Chriſtians they could not attend at their funerals; for the pile itſelf was an altar, the flames were fed with the blood of victims, and all the aſſiſtants were ſprinkled with luſtral water. In fine, as Chriſtians they were obliged to abſent themſelves from the public feſtivals. For the dangerous temptations, which on every ſide lurked in ambuſh to ſurpriſe the unguarded believer, aſſailed him with redoubled violence on thoſe ſolemn days. Theſe things impartially conſidered, we cannot in juſtice condemn them for declining any intercourſe in ſuch affairs, as would have evidently been a violation of their duty. Where this did not interfere, they were always ready to ſerve the pagans in every ſhape. "Proinde, ſays Juſtin Martyr, nos ſolum Deum adoramus, & vobis in rebus aliis læti inſervimus. Apol. p. 64.

Mr. Gibbon has obſerved, 'that the paſſage concerning Jeſus Chriſt, was inſerted into the text of Joſephus, between the time of Origen and that of Euſebius, and may furniſh an example of no vulgar forgery.'

As this is a point, which has been frequently and warmly diſputed, we ſhall give our readers the greateſt part of what this writer has advanced in defence of this celebrated paſſage.

'In order that we may clear up this matter, it will be proper to lay before the reader the whole paſſage: "At the ſame time there

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there was one Jesus, a wise man, if at least a man he may be called: he was a great worker of miracles, and a teacher of those that were curious and desirous to learn the truth, and he had a great many followers, both Jews and Gentiles. This was the *Christ* that was accused by the princes and great men of our nation. Pilate delivered him up to the cross, and all this notwithstanding, those that loved him at first, did not forsake him. *He was seen alive again the third day after his crucifixion,* as had been foretold by several prophets: with other wonders that he wrought, and there are a sort of people that to this day bear the name of Christians, as owning him for their head." (Josephus's Antiquities, as translated by sir Rog. L'Estrange, vol. ii. b. 18. p. 1031, Oct. edit.) This passage is cited by Eusebius, who lived in the third century, and Josephus died in the second. It is to be found also in St. Jerome, in Sophronius, in Ruffinus, in Isidore of Damietta, in Cedrenus, in Nicephorus Callistes, in Suidas, &c. who all alledge it as authentic. These authors had all of them particular copies, seeing that they wrote in different places and different ages: some in Greece, others in Palestine, and others in Egypt. Their copies however were uniform, as well as those which have been transmitted to us. What objections can be made to such unanimous testimony? Some say Eusebius forged it: if so, he was the most errant blunderer and bare-faced impostor that ever existed, to give for authentic a piece that he forged himself. But to whom did he attribute it? To an unknown and obscure author? No! On the contrary he ascribed it to an historian universally known, and whose writings had been deposited in the imperial library. Moreover, it is not in one place only, but in several that he cites this passage without apprehending any detection either from Jew or Greek, who had the works of Josephus constantly in their hands. Some there are who acquit Eusebius of any designed imposition so unworthy of an historian, yet take another method to invalidate the text. They agree that he had read it in some author, although not in Josephus. And what corroborates their opinion is, that Photius, speaking of Caius, a priest of Rome, who lived in the third century, says that he was the author of a work, which some attributed to Josephus, and in which mention was made of Jesus Christ conformable to the dignity of the subject. Eusebius therefore might have been guilty of an involuntary mistake, and according to the popular notion, which was then current, attribute the text of this priest to the Jewish historian. The allegation however of a possibility is no proof. It still remains to shew clearly that this text is not in Josephus, but in some other author. Now it is notorious that no writer, either ancient or modern, ever maintained that he saw it in any work whatever, otherwise than in, or borrowed from Josephus. Moreover Caius never wrote any treatise called the *Jewish Antiquities.* The title prefixed to his work was the *History of the Universe,* and Photius

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does not affirm that it ever appeared under the name of Josephus. He only says, that this book appearing without a name, some attributed it to Justin, others to Irenæus, and some to Josephus, imagining there was some conformity in the style between the Jewish historian and the anonymous author. (Photii Bibliothec. art. 48.) Of what authority is this variety of sentiment and opinions to the positive evidence of Eusebius, who must have been morally sure of its authorities being warranted by all the copies that were then extant? Whence comes it then, say others, that the more ancient fathers, who wrote so much against the Jews, as Justin, Tertullian, &c. never made use of such an advantageous text in the whole course of their disputes? Whence comes it that Photius does not cite it? Whence comes it that Joseph, the son of Gorion, never makes mention of it in his abstract of the Jewish Antiquities? And, above all, how happens it that Origen is not only silent on this celebrated passage, but declares in express terms, that Josephus *did not acknowledge Jesus for the Christ?* (lib. i. cont. Celf. p. 35.) The silence of the first and the formal disavowal of the latter, say they, are strong proofs of fraud and imposture: not at all; for, abstracting from the absurdity of the conclusion, St. Justin, though he was ever so well convinced of its authenticity and the value of the text, could not make use of it in his dispute with Tryphon for several reasons. He was looked upon as an apostate among the Jews, a corrupter of the scriptures, and a court parasite. There is however a more decisive reason, viz. that it was agreed on both sides that the dispute should be carried on by the authority of scripture alone. "Ut in hoc assentiamur (inquit Trypho) non enim præter sententiam Creatoris rerum universarum quidquam ipsum vel facere vel dicere, te suspicamur asseverare. Ego autem scripturâ, quam dixi, manifestum hoc vobis reddam," Justin Tryp. p. 277) As to the silence of Photius on this head, it is of no manner of weight; he did not publish a complete analysis of the Jewish antiquities, but only a few scraps of the latter part of Josephus's works; it must therefore be allowed, either that his silence proves nothing against the text in question, or maintained that the fourteen first books of the Antiquities, of which he makes not the least mention, are false and supposititious. However if Photius had made it a point to advance nothing but what he faithfully extracted from thence, the difficulty would be less frivolous. It is notorious that he adds and retrenches, more like an historian who relates, than an exact abbreviator, who keeps within the bounds of the work he proposes to reduce. For example, out of the whole work of Josephus, in which there is a multiplicity of interesting facts concerning the people of God, he mentions only the succession of the high-priests in the family of Aaron, and a few passages concerning Herod; and these even are full of anachronisms. Moreover he says of Herod that he was the son of Antipater and Cypris; that during his reign Jesus Christ was born of a virgin;

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and that, on this occaſion, an innumerable multitude of children were put to death in Bethlem. Moſt certainly not one of theſe circumſtances are to be found in Joſephus. We muſt therefore admit, either that whatever is not mentioned by Photius is ſuppoſititious in Joſephus, or attributed to Joſephus the articles related by his abbreviator. Now Photius ſpeaks, as we have already ſaid, of the miraculous birth of Jeſus Chriſt; of the innocents that were ſacrificed to the fears of Herod: we muſt therefore neceſſarily conclude that theſe facts are extracted from Joſephus. Let the incredulous take the alternative. If they pretend that what Photius has affirmed is not to be admitted, and only reject what he has not recorded, they are inconſiſtent and unjuſt. But if they acknowledge the poſition, the argument turns againſt them. Finally, it matters not what Photius believed either for or againſt the conteſted text; his authority, as living in the 9th century, is of little importance. The queſtion in debate is, whether the paſſage be really related by Joſephus or not. Photius ſays nothing to the contrary. Euſebius, Ruffinus, St. Jerome, Sophronius, Cedrenus, Iſidore, Sozomenus declare in the affirmative. As to Joſeph Ben-Gorion he is poſterior to Photius, having lived in the 10th century. Moreover, being convicted of fraud in the compoſition of his works, little attention is paid to his authority. (See Baronius Annals, Scaliger, and many other critics.) The next upon the liſt is the *irreproachable* Origen, who ſays, that Joſephus *did not acknowledge Jeſus for the Chriſt.* "Jeſum parum agnoſcens pro Chriſto." But be it obſerved however in the firſt place, that Origen poſitively affirms that Joſephus mentions St. John Baptiſt, and James the brother of *Chriſt.* "Joannem fuiſſe baptiſtam" in ultionem Jacobi cognomento Juſti, fratris Jeſu qui dicitur *Chriſtus*," (ut ſupra.) Of theſe latter texts we will ſpeak more at large hereafter; in the mean time return to that of Origen, who ſays, that Joſephus did not *acknowledge Jeſus for the Chriſt*, which may ſignify that he did not *declare* that he was ſuch in effect, or did not *receive* him as ſuch. And it is in this ſenſe that Origen's words muſt be taken; for, as it is juſtly obſerved, the words he makes uſe of, imply a cordial and interiour adheſion, a ſtrong conviction, ſo as to embrace the opinion that he really was ſuch, in effect, and not nominally ſo. Moreover it cannot be doubted but this was his real meaning, ſince a few lines lower (as has been obſerved before) Joſephus mentions *Chriſt* as the brother of James ſurnamed the *Juſt*. But is it likely, ſay they, that a Jew of the ſacerdotal race, a Phariſee, could poſſibly affirm that *Jeſus was the Chriſt?* His birth, his rank, his character, his religion would never permit ſo ſtrong and Chriſtian-like expreſſions to fall from his lips Why ſo? when it is evident that theſe words, *Jeſus was the Chriſt*, are ſuſceptible of two ſenſes. They may ſignify, either that Jeſus was the *true* Meſſiah, announced by the prophets, and expected by the Jews, or that he was *reputed* ſuch, and that he was generally known by the name of Chriſt. Let us ſuppoſe that Joſephus

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did not take it in the former ſenſe. Why muſt he not however make uſe of it in the latter, which was conformable to the popular opinion? Nothing more uſual than to deſcribe a man by the idea which others have of him, although we may differ in judgment ourſelves. That ſuch however was the appellation at that period may be proved from Tacitus, Suetonius, Pliny the Younger, Celſus, Lampridius, Porphyry, Julian, and many others: they all give the name of *Chriſt* to Jeſus. Did they think him ſuch in effect? No certainly, for their misfortune. But they made uſe of the common appellation that was known and familiar in the days they lived. The meaning then certainly is this: *Jeſus was the Chriſt*, i. e. *he was called the Chriſt.* Nothing more common than this mode of expreſſion. Pilate affixed upon the croſs on which our bleſſed Saviour was nailed, "Jeſus of Nazareth, king of the Jews." Was it becauſe he really thought he was king of the Jews? Certainly not; he affixed thoſe words out of mere deriſion, as much as to ſay, "Jeſus of Nazareth, who calls himſelf king of the Jews." Joſephus therefore in the ſame ſenſe might certainly ſay of him, that he was the *Chriſt* or the Meſſiah, as Pilate acknowledged him king of the Jews. In fine, both of them, ſetting aſide their private ideas concerning what our bleſſed Saviour was or was not, conformed to the notion of the times. St. Jerome, in tranſlating this paſſage, *Jeſus was the Chriſt*, renders it thus, "Credebatur eſſe Chriſtus." *He was thought to be the Chriſt*, which certainly conveys the ſenſe and meaning of Joſephus minutely. There remain however ſtill more objections to the text. "He had a great many followers both Jews and Gentiles." This muſt be ſuppoſititious, ſay the incredulous, for Jeſus Chriſt was not known to the Gentiles, and converted at moſt but a couple of women, the Canaanean, and the woman labouring under a bloody-flux. Such an hyperbole therefore muſt be the production of ſome Chriſtian zealot.—To this it may be anſwered, that beſides the two women, we read in ſcripture of the Centurion, whoſe faith our bleſſed Saviour ſo much extols. "Verily I ſay unto you, that I have not found ſo great faith in Iſrael." (Matt. viii. 10,) We find alſo a number of Samaritans, who were converted by the ſtrength of his doctrine and miracles. His reputation alſo was ſpread, as we ſee, through all Syria and Phœnicia (John iv. 21, 52—xii. 20.) Moreover this way of arguing is an abuſe of terms; for when Joſephus mentions that Jeſus Chriſt "had a great many followers both of Jews and Gentiles," he does not ſpeak of the perſon of Jeſus Chriſt alone, but alſo of his doctrine which was taught and ſpread far and near by the apoſtles. He relates what he perceived in his days, and tranſfers the ſucceſs of the diſciples to the maſter. Joſephus wrote towards the end of the firſt century, under the reign of Domitian, as he tells us; and it is notorious that at that period the goſpel had made conſiderable progreſs. Without recurring to further evidence, Joſephus informs us of it himſelf: "There are a ſort of people, ſays he, that to this day bear the name of Chriſt-

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Chriſtians, as owning him (Chriſt) for their head." This ſentence plainly diſcovers his real meaning, and is a familiar expreſſion we frequently meet with.—Another objection to this celebrated text proceeds from the following words: "At the ſame time there was one Jeſus, a wiſe man, if at leaſt a *man* he may be called, for he was a great worker of miracles." According then to Joſephus, Jeſus was more than a man; therefore, according to his idea, he was a God. Nevertheleſs the Jews never believed that the Meſſiah was to be more than man; conſequently this text is interpolated, unleſs we can ſuppoſe Joſephus capable of acting and thinking contrary to his religious principles. One inſtance out of ſcripture, among many, will ſuffice to confute this objection. "For unto us a child is born, unto us a ſon is given, wonderful counſellor, the *mighty God*, &c." (Iſaiah ix. 6.) Was it not of the Meſſiah that the ſynagogue explained this and many other paſſages relating to this ſubject? It is in vain to alledge that the modern Jews give a different interpretation to them. It is not from the modern Jews or their commentaries that we are to learn the determination of this queſtion; it is from their forefathers, much more inſtructed and enlightened than theſe, and more faithful guardians of the ancient doctrine: it is from them we are to learn the truth. The ancient rabbis, in their writings, have expreſſed in the cleareſt manner, their ſentiments on this ſubject, acknowledging that the Meſſiah was to be both God and man, as may be ſeen in the Chaldaic paraphraſe of Philo. Rabb. Hakadoſch. Jonathan in cap. ix. Iſaiah. Philo, lib. de Somn. & Galatin de Arcan. Cathol. veritatis.'—

—'From whence we may conclude, that Joſephus might have ſpoken as he did without wounding the tenets of the Jewiſh church in any ſhape. However, though we ſhould grant that the Jews did not repreſent their Deliverer under the notion of God, the above mentioned difficulty will not be leſs vain. Joſephus ſays, that "Jeſus was a wiſe man, if at leaſt a *man* he may be called." This only ſhews the ſurprize and aſtoniſhment of the hiſtorian at the wonderful works which our bleſſed Saviour performed. Natural enough ſuch an expreſſion, when we are ſtruck with admiration; and is as much as to ſay, ſo wonderful were his works that he could ſcarce be called a man. Joſephus could not be ignorant of theſe, for he was born about four years after the death of our Saviour; and it muſt have been almoſt the ſame to have ſeen his miracles, as to receive the relation of them in ſo ſhort a ſpace of time. The laſt objection we meet with is as follows: the conteſted text neither agrees with what precedes it, or what follows it. The thread of the diſcourſe is interrupted, conſequently being detached from the narrative, it ſtands ſingle by itſelf; for, in the firſt place, Joſephus ſpeaks of a meeting among the Jews againſt Pilate, and the puniſhment they received in conſequence of it. Then the teſtimony concerning Jeſus Chriſt immediately follows; and the ſucceſſive lines are, "At the ſame time happened

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pened *another disaster* which terrified the Jews." It is evident then that the words, *another disaster* cannot tally with the sentence concerning Jesus Christ, which is not mentioned as an occurrence any ways fatal to the nation. Omit but the disputed passage, then *another disaster* agrees perfectly well with what precedes it, viz. the sedition against Pilate. Wherefore, since the text interrupts the thread of the narration, it must be fraudulent and suppositious. Not at all; for in that supposition, every historical fact would be false, if the historian should happen to misplace it; which most certainly is a false consequence. It is not Josephus only, but Thucydides, Polybius, Livy, and many of the best writers, that are guilty of these inaccuracies. However we can easily shew that this celebrated text is in its proper place, respecting the events that precede it: these were two; first, the enterprize of Pilate in endeavouring to erect the emperor's picture in Jerusalem, as above said; and the second, on taking money out of the holy treasury to defray the expence of an aqueduct. After the recital of these two events, Josephus begins his narration concerning Jesus Christ, "At the same time there was one Jesus, a wise man, &c." How then are we to determine that this passage is in its proper place with respect to the former? By chronology certainly, the only rule to guide us upon these occasions. It is evident that the first enterprize of Pilate upon the Jews was in the year 27 or 28 of Jesus Christ; and the second attempt is that of 30 or 31. It is evident also, that immediately after these events, our blessed Saviour appeared in his greatest lustre. His forerunner, St. John the Baptist, commenced his ministry, according to St. Luke, in the 15th year of Tiberius, and the 2d of Pilate's government in Judea, anno 27 or 28. Six months after St. John the Baptist our blessed Saviour appeared, that is, in the third year of Pilate's administration. The date of the contested passage falls in nearly with this period, and is at the heel of two contemporary facts. Thus we see that it tallies with the preceding events, and it is evident that Josephus was obliged to place it there upon that account. After this short digression, he relates a third misfortune which befell the Jews, which was their being banished from Rome, according to Tacitus, in the fifth year of Tiberius, that is, eight years before the government of Pilate in Judea, since he was appointed thereunto only in the 13th year of that emperor; consequently this happened nine years before the revolt on account of the emperor's picture, and nearly twelve years before that of the holy treasury. Now these were events, it is certain, he never intended to relate in the order of time, but only to link together, as being of a similar nature. For, as we have shewn by the dates, the latter should have preceded the two former several years. Thus we see that the contested text is in its proper place in respect of what precedes it, and that the subsequent narration cannot invalidate it in any shape; for, though even the intermediate text were expunged, the latter occurrence

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would have no connection with the former, as it precedes them so many years. To conclude, let us suppose that the passage in question is interpolated, and that Josephus has really made no mention at all of our Saviour; from his silence an unanswerable argument may be deduced; he speaks of all the impostors, and heads of particular sects that sprung out from the reign of Augustus to that of Vespasian. Judas Gaulonite, Theudas, Eleazer, have all a place in his history. He even mentions St. John the Baptist, as has been observed, the holiness of his life, and the concourse of people that followed him. Why would he pass over the name of Christ, and the religion he preached? Certainly that party, of which our blessed Saviour was the head, was far more considerable than any of those we have just mentioned. Sects, which were no sooner formed, than they were dispersed, and which never spread themselves beyond the limits of Judea. Wherefore was Josephus silent (supposing it really so) on this occasion only? Either he thought that what the disciples related of Christ was false, or he believed it true. If the former, every consideration must have prompted him to detect those impostures, which sapped the very foundations of his religion. He must have been powerfully instigated thereto by the regard due to his nation, whom the disciples of Jesus Christ accused of putting to an unjust, cruel, and ignominious death. By exposing the impostures of the apostles, Josephus would have rendered himself most agreeable to his countrymen who held Christianity in horror: he would have undeceived the Christians themselves whom the disciples of Jesus had seduced. Is it reasonable to think that a man so interested, should remain thus silent, especially when the mention of our blessed Saviour presented itself so naturally in the course of his history? Some powerful motives must have with-held his pen, as the fear of displeasing his own nation, the Romans, and the emperors; consequently his silence (supposing it such) is of as much weight, as his testimony would have been. It may be alledged that Josephus could never speak so justly of our Saviour, and still continue in his error. To this we can only say, that it remains to be proved that a man never acted inconsistently, and particularly such a one as Josephus, who always made interest his rule of faith. If we have been long in this narration, it was with a view only to give an answer to every objection that ever we have seen against the text, to shew how weak is the sophistry of the incredulous, and that the argument might not pass as *unanswerable*, which often supplies the defect of a solid reply.'

What has been said on the other side of the question, the learned reader may find in the first volume of Lardner's Jewish and Heathen Testimonies.

In the subsequent part of this tract the author considers the character of St. Cyprian, the edicts said to have been published

lished by Tiberius and Marcus Antoninus in favour of the Christians, the behaviour of the martyrs towards their judges; and many other points of importance in ecclesiastical history. He appears, on this occasion, to be well acquainted with the writings of the fathers; and zealous to defend them in every material circumstance.

The Doctrine of Philosophical Necessity illustrated; being an Appendix to the Disquisitions relating to Matter and Spirit. To which is added An Answer to the Letters on Materialism, and on Hartley's *Theory of the Mind. By* Joseph Priestley, *LL. D. F. R. S.* 8*vo.* 4*s. in boards.* Johnson.

THE freedom of the will is that power or faculty, by which the mind is capable of acting or not acting, choosing or rejecting whatever it thinks proper. Every man must be sensible, that he has this power, because he finds himself perfectly at liberty to begin or forbear, continue or end certain actions by a mere thought. He can speak, or he can be silent; he can move his hand, or keep it in the same position; he can sit down, or he can walk; he can do a good action, or a pernicious one. In these, and the like cases, he finds himself absolutely free, uncontrolled by any force, influence, or instigation whatever. And he is as well satisfied, that he has this power, as that he exists.

The author of this tract, in his Disquisitions relating to Matter and Spirit *, has maintained, that man is wholly a *material* being; he now endeavours to prove, what indeed is a necessary consequence of that hypothesis, that man is a *mechanical* being; and that the notion of philosophical liberty is absurd.

We shall state his opinion in his own words.

"All the *liberty*, or rather *power*, that I say a man has not, is that of *doing several things when all the previous circumstances* (including the *state of his mind*, and his *views of things*) are precisely the same. What I contend for is that, with the same state of mind, the same strength of any particular passion, for example, and the same views of things, as any particular object appearing equally desirable, he would always, voluntarily, make the same choice, and come to the same determination. For instance, if I make any particular choice to-day, I should have done the same yesterday, and shall do the same to-morrow, provided there be no change in the state of my mind respecting the object of the choice.

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* See Crit. Rev. vol. xlv. p. 178, 273.

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'In other words, I maintain that there is some *fixed law of nature respecting the will*, as well as the other powers of the mind, and every thing else in the constitution of nature; and consequently that it is never determined without some real or apparent *cause*, foreign to itself, i. e. without some *motive of choice*, or that motives influence us in some definite and invariable manner; so that every volition, or choice, is constantly regulated, and determined, by what precedes it. And this *constant* determination of mind, according to the motives presented to it, is all that I mean by its *necessary determination*. This being admitted to be the fact, there will be a necessary connection between all things past, present, and to come, in the way of proper *cause and effect*, as much in the intellectual, as in the natural world; so that, how little soever the bulk of mankind may be apprehensive of it, or staggered by it, according to the established laws of nature, no event could have been otherwise than it *has been, is*, or *is to be*, and therefore all things past, present, and to come, are precisely what the Author of nature really intended them to be, and has made provision for.'

'With the same state of mind, and the same views of things, a man, he says, would always make the same choice.' This is by no means a consequence. Whenever the mind is suspended, as it were, in equilibrio; or whenever an object is of no importance, and the mind is not suffered to deliberate, it is not in the least necessary, that a man should invariably make the same choice. The mind, in these instances, is influenced by no passions, or prejudices; nay, the choice is generally made without any reason, any motive, or any views whatever.

But suppose we really deliberate, before we form our determination, and are influenced by some motive, it does not from thence follow, that we are guided by necessity. Because the motives, by which we act, are not necessarily obtruded upon us; but sought out, or even formed by ourselves. We view an object in a partial light, or on one side only. It pleases us; we wilfully refuse to view it on any other, and we consequently make our choice. Where is there, in all this, any necessary determination, when the causes, by which we are actuated, are absolutely formed, altered, and modelled, by our own elective powers?

This consideration, if we mistake not, entirely supersedes the argument, which the author deduces from what he calls, 'a chain of causes and effects, which cannot be broken.' And it is idle to declaim on the certainty of an effect, when the whole dispute is about the origin of the cause.

In stating the argument for necessity, drawn from divine prescience, the author says:

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'As it is not within the compass of *power* in the author of any system, that an event should take place without a cause, or that it should be equally possible for two different events to follow the same circumstances, so neither, supposing this to be possible, would it be within the compass of *knowledge* to foresee such a contingent event. So that, upon the doctrine of philosophical liberty, the Divine Being could not possibly foresee what would happen in his own creation, and therefore could not provide for it; which takes away the whole foundation of *divine providence*, and moral government, as well as all the foundation of *revealed religion*, in which *prophecies* are so much concerned.

'That an event truly contingent, or not necessarily depending upon previous circumstances, should be the object of knowledge, has, like other things of a similar nature, in modern systems, been called a *difficulty* and a *mystery*; but in reality there cannot be a greater absurdity, or contradiction. For as certainly as nothing can be known *to exist* but what does exist, so certainly can nothing be known *to arise from what does exist*, but what does arise from it, or depend upon it. But, according to the definition of the terms, a contingent event does not depend upon any previous known circumstances; since some other event might have arisen in the same circumstances.'

This argument is only applicable to beings of a finite capacity. It is a presumption to assert, that, upon the doctrine of philosophical liberty, the Divine Being cannot possibly foresee, what will happen in his own creation. If we believe the Deity to be infinite and omniscient, where is the absurdity in supposing, that he sees through all eternity with one extensive view? That in the conception of the divine mind all futurity is present, this earthly scene concluded, and the last trump already sounded? If this is admitted, the foreknowledge of God is not in the least inconsistent with the free agency of man: for it will be easily allowed, that the bare inspection of one being does not influence the conduct of another.

'Nothing, says the author, can be known at present, except itself, or its necessary cause, exist at present.' Upon this principle very few things can be foreknown: for the causes of almost all future events are yet in a state of non-existence. This notion therefore seems to be extremely derogatory to the divine perfections.

But, it seems, every thing in the world is transacted by the Deity. For, says the author in the dedication, there is but *one will* in the whole universe, and this one will, exclusive of all chance, or the interference of any other will, disposes of all things, even to their minutest circumstances.

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That Providence interferes in human transactions, in a manner to us inscrutable, will be readily granted: but that there is only one will in the universe, is a position which we cannot admit. For the scripture tells us, that the will of the flesh, or the will of man, is not the will of God.

In considering the propriety of rewards and punishments, and the foundation of praise and blame, on the scheme of necessity, the author proposes the following case:

'I have two children, A and B. My object is to make them virtuous and happy. All my precepts, and the whole of my discipline, are directed to that end. For the use of discipline is by the hope of something that the subjects of it know to be good, or the fear of something that they know to be evil, to engage them to act in such a manner as the person who has the conduct of that discipline well knows to be for their good *ultimately*, though they cannot see it. In other words, I must make use of *present good*, and *present evil*, in order to secure their *future* and *greatest good*: the former being within the apprehension of my children, and the latter lying beyond it, and being known to myself only. This I take to be precisely the nature of *discipline*; the person who conducts it being supposed to have more knowledge, experience, and judgment, than those who are subject to it.

'Now, since motives have a certain and necessary influence on the mind of A, I know that the prospect of good will certainly incline him to do what I recommend to him, and the fear of evil will deter him from any thing that I wish to dissuade him from; and therefore I bring him under the course of discipline above described with the greatest hope of success. Other influences, indeed, to which he may be exposed, and that I am not aware of, may counteract my views, and thereby my object *may* be frustrated; but, notwithstanding this, my discipline will, likewise, have its *certain* and *necessary effect*; counteracting in part, at least, all foreign and unfavourable influence, and therefore cannot be wholly lost upon him. Every promise and every threatning, every reward and every punishment, judiciously administered, works to my end. If this discipline be sufficient to overcome any foreign influence, I engage my son in a *train of proper actions*, which, by means of the *mechanical structure of his mind*, will, at length, form a stable *habit*, which insures my success.

'But in my son B I have to do with a creature of quite another make; motives have no necessary or certain influence upon his determinations, and in all cases where the principle of *freedom from the certain influence of motives* takes place, it is exactly an equal chance whether my promises or threatenings, my rewards or punishments, determine his actions or not. The *self-determining power* is not at all of the nature of any mechanical influence, that may be counteracted by influences equally mechanical,

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chanical, but is a thing with reſpect to which I can make no ſort of calculation, and againſt which I can make no proviſion. Even the longeſt continued ſeries of proper actions will form no *habit* that can be depended upon; and therefore, after all my labour and anxiety, my object is quite precarious and uncertain.

'If we ſuppoſe that B is *in ſome degree* determined by motives, in that very degree, and no other, is he a proper ſubject of diſcipline; and he can never become *wholly ſo*, till his ſelf-determining power be entirely diſcharged, and he comes to be the ſame kind of being with A, on whom motives of all kinds have a certain and neceſſary influence. Had I the making of my own children, they ſhould certainly be all conſtituted like A, and none of them like B.

'Beſides, the diſcipline of A will have a ſuitable influence on all that are conſtituted like him, ſo that *for their ſakes*, as well as on the account of A himſelf, I ought to bring him under this ſalutary treatment. And thus all the ends of diſcipline are anſwered, and rewards and puniſhments have the greateſt *propriety*; becauſe they have the fulleſt *effect* upon the doctrine of neceſſity; whereas it is evident they are abſolutely loſt, having no effect whatever, upon the oppoſite ſcheme.

'This appears to me to be the faireſt and the moſt unexceptionable view of the ſubject, by which it appears that the Divine Being, the father of us all, in order to make us the proper ſubjects of diſcipline, and thereby ſecure our greateſt happineſs, (which is all that, philoſophically ſpeaking, is really meant by making us *accountable creatures*) muſt conſtitute us in ſuch a manner, as that motives ſhall have a certain and neceſſary influence upon our minds, and muſt not leave us at liberty to be influenced by them or not, at our arbitrary pleaſure.'

From this view of the ſubject it is not eaſy to ſee, how motives have a *certain* and *neceſſary* influence on the mind. For the motives, which influence A have no effect upon B; conſequently both of them are left at liberty to be influenced or not, as their caprice may direct.

It is commonly alledged, that the doctrine of neceſſity makes God the author of ſin. Dr. Prieſtley endeavours to obviate the objection in this manner:

'Our ſuppoſing that God is the *author of ſin* (as, upon the ſcheme of neceſſity, he muſt, in fact, be the author of all things) by no means implies that he is a *ſinful being*, for it is the *diſpoſition of mind*, and the *deſign* that conſtitutes the ſinfulneſs of an action. If, therefore, his diſpoſition and deſign be good, what he does is morally good. It was wicked in Joſeph's brethren to ſell him into Egypt, becauſe they acted from envy, hatred, and covetouſneſs; but it was not wicked in God, to ordain it to be ſo; becauſe in appointing it he was not actuated

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tuated by any such principle. In him it was gracious and good, because he did it, as we read, to *preserve life*, and to answer other great and excellent purposes in the extensive plan of his providence.'

This is by no means satisfactory. We cannot suppose, without the grossest and most impious absurdity, that an all-perfect being can lay any of his creatures under an invincible necessity of sinning, on any account whatever: since he earnestly admonishes them to fly from sin, on pain of the severest punishment.

Our author proceeds:

'If any person, notwithstanding this representation, should be alarmed at the idea of God's being the proper cause of all evil, natural and moral, he should consider that, upon any scheme that admits of the divine *prescience*, the same consequences follow. For still God is supposed to foresee, and *permit*, what it was in his power to have prevented, which is the very same thing as *willing* and directly *causing* it. If I certainly know that my child, if left to his liberty, will fall into a river, and be drowned, and I do not restrain him, I certainly *mean* that he should be drowned; and my conduct cannot admit of any other construction. Upon all schemes, therefore, that admit of the divine prescience, and consequently the *permission* of evil, natural and moral, the supposition of God's virtually *willing* and *causing* it is unavoidable, so that upon any scheme, the origin and existence of evil can only be accounted for on the supposition of its being ultimately *subservient to good*, which is a more immediate consequence of the system of necessity, than of any other.'

There is a wide difference between *permitting* sin, and *causing* it. In the former case man is the agent, and is suffered to taste the bitter fruits of his folly, which may have a happy effect on his future conduct. In the latter case, he is punished for what he cannot avoid; which is unjust.

The author proceeds to shew, how far his hypothesis is favoured by the scriptures. The sacred writers, it is true, have ascribed all actions to God, both good and bad. But it should likewise be observed, that they have also ascribed the latter to the devil: for the Son of God was manifested, that he might destroy the *works of the devil*. No weight therefore can be laid on this argument.

These extracts and observations may be sufficient to give our readers a general idea of this writer's hypothesis. We do not pretend to have stated it in its full force, or to have produced every argument, which the learned author has advanced in its defence. On the other hand, we have not attempted to

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alledge all the objections against it, which have occurred We leave the merits of the controversy to be determined by those, who are disposed to enter farther into the unfathomable depths of metaphysics.

The Chronicle of England. *Vol. II. From the Accession of* Egbert *to the* Norman *Conquest. By* Joseph Strutt. *4to.* 15*s. in boards.* Shropshire.

IN our Review of the former volume of this work, we took notice of some improprieties in the style, which were equally inconsistent with perspicuity, and the elevation of historical narrative*; but in that now before us, it appears that Mr. Strutt has been considerably more attentive to correctness. This volume, like the preceding, is divided into three general parts; the first of which contains the civil and military history of the Anglo-Saxons, from the accession of Egbert to the Norman conquest; the second comprises the ecclesiastical history of the same period; and the third delivers an account of the government, manners, &c. of the people.

As a specimen of the composition, we shall present our readers with a short extract from the history of Edward the Elder.

'Soon after the coronation of Edward, Æthelwald, an ambitious young nobleman, laid a claim to the crown of Wessex, and, being assisted by a strong party of discontents, broke out into open rebellion, and seized upon the town of Winbourne, near Bath, which he made his place of residence.—This young man, it seems, was son to Æthelbryht, the second son of Æthelwulf, and brother to Ælfred; so that king Edward was his first cousin. He was too young, upon the decease of his father, to take the charge of the government, and was afterwards withheld by his uncles; however, by asserting his claim at this time, he proved a dangerous enemy to his cousin Edward. Being lodged with his party at Winbourne, he declared to them, that he was resolved to defend himself there against the assaults of Edward, or die in the attempt.—Edward, in the mean time, hearing of this rebellion, marched with his army towards Winbourne, and arriving at Banbury, in the neighbourhood of Winbourne, he encamped before the city.

'Æthelwald, fearful of the event, notwithstanding his former boastings, stole out privately by night, and fled into Northumberland, where he joined the Danish army, which lay encamped on that side of the Humber. After the departure of Æthelwald, the city of Winbourne was surrendered up to Ed-

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* See Crit. Rev. vol. xliii. p. 366.

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ward, who entering in amongſt other perſons, found the wife of Æthelwald, a woman whom he had forced from a convent (where ſhe had taken the veil) and married, contrary to the ſtrict commands of the church; but ſhe was reſtored to her former ſituation, by the command of Edward. As ſoon as the flight of Æthelwald was made known to the king, he ſent out a party of his troops in purſuit of him, but all their endeavours to take him proved unſucceſsful.

'Æthelwald, after he had joined the Daniſh army, made known to them the occaſion of his flight from England, and the claim which he had to the crown of Weſſex. They received him with great demonſtrations of friendſhip, and promiſed him to eſpouſe his cauſe, no doubt being glad of ſuch a plauſible pretext for the violation of the peace which yet exiſted between them and the Saxons; moreover, they might expect that, whilſt the claim of Æthelwald was ſupported, a diviſion might thereby be made in the Saxon ſtate in favour of him, which could not fail of terminating to their advantage.—Three years after they went, under his conduct, into the Eaſt Angles, where they were joined by the Danes, who inhabited that kingdom; and the year following (905) they broke the league of peace, and entered Mercia with their army, pillaging and deſtroying the country as far as Creckland, where they paſſed the Thames, and entering Wiltſhire, proceeded to Baſingſtoke; after which they returned back into the kingdom of the Eaſt Angles, loaden with ſpoils.—Edward, hearing of theſe dangerous proceedings, marched with his army after them, and entering the kingdom of the Eaſt Angles, laid the country waſte between the Dyke and the Ouſe, and northward as far as the Fenns; when, being deſirous of returning, he began his march, firſt ſtrictly ordering that his whole army ſhould follow cloſely after him: but the Kentiſh-men, who formed a conſiderable body, for ſome cauſe or other diſobeyed his orders, and ſtaid behind, notwithſtanding ſeven meſſengers were diſpatched to them, from the king, to deſire them to follow immediately.—In the mean time, the Danes, who had watched their opportunity, finding that the king was departed with the greater part of his army, fell upon thoſe who ſtaid behind, and a bloody battle enſued. The Kentiſh-men made a valiant reſiſtance; and though, after great carnage on both ſides, they were obliged to quit the field, yet it was not before they had ſo far reduced the power of the Danes, that they had but little cauſe to boaſt of the victory. Beſides the great number of common men the Saxons loſt in this battle, the two earls Sigewulf and Sigelm, Eadwold, one of the king's miniſters, Cenwulf an abbot, and many other perſons of diſ-

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tinction were found among the ſlain.——On the ſide of the Danes, were killed Eohric, king of the Eaſt Angles, who had ſucceeded Godrun in the year 890, and Æthelwald, the ſeditious author of the war, as alſo ſeveral noble men, and a prodigious number of private ſoldiers.

'What ſteps were taken immediately after this important battle, either by Edward or the Danes, do not appear; the latter, however, ſeem to have ſuffered ſo ſeverely by this dear-bought victory, that they were not deſirous of renewing the war; and the Saxons, on the other hand, were no leſs inclined to peace. Accordingly, two years after, a peace was concluded between the Danes, as well in Northumberland as in the kingdom of the Eaſt Angles, and the Saxons, which was ratified by king Edward and his nobles.

'This truce continued three years unviolated, at which period the war was again renewed: but what provocation was given, or to which party the infringement of the treaty was owing, is not recorded. However, at this time king Edward cauſed a powerful army to be raiſed in Weſſex and Mercia, which he ſent beyond the Humber, againſt the Danes who reſided in Northumberland. The Saxon forces entered Northumberland with fire and ſword, and after ſtaying there five weeks, during which time they made prodigious ſlaughter amongſt the Danes, they returned home, laden with the ſpoils of their enemies.

'The following year, the Danes, rejecting all offers of peace, entered Mercia, and retaliated the injuries which they had received; but being met by a ſtrong party of the Saxons, at Tetnal in Staffordſhire, they were overthrown in a ſet battle. In the mean time king Edward was in Kent, and had collected about an hundred ſail of ſhips, and was met by others which had been cruiſing upon the ſouthern coaſts. The Danes (hearing how Edward was employed, and imagining the greateſt part of his army was ſent on board the veſſels) collected all the forces they could, and advancing beyond the Severn into Weſſex, plundered every part of the country they paſſed through. The king, hearing of their proceedings, marched againſt them with all expedition, and came up with them, unexpectedly, at a place called Wodensfield, in Staffordſhire, as they were returning home: a bloody battle enſued, in which the Danes, after a deſperate reſiſtance, were totally overcome, with the loſs of ſome thouſands of their army, together with Ecwils their king, and ſeveral others of their chief noblemen and leaders.

'This important victory was of great conſequence to Edward, for at the ſame time that it damped the ſpirits of his ene-

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enemies, it animated his friends, and ſecured him the love of his ſubjects, who looked upon him as their protector. Some time now elapſed in peace, the Danes not daring to renew the war, which time Edward prudently employed in fortifying his dominions, in order to ſecure them from the future attempts of his enemies.—In the year 912 died Æthered, the earl of Mercia, brother-in-law to Edward; and upon his deceaſe, the king took the cities of London and Oxford, with the country adjoining, into his own hands, which had before been committed by his father, Ælfred, to the keeping of Æthered. The government of the other parts of Mercia, which Æthered had held, was ſtill poſſeſſed by Æthelfled his widow, ſiſter to king Edward, a woman of a courageous and martial ſpirit.'

Diſcontents, uſed in the ſenſe of malecontents, is a term unfavourable to preciſion. In this paſſage we might remark ſeveral inſtances of redundancy, and miſarrangement, ſo prevalent among the writers of the age; but we are inclined rather to approve the author's laudable exertion of induſtry, than to cenſure the occaſional blemiſhes which he has admitted into the narrative, in common with ſo many other writers.

In an Appendix are given ſpecimens of the Anglo Saxon language: and the volume is ornamented with no leſs than forty-two beautiful copper-plates, beſides engravings of the Anglo-Saxon coins, in a complete ſeries.

The Hiſtory of the Caſes of Controverted Elections, which were tried and determined during the Firſt and Second Seſſions of the Fourteenth Parliament of Great Britain. *XV. and XVI.* Geo. III. *By* Sylveſter Douglas, *Eſq. Vol. III. and IV.* 8*vo.* 10*s.* 6*d. in boards.* Cadell.

THE uſefulneſs of this work, towards eſtabliſhing a judicial method of procedure in determining controverted elections, is too obvious to be queſtioned; and every friend to the Britiſh conſtitution muſt therefore receive pleaſure at the accompliſhment of a plan, which is calculated to promote an object of ſo much importance to the public. The two former volumes, to which Mr. Douglas prefixed an elaborate introduction, were conducted with great judgment and fidelity *; and the ſame qualities are equally conſpicuous in thoſe now under conſideration.

The following extract from the Preface, containing the eſtabliſhed rules relative to the preſentation of petitions, com-

* See Crit. Rev. vol. xi. p. 362.

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plaining of undue elections, on the second, or any subsequent session of parliament, after a general election, may not be unacceptable to our readers.

'I. The annual order mentioned in the Introduction, is always expressed in the same words, whether in the first, second, or other subsequent session of a parliament: viz.

'Ordered, "That all persons who will question any returns of members to serve in parliament, do question the same within fourteen days next, and so within fourteen days next after any new return shall be brought in."

'But the construction is this; on the second, or any subsequent, session, no petitions can be received, even within the fortnight, unless, 1. Where the same election has been complained of, in the foregoing session, and the cause has not been tried; which happens when the day fixed for taking the first complaint into consideration has been posterior to the rising of the parliament; 2. Where, in the case of a vacancy, there has not been, in the preceding session, a fortnight between the time when the return was brought in, and the end of the session; 3. When the election complained of has taken place, in consequence of a vacancy, between the two sessions, or after the commencement of the new one.—In the first session of this parliament, an instance occurred of the great rigour with which the house adheres to the limitation in the case of original petitions. In the last, the like strictness was observed with respect to the presenting a new petition, complaining of an election which had been already petitioned against. The honourable George Keith Elphinstone had, in the former session, presented a petition, questioning the election of the sitting member for the county of Dunbarton, in Scotland; but there was no trial of the cause before the parliament rose. In the mean time, Mr. Elphinstone being a captain in the navy, was obliged to go abroad on the king's service. The annual order of limitation for the last session was made on the 27th of October, 1775. On the 10th of November, the last day of the fortnight, captain Elphinstone was not returned; but Mr. Seton, who had been his agent on the former occasion, offered to give information to the house, touching his intention of renewing his petition, and of the time of his going to sea, and of his being at that time abroad on his majesty's service. A motion, however, being made, and the question put, for Mr. Seton's being called to the bar, and examined, it passed in the negative. Then a motion being made, and the question put, "That the honourable George Keith Elphinstone be allowed fourteen days more, from this day, to present his petition to the house, complaing of the election and return of sir

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Archibald Edmondstone, baronet," (the sitting member): this too passed in the negative.

'It ought, however, to be observed, on this case, That Mr. Seton did not produce any authority from captain Elphinstone, to appear as his agent, or to make an application for longer time in his name: that it was on this ground, that the motion for examining *him*, was rejected: that the question produced a division: and that, after all, many of captain Elphinstone's friends, in the house, thought that he might still apply, *himself*, for leave to petition, on his return to England, and that the house would grant it. In fact, although he returned soon afterwards, he never made any such application.

'II. When a new petition is presented, complaining of an election already petitioned against in the former session, the new petition must be *the same in substance* with the former; that is, it must not contain any new allegations. If it does, it will not be received. On a moment's reflection it will be evident, that this rule is necessary, in order to give to persons in possession of seats in parliament, the full advantages intended by the order for the limitation of the time of petitioning against them; and, though, I believe, there is no general resolution or order for it, it is understood to be the established law of parliament, and has been so for at least near a century. See the Cases of St. Ives. (14th December, 1694,) Reading, (15th of the same month,) Wigan, (31st January, 1699-1700,) and Mitchel (5th and 6th March, 1699-1700;) in which the committees of privileges and elections were discharged from proceeding on renewed petitions, because they were not the same in substance with those originally presented.—The reader will recollect, that, after the cause concerning the validity of the *return* for the borough of Morpeth had been decided last year, leave was given to Mr. Eyre, and the electors, to petition, within a fortnight from the time of the decision, on the merits of the election: and that, accordingly, Mr. Eyre did present a petition on the merits. The day fixed for taking his petition into consideration, was the 12th of July, 1775. Before that time, the parliament rose. He therefore had liberty to re-petition at the beginning of the last session, and actually did so, on the 31st of October, 1775; when an order was made for taking his new petition into consideration on the 26th of January following. On comparing this petition with that of the former session, it was thought to contain certain new allegations. Upon this, it was moved in the house, on the 23d of November, 1775, that a committee should be appointed to examine, whether the two peti-

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tions of Mr. Eyre, were the same in substance; and, after some debate on the subject, a committee was appointed. One of the objections urged against the appointment of this committee was, that the matter was taken up too late; that the difference (if there really was a substantial difference) between the two petitions, should have been observed when the last was presented; that now, a day, for chusing a committee to try the cause, having been fixed, the house could no longer take any original cognisance of the matter; but that it should be left to the committee to be chosen under Mr. Grenville's act, to discover the supposed variance, and report it to the house. This objection was over-ruled; and, as it should seem, with reason, because it is as just, that the house, after a new petition has been received, and a day named for taking it into consideration, should be able, on the suggestion of an essential variation from the former, to take the proper measures for enquiring into that point, and, if necessary, for discharging entirely the order appointing a day for taking it into consideration, as that, after such order, they should have it in their power to put an end to the cause, by giving leave to the party to withdraw his petition.——The very day after the committee of enquiry was appointed in the present case, Mr. Eyre applied for, and obtained, leave to withdraw *his*; upon which, the order appointing the committee of enquiry was discharged.

'III. The last rule I shall mention is with regard to cases where, the same person being returned for two places, there is a petition against his election for one of them. Such person cannot choose which he will serve for, till the merits of the election complained of are decided; because, till then, it cannot be ascertained, that he was legally chosen for both places. It is improper that a person who has been thus *double-returned* should, in any instance, make his option before the fortnight for petitioning is expired, because till then *either* of his elections may be complained of; and if, on a complaint concerning one of them, it should be decided, that such election was void, he would be under a necessity of representing the other place. But the matter is carried still farther. If a petition has been presented in a former session, against a person double-returned; and there has been no trial during that session, the petitioners have a fortnight at the beginning of the next to renew their complaint: now, in such a case, although the member should make his election to serve for the place where his right is *not* disputed, yet the house will not order a warrant for a new writ to fill the seat he may have declined, till the expiration of the fortnight; unless, perhaps, the former petitioners were themselves

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ſelves to inform the houſe that they wave their right, and do not intend to renew their petition.—In the firſt ſeſſion of this parliament, ſeveral freeholders of the county of Weſtmoreland petitioned the houſe, complaining of the election of ſir James Lowther, bart. for that county. There was no trial of this cauſe before the end of the ſeſſion. On the 11th day of the fortnight, in the laſt ſeſſion, "The ſpeaker acquainted the houſe, that he had received a letter from ſir James Lowther, who was prevented by illneſs from attending his duty in the houſe, to inform him, that (having received information from the ſeveral perſons who were the petitioners from the county of Weſtmoreland in the laſt ſeſſion of parliament, that they will not renew their petition) he, being choſen a knight of the ſhire to ſerve in this preſent parliament for the county of Cumberland, and alſo a knight of the ſhire for the county of Weſtmoreland, made his election to ſerve for the ſaid county of Cumberland.

"And a motion being made, and the queſtion being propoſed, That Mr. Speaker do iſſue his warrant to the clerk of the crown, to make out a new writ for the electing of a knight of the ſhire to ſerve in this preſent parliament for the county of Weſtmoreland, in the room of the ſaid ſir James Lowther,

"The houſe was moved, That the petition of ſeveral freeholders of the county of Weſtmoreland, who have thereunto ſubſcribed their names, which was preſented to the houſe upon the 17th day of December, in the laſt ſeſſion of parliament, might be read,

"And the ſame was read accordingly.

"Then the queſtion being put, That Mr. Speaker do iſſue his warrant to the clerk of the crown, to make out a new writ, for the electing of a knight of the ſhire to ſerve in this preſent parliament for the county of Weſtmoreland, in the room of the ſaid ſir James Lowther;

"It paſſed in the negative."

'The method here taken of communicating the intention of the former petitioners to drop their complaint, was not thought ſufficient to juſtify the houſe in ordering a new writ. There was no immediate information in the name of the petitioners themſelves.—On the 13th of November, the fortnight being expired, and no renewed petition having been preſented, a new writ was ordered for Weſtmoreland.'

Theſe two volumes contain eleven caſes of controverted elections, beginning with that of the borough of Petersfield, in the county of Southampton, and ending with the election for the county of Fife in Scotland. Subjoined are Supplements

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ments to the Cases of Hindon and Shaftesbury; with an Appendix, containing the statutes relative to the mode of judicature. The whole forms a valuable compilation on this important subject, interesting not only to lawyers, and members of parliament, but to every gentleman who would study the constitution of his country.

Letters from Lord Rivers *to Sir* Charles Cardigan, *and to other* English *Correspondents, while he resided in* France. *Translated from the original* French *of Madame* Riccoboni, *by* Percival Stockdale. *2 vols. 12mo. 5s. sewed.* Becket.

AN accomplished young nobleman, and a young lady, who had been placed under his protection, are in love with each other. The former conceals his passion, from a determination not to expose himself to the disdain or the tyranny of beauty. The latter thinks it inconsistent with female delicacy and decorum to be in love, or to discover her attachment, before the man, who is the object of her peculiar esteem, is inspired with a reciprocal affection, and has avowed his passion. In this interesting, this critical situation, these two lovers continue for some time; till their friends and their own hearts make a full discovery of their mutual inclinations. Their happiness is then completed by their marriage.

It is usual with some splenetic writers to declaim against the depravity of the present age, as if it were more corrupt and wicked than any former one. Our author very properly explodes these groundless declamations:

'Whence have you adopted the idea, that formerly men thought, or acted, better than they do at present? You certainly took it not from history. I allow that the oldest writer we know treats his cotemporaries as a degenerate race; and that in every age the present progeny are charged with new, and depraved manners; with having lost all the glorious virtue of their ancestors. But read the dismal annals of human nature; they will present to you in all times, at least, *substantially*, the vices which now subsist; the virtues which are now exerted. Different ages have been distinguished by different errors. Our forefathers have successively changed their laws, their customs, their notions, their prejudices, and their modes. But his nature, Charles! can man change his nature? Is it not the last extreme of folly to suppose that he can?

'Attached to the age in which I was born, I will not join my voice to the clamours of those pretended sages, who decry the present times merely from irritability, and impatience of tem-

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temper. I anticipate, with pleasure, the encomiums with which posterity will honour the present æra; encomiums which are now denied it, only because it *exists*. Our descendants, I doubt not, will praise our modesty, our disinterestedness, our equity, our intellect, and our wit:—the regularity of our manners;—perhaps the austerity of our principles: and in imitation of their predecessors, will propose *us* as respectable models of every quality that is good, and of every talent that is great.'

In a subsequent letter the ingenious author pursues the subject, and accounts for men's partial estimate of the manners of the times.

'Sir Maurice hath seen four generations: and he hath seen them grow abominably perverse, and corrupt.—They successively sunk beneath each other in degeneracy.—And can *you* gravely assent to this prejudice? Can you write a serious dissertation on this dotage?

'Might we not, my friend, more justly suppose a revolution in the ideas of your great uncle, than this extreme depravity in his cotemporaries? Is it not more probable that the tone of his mind is changed, than that all men are pusillanimous, and licentious? If I see a traveller stumble, at almost every step, on a road, in which others, and myself walk without any impediment, shall I think it rough, and unpassable?

'Believe me, my friend, during the course of a long life, our desires, and our passions are the changeable objects. The world; I mean, mankind, and other external objects, are the same; but from our predominant disposition of mind, while we survey them, they derive a temporary complexion and aspect. We determine their character as they are reflected on our present sentiments:—we forget our past affections; and we do not anticipate those that we shall feel in a lapse of time.

'As we feel before we think, so we enjoy before we estimate. When we first go abroad into the world, we look around with curiosity, and pleasure; and we admire before we examine. The charm of novelty makes every thing enchanting to youth: for the solace of that gay season of life, nature seems to be displayed, animated, and adorned. Every object *then* flatters; every object then interests our self-love. The vivacity of the senses; the active emotion of the passions; the powerful attraction of pleasure, multiply our desires, and our enjoyments. One pleasure enjoyed promises a greater! What an Elysian world is presented to our view! What various and transporting delights it yields to its inhabitants!

'By degrees, we are not satisfied with real and immediate pleasure: the meteors of imagination lead us astray from truth; we

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we are ſeduced, and dazzled by the ſplendour of brilliant chimeras. The image of future bliſs weakens the happineſs that we feel. We are agitated by intereſt, and ambition; thoughtleſs joy is ſucceeded, by corroding care; anxiety, and tumult of mind are ſubſtituted for pleaſurable ſenſations. Avarice, and pride continually expoſe the ſoul to painful, and violent paroxyſms. We wiſh, we hope, we fear. Sometimes we are ſucceſsful; we are often unfortunate. At length we find that good is blended with evil. The world has loſt its vivid hue; but it is yet tolerable. As, in the ſeries of our life, adverſe or propitious events are more numerous, we form, and inculcate our opinion of the world. Thus, by a calculation, which is relative merely to ourſelves, we decide on the merit of men, and ages. If the ſum of our pains exceeds that of our pleaſures, either the world was always evil; or it is greatly corrupted ſince we were born. And if we are provoked by any croſs, but common accident, we ſay with ſir Maurice, "This age is the refuſe of ages."

The ſtyle, in which theſe Letters are written, is lively and animated; the ſentiments are juſt and delicate; the moral unexceptionable: but the ſtory does not abound with intereſting events, ſufficient to excite the reader's curioſity, or to warm and intereſt his affections with energy and ſpirit.

The Diſcipline of the Light Horſe. By Captain Hinde, *of the Royal Regiment of Foreſters (Light Dragoons.) Illuſtrated with Copper Plates.* 8*vo.* 8*s.* Owen.

THIS work ſeems to be a complete treatiſe on every thing relative to the Britiſh cavalry, but more particularly to the light-horſe, with regard to their inſtitution, management, and importance. Captain Hinde has not divided his ſubject into any regular chapters, or ſections, &c. nor has he kept the different parts of it ſufficiently ſeparated. However, he has delivered himſelf in a plain intelligible ſtyle, which is eaſy to be underſtood, eſpecially by the gentlemen in the ſervice, who are acquainted with the technical terms, and the matters treated of.

We ſhall enumerate the articles in the order in which they are placed in the book, and as we collected them in the courſe of our examination. The author begins with the inſtitution of the light cavalry by the duke of Kingſton, in the year 1745, giving a ſhort hiſtory of their riſe, and the manner of it. He then lays down full directions concerning riding, to mount, diſmount, exerciſe, march, &c. with inſtructions for teaching the

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the new men and horſes.' To manage a ſquadron in marching, exerciſing, and fighting. The various phraſes or words of command, with the ſeveral motions and evolutions to be performed on giving them. The quantity of powder and ball to each man for exerciſe and for ſervice. The rules and articles for carrying on diſcipline in quarters, with an account of the neceſſaries to be found by the colonel, by the captain, and by the men. Methods of encamping. An enumeration of ſeveral expeditions and ſervices performed by the light troops on the coaſt of France in the year 1758, intended to evince the uſefulneſs of that corps; alſo a liſt of the cavalry now in the Britiſh ſervice. Of the particular duties in which light cavalry are to be employed; with an account of ſeveral actions performed in the laſt war, in which Elliot's troops in Germany, and Burgoyne's in Portugal were very uſeful. Captain Hinde obſerves, 'for theſe ſervices in Germany and Portugal, the two regiments of Elliot and Burgoyne, were deſervedly made the king and queen's royal regiments of light dragoons.'

We then meet with a liſt of the expences of the horſe-furniture, accoutrements, and fitting out the light dragoon regiments at the time of raiſing them; with a farther account of the exerciſe and evolutions, on horſeback and on foot. The manual exerciſe, with full explanations of the words, orders, and regulations on various occaſions. Of the funerals of the cavalry, containing the order and forms obſerved on all ſuch occaſions, from that of the general down to the private men. Regulations concerning ſtandards, cloathing, &c. with the various devices, mottos, and diſtinctions of the ſeveral regiments. Warrants for regulating the attendance of the officers, and the ſtock purſe fund of the regiments; alſo an account of military honours paid to crowned heads and to other perſons; with forms of muſter-rolls, reports, returns, orders, atteſtations, furloughs, diſcharges, routes, &c. Regulations for the duty of light dragoons in quarters, relative to the accounts, to arms, furloughs, articles of war, clerks, drills, oeconomy, exerciſe, farriers, feeding of the horſes, guards, inſpections, orders, parades, priſoners, riding, ſick, marches, jackets, and to the abſence of officers. Concerning the care of the horſes in time of war, patrols, ſecuring the cavalry's quarters in a plain covered country, night marches, the conduct of officers on grand guards, outpoſts, and parties. Concerning foraging and foraging parties; the method of embarking and tranſporting horſes; recruiting inſtructions, deſerters, quartering dragoons; the ordinary guards of the cavalry; the officers' commands; the arms and accoutrements of an officer; a new ſaddle,

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ſaddle, with an eſtimate of the whole weight of the trooper and neceſſaries carried by the horſe, and of camp neceſſaries. Next follow anecdotes of ſome actions performed by the light dragoons in the preſent war in America. Then an account of the pay of all the ranks in the light troops. And, finally, receipts for the cleaning of their clothes, &c.

The following extract from the beginning of the book will be a ſufficient ſpecimen of captain Hinde's manner of writing.

'The firſt inſtitution of this uſeful corps that we know of in England, was during the rebellion in the year 1745, when his grace the late duke of Kingſton raiſed a regiment of light horſe for his majeſty's ſervice at his own expence, upon an entire new plan, to imitate the huſſars in foreign ſervice, to act regularly or irregularly as occaſion required, without adhering to the ſtrict rules of the heavy horſe, but at any time to co-operate with them; they were mounted upon light horſes of various colours, with ſwiſh or nick'd tails; their whole accoutrements were as light as poſſible, of every ſort and ſpecies; their arms were ſhort bullet guns or carbines, ſhorter than thoſe of the regiments of horſe, and ſlung to their ſides by a moveable ſwivel to run up their ſhoulder belt: their piſtols upon the ſame plan, as they uſed both carbines and piſtols on horſeback indiſcriminately; their ſwords very ſharp, and rather inclined to a curve. Their uſe was ſufficiently ſhown at the battle of Culloden Moor, near Inverneſs, in Scotland, where his royal highneſs the duke of Cumberland was mightily pleaſed with their behaviour and courage, by breaking into the rebel army, and purſuing the ſcattered remains of it upwards of three miles from the field of battle with a prodigious ſlaughter. As it is reported ſeveral of the light horſe killed fifteen and ſixteen rebels each man, with a very trifling loſs to themſelves, and in which action they did great credit to the noble peer who raiſed them, and were ſo highly approved of by his royal highneſs the duke of Cumberland, that on their reduction, after the concluſion of the rebellion, he obtained leave of his father, the late king George the ſecond, to raiſe them as his own regiment of light Dragoons. The following order of thanks to them for their ſervices at their reduction, ſhews the great ſervice they performed. viz.

'On Monday the fifteenth of September, 1746, the regiment of horſe raiſed laſt year by his grace the duke of Kingſton, in Nottinghamſhire, which did ſo much ſervice at the battle of Culloden, was diſbanded at Nottingham; the common men had three guineas each given them, with their bridles and ſaddles, and every officer and ſoldier had a printed copy of the ſecretary at war's letter to the duke of Kingſton, which was as follows:

"My lord,

"His majeſty has thought fit to order the regiment of horſe under your grace's command to be diſbanded; but as the king con-

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conſiders the zeal and affection expreſſed for his perſon and government, in your grace's offer to raiſe this regiment in the late important time of national danger, and the chearfulneſs and alacrity with which it was raiſed, he cannot part with it without expreſſing his particular ſatisfaction therein; I am therefore, by his majeſty's command, and in his name, to thank your grace, and your officers, for the ſeaſonable and diſtinguiſhing marks you have given of your fidelity and attachment to his majeſty on this occaſion.

"I am likewiſe commanded by his majeſty to deſire your grace, and the reſt of your officers, to thank the private men, in his name, for their ſervices, before they are diſmiſſed, in order that there may be no one perſon in your regiment unacquainted with the ſenſe his majeſty has of their loyalty, activity, and gallant behaviour in his ſervice: qualities which have been ſo conſpicuous in your grace's regiment, that his majeſty, willing to retain as many as poſſible of ſuch ſoldiers in his ſervice, has been pleaſed to order a regiment of dragoons to be raiſed at the ſame time and place, when and where your grace's regiment ſhall be diſbanded, and to direct that as many of the officers and private men belonging to your grace's regiment, as ſhall be willing, may ſerve in the ſaid regiment of dragoons, of which, as a ſignal mark of honour and diſtinction, his royal highneſs the duke of Cumberland will himſelf be colonel.

"As this is a great and moſt honourable proof of his majeſty's royal approbation of your paſt ſervices, ſo I doubt not but that your grace, and the other officers of your regiment, will engage as many as may be of your men to enliſt themſelves, and thereby ſhew, that the ſame zeal continues for their king and country, which they have already ſo meritoriouſly exerted in defence of both.

"I am, with the greateſt reſpect,
"My lord, your grace's
"War-Office, Moſt obedient,
Sept. 1746. Moſt humble ſervant,
"H. FOX."

'It is very remarkable, that all the men, excepting eight, entered immediately into the duke of Cumberland's new regiment; and thoſe gentlemen who did not enter, gave reaſons very ſatisfactory and honourable*. It is further to be mentioned, that there were three butchers of Nottingham that had entered into the duke of Kingſton's regiment, who killed fourteen rebels each at the late battle of Culloden.

'The regiment was now raiſed again from horſe to be light dragoons, but mounted upon the ſame ſort of light nag-tailed

* Some uſeful hints may be taken from this method of raiſing a regiment of light dragoons; for a ſimilar conduct at the diſcharge of the militia regiments, after their time of ſervice expires, to recruit the regulars with men fit for immediate ſervice.

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horſes, from fourteen and a half to fifteen hands high, their arms and accoutrements, furniture, ſaddles, bridles, and all their appointments entirely on a heretofore new and light plan, the ſize of the men from five feet eight to five feet nine inches, but wore hats as the heavy dragoons, and not helmets.

'The regiment went over to Flanders under his royal highneſs the duke of Cumberland's command, and were preſent at the battle of Val, or Kiſtelt, July 2, 1747, where they behaved bravely, and had ſeveral of their officers and men taken priſoners; but on the peace in 1748 they were entirely diſbanded, and no light horſe were retained in his majeſty's ſervice till juſt before the enſuing war in 1756, from the gallant behaviour of Kingſton's light horſe during the rebellion in 1745, and his royal highneſs the duke of Cumberland's light dragoons in Flanders, it was thought neceſſary to have a body of light cavalry in our ſervice, as well as the foreign ſtates: therefore, at the latter end of the year 1755, eleven troops of light dragoons, conſiſting of 65 men per troop, beſides three officers, were added to the eleven regiments of dragoons on the Britiſh eſtabliſhment, who were diſciplined in a different manner from the heavy regiments. Till this time the horſe, or troopers, were called light horſe, to diſtinguiſh them from the heavy dragoons, which on raiſing this new corps entirely ceaſed; the arms of theſe light troops were a ſort of carbine, with the bar and ſliding ring, with a bayonet, but no ſling; the carbine carried in a bucket, as the heavy horſe; the belts tanned leather, the bridles and bitts ſmall and light, as were the ſaddles, though made like the heavy with burs and a cantle; they carried no ſide pouches, like the dragoons, but in lieu of it a ſwivel, which played up and down their ſhoulder belt, to which the carbine was ſprung or faſtened, and hung with the muzzle downwards during exerciſe, as they fired on horſeback as well as on foot, contrary to the horſe in general, except the huſſars in foreign ſervice. They alſo uſed their piſtols, but at firſt they had only one each man, as they carried in their right holſter either an ax, hedging bill, or ſpade; inſtead of hats they wore a cap, or helmet, made of ſtrong black jackt leather, with bars down the ſides, and a braſs bar at top; the front red, ornamented with braſs work, with the cypher and crown, and number of the regiment to which they belonged, with a tuft of horſe hair on the back of their front, half red, and the other half the colour of the facing of the regiment; juſt before they were diſbanded, they had a new ſort of helmet, with a turban behind rowled round the whole, with two toſſels at the back, tied in a knot to fall down over their neck in bad weather, as the former cap had a rowled-up leather flap round it for the ſame purpoſe.'

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A Military Dictionary, explaining and describing the Technical Terms, Phrases, Works, and Machines, used in the Science of War. 12mo. 2s. 6d. *sewed.* Robinson.

THE present hostile appearance in many parts of the kingdom, and the impending war between Great Britain and France, seem to have given rise to this publication; and as our newspapers are daily entertaining their readers with reviews, rencounters, manœuvres, battles, sieges, &c. &c. at the several encampments, this performance appears to be intended as a vade-mecum for the military quidnuncs, to whom an explanation of terms and phrases peculiar to the art of war, will be an useful and acceptable present.—We are the rather inclined to consider the publication in this light, as we meet with little more than definitions or descriptions of the technical terms, machines, and works, frequently made use of. These are in general tolerably exact, and not ill drawn up, though sometimes they have much the appearance of translations from some French work; which nevertheless may be owing to the frequent descriptions taken from the numerous French writings on this subject, where only such accounts are to be met with.

The compiler of this Dictionary, however, does not seem to be sufficiently acquainted with the subject, or at least not to have consulted the alterations and improvements in the military art, of modern times. This appears from his frequent use of obsolete terms, and sometimes giving accounts of things as laid down by old writers rather than from modern and improved relations. Thus under the term *Bullet*, he says,

'According to Marsenne, a bullet shot out of a great gun, flies ninety-two fathoms in a second of time, being equal to five hundred and eighty-nine English feet and a half; but according to some very accurate experiments of Mr. Derham, it only flies at its first discharge five hundred and ten yards in five half seconds.'

That is, about 500 or 600 feet in a second of time; whereas it is now well known that such balls are usually projected with a velocity from 1000 to 1500, or even 2000 feet per second.

Again, under the word *Cannon*, he remarks,

'The metal of which cannons are composed, is either iron, or, which is more common, a mixture of copper, tin and brass; the tin being added to the copper to make the metal more dense and compact; so that the better and heavier the copper is, the less tin is required. Some to an hundred pounds of copper add ten of tin, five of brass, and ten of lead.

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'Braudius describes a method of making cannon of leather, and it is certain the Swedes made use of such in the long war in the last century; but they were too apt to burst to be of much service. Iron cannon are not capable of so much resistance as those of brass, but as they are less expensive they are often used aboard ships, and in several fortified places.

'The parts and proportions of cannon about eleven feet long are, the barrel or cavity nine feet; its fulcrum or support fourteen; and its axis seven; the diameter of the bore at the mouth six inches two lines; the plug of the ball two lines; the diameter of the ball therefore six inches, and its weight thirty-three pounds and one-third; the thickness of the metal about the mouth two inches, and at the breech six; the charge of powder from eighteen to twenty pounds. It will carry a point blank six hundred paces, and may be loaded ten times in an hour, and often more. Cannon often fired must be carefully cooled, or else they will burst.

'Cannons are distinguished by the diameters of the balls they carry. The rule for their length, &c. is that it be such that the whole charge of powder be on fire before the ball quit the piece. If it be made too long, the quantity of air to be driven out before the ball, will give too much resistance to the impulse; and that impulse ceasing, the friction of the ball against the surface of the piece will lessen its velocity.

'Formerly cannon were made much longer than they are at present; but some being by chance made two feet and a half shorter than ordinary, it was found that they threw a ball with greater force through a less space than the larger. This was confirmed by experience in 1624, by Gustavus Adolphus of Sweden; an iron ball of forty-eight pounds weight being found to go further from a short cannon, than another ball of ninety-six pounds out of a longer piece; whereas in other respects it is certain the larger the bore and ball the greater the range.

'The greatest range of a cannon is ordinarily fixed at forty-five degrees, but Dr. Halley shews it to be at forty-four and a half. M. S. Julien adjusts the ranges of the several pieces of cannon, from the weight of the ball they bear, the charge of powder being always supposed to be in a subduplicate ratio to the weight of the ball'.

In this article are many mistakes; for guns are now usually made of iron, because found to be much stronger and more durable, as well as cheaper than the composition with brass; for guns of this latter metal soon become unserviceable by running and melting into a large hole at the vent; by being soon spoiled in the chase by the friction of the balls; and becoming bent, with hot service, like a stick of sealing-wax when warm; so that now only one ship in the navy has brass guns. Neither is the greatest range at an elevation of 45 degrees, nor even near it, unless the initial velocity be very small; every differ-

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different velocity and ball requiring a different elevation to produce the greateſt range; from 45 degrees downwards gradually to 30, or even leſs in very great velocities.

Under the ſame article of *Cannon*, he obſerves,—'the new cannon, that are made after the Spaniſh manner, have a cavity or chamber at the bottom of the barrel, which helps their effect.' But this is not the caſe at preſent, the cannon being now made with a plain cylindrical bore, without any chamber at the top.

The article *Gunpowder* is well drawn up, and is as follows:

'Gunpowder, a compoſition made of ſaltpetre, ſulphur, and charcoal, incorporated and granulated, which readily takes fire and expands with incredible force.

'Bartholdus Schwartz, or the Black, was the firſt who taught the uſe of gunpowder to the Venetians in 1380; but what ſhews gunpowder to be of an older æra is, that the Moors, being beſieged in 1343, by Alphonſus, diſcharged a ſort of iron mortars that made a noiſe like thunder. There is mention made of gunpowder in the regiſters of the chambers of accounts in France, as early as 1338. In ſhort, our countrymen Roger Bacon knew of gunpowder one hundred and fifty years before Schwartz was born: for that friar expreſly mentions the compoſition in his treatiſe De Nullitate Magiæ.

'In order to reduce the nitre to powder, they diſſolve a large quantity of it in as ſmall a proportion of water as poſſible; the keeping it continually ſtirring over the fire, till the water exhales, a white dry powder is left behind.

'In order to purify the brimſtone employed, they diſſolve it with a very gentle heat; then ſcum and paſs it through a double ſtrainer. If the brimſtone ſhould happen to take fire in the melting, they have an iron cover that fits on cloſe to the melting veſſel, and damps the flame. The brimſtone is judged to be ſufficiently refined if it melts without yielding any fœtid odour, between two hot iron plates, into a kind of red ſubſtance.

'The coal for making of gunpowder is either of the willow or hazel, well charred in the uſual manner, and reduced to powder: and thus the ingredients are prepared for making this commodity; but as theſe ingredients require to be intimately mixed; and as there would be danger of their firing, if beat in a dry form, the method is to keep them continually moiſt either with water, urine, or a ſolution of ſal ammoniac; and to continue thus ſtamping them together for twenty-four hours; after which the maſs is fit for corning, and drying in the ſun, or otherwiſe, ſo as ſedulouſly to prevent its firing.

'The explosive force of gunpowder is now a thing commonly known; but the phyſical reaſon thereof may not, perhaps, be hitherto ſufficiently underſtood. In order to explain it, let us

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obſerve, 1. That ſalt-petre, of itſelf, is not inflammable; and though it melts in the fire, and grows red hot, yet does not explode, unleſs it comes in immediate contact with the coals. 2. That brimſtone eaſily melts at the fire, and eaſily catches flame. 3. That powdered charcoal readily takes fire, even from the ſparks yielded by a flint and ſteel. 4. That if nitre be mixed with powered charcoal, and brought in contact with the fire, it burns and flames. 5. That if ſulphur be mixed with powdered charcoal, and applied to the fire, part of the ſulphur burns ſlowly away, but not much of the charcoal. And, 6. That if a lighted coal be applied to a mixture of nitre and ſulphur, the the ſulphur preſently takes fire, with ſome degree of explofion, leaving a part of the nitre behind; as we ſee in making the ſal prunellæ and ſal polycreſtum.

'Theſe experiments, duly conſidered, may give us the chemical cauſe of the ſtrange explofive force of gunpowder: for each grain of this powder, conſiſting of a certain proportion of ſulphur, nitre, and coal, the coal preſently takes fire, upon contact of the ſame ſpark; at which time both the ſulphur and the nitre immediately melt, and, by means of the coal interpoſed between them, burſt into flame, which ſpreading from grain to grain propagates the ſame effect almoſt inſtantaneouſly; whence the whole maſs of powder comes to be fired: and as nitre contains a large proportion both of air and water, which are now violently rarified by the heat, a kind of fiery explofive blaſt is thus produced; wherein the nitre ſeems, by its aqueous and ærial parts, to act as bellows to the other inflammable bodies, ſulphur and coal, blow them into a flame, and carry off their whole ſubſtance in ſmoke and vapour.

'The diſcovery of this compoſition was accidental, and perhaps owing to the common operation of fulminating nitre with ſulphur, for making of ſal-prunella: it appears to have been known long before the time of Schwartz, as being particularly mentioned by friar Bacon, as we have before obſerved.

'The three ingredients of gunpowder are mixed in various proportions, according as the powder is intended for muſquets, great guns, or mortars; though thoſe proportions ſeem hitherto not perfectly adjuſted, or ſettled by competent experience.

'There are two general methods of examining gunpowder: one with regard to its purity, the other with regard to its ſtrength: its purity is known by laying two or three little heaps near each other upon white paper, and firing one of them; for if this takes fires readily, and the ſmoke riſes upright, without leaving any droſs, or feculent matter behind, and without burning the paper, or firing the other heaps, it is eſteemed a ſign that the ſulphur and nitre were well purified; and the coal was good; and all the three ingredients were thoroughly incorporated together: but, if the other heaps alſo take fire at the ſame time, it is preſumed, that either common ſalt was mixed with the nitre, or that the coal was not well ground, or the whole maſs not

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not well beat and mixed together; and, if the nitre or ſulphur was not well purified, the paper will be black or ſpotted.

'In order to try the ſtrength of gunpowder, there are two kinds of inſtruments in uſe; but neither of them appear more exact than the common method of trying to what diſtance a certain weight of powder will throw a ball from a muſquet.

'To increaſe the ſtrength of powder, it ſeems proper to make the grains conſiderably large, and to have it well ſifted from the ſmalleſt duſt. We ſee that gunpowder reduced to duſt has but little exploſive force; but, when the grains are large, the flame of one grain has a ready paſſage to another, ſo that the whole parcel may thus take fire near the ſame time; otherwiſe much force may be loſt, or many of the grains go away, as ſhot unfired.

'It ſhould alſo ſeem that there are other ways of increaſing the ſtrength of powder, particularly by the mixture of ſalt of tartar: but perhaps it were improper to divulge any thing of this kind, as gunpowder ſeems already ſufficiently deſtructive.'

Of the huſſars we have this ſhort account:

'*Huſſars.* Hungarian horſemen. Their habit is a furr'd bonnet, adorned with a cock's feather, (the officers either an eagle's or a heron's) a doublet with a pair of breeches, to which their ſtockings are faſtened, and boots. Their arms are a ſabre, carbines, and piſtols. Before they begin an attack, they lay themſelves ſo flat on the necks of their horſes, that it is hardly poſſible to diſcover their force; but being come within piſtol ſhot of the enemy, they raiſe themſelves with ſuch ſurpriſing quickneſs, and fall on with ſuch vivacity on every ſide, that, unleſs the enemy is accuſtomed to them, it is very difficult for troops to preſerve their order. When a retreat is neceſſary, their horſes have ſo much fire, and are ſo indefatigable, their equipage ſo light, and themſelves ſuch excellent horſemen, that no other cavalry can pretend to follow them; they leap over ditches, and ſwim over rivers with great facility. They are retained in the ſervice of moſt princes on the continent. They are reſolute partiſans, and are far better in an invaſion or haſty expedition, than in a ſet battle.'

An Introduction is prefixed to the work, containing ſome pertinent obſervations on fortification; accompanied with two copper-plates, containing a general plan of fortification, and the manner of carrying on a ſiege; and a repreſentation of the ſeveral military utenſils deſcribed in the Dictionary.—At the end is ſubjoined a tranſlation of 'The New Method of Fortification, by the late Marſhal Saxe, explained; with ſome Obſervations on the preſent Method of fortifying Towns, and the Reaſons why they are ſo liable to be reduced.'

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ΕΥΡΙΠΙΔΟΥ ΤΑ ΣΩΖΟΜΕΝΑ. Euripidis *quæ extant omnia. Tragœdias superstites ad Fidem Veterum Editionum Codicumque MSS. cùm aliorum, tùm præcipuè Bibliothecæ Regiæ* Parisiensis *recensuit: Fragmenta Tragœdiarum deperditarum collegit: Varias Lectiones insigniores Notasque perpetuas subjecit: Interpretationem* Latinam *secundùm probatissimas lectiones reformavit:* Samuel Musgrave, *M. D. Accedunt Scholia* Græca *in Septem priores Tragœdias ex optimis & locupletissimis Editionibus recusa.* 4 *Vols.* Oxonii, *è typographeo* Clarendoniano. 4*to.* 4*l.* 1*s. in boards.* Elmsley.

THOUGH Greece produced a very considerable number of tragic poets, the works of only three of them, Æschylus, Sophocles, and Euripides, are now remaining.

Æschylus was born about 525 years before the Christian æra; and, according to Vossius and others, wrote ninety tragedies; of which there are only seven extant *.

Sophocles was born about the year 493, and is said to have written 120 tragedies, of which seven only are preserved. viz. Ajax, Electra, Oedipus Tyrannus, Antigone, Trachiniæ, Philoctetes, and Oedipus Coloneus.

Euripides was born about the year 478, and wrote seventy-five plays, of which there are nineteen remaining: viz. Hecuba, Orestes, Phœnissæ, Medea, Hippolytus, Alcestis, Andromache, Supplices, Iphigenia in Aulide, Iphigenia in Tauris, Rhesus, Troades, Bacchæ, Cyclops, Heraclidæ, Helena, Ion, Hercules furens, Electra, and a small fragment of Danae.

The critics observe, that Euripides abounds with excellent maxims of morality; that he is tender and affecting, or, as Aristotle expresses it †, τραγικωτατος, extremely pathetic; but that he is not so graceful, regular, nervous, and elevated as Sophocles.

The works of this excellent poet have been frequently published, in different forms. The most common editions are: Euripidis Tragœdiæ xviii. Edit. princeps, apud Aldum, 1503. Electra and the fragment of Danae are not in this impression. The former was first printed by Victorius at Florence, in 1545. The latter in the Commeline edition at Heidelberg, in 1597. —Tragœdiæ quæ extant Gr. Lat. cum Annotat. Stiblini, fol. Bas. 1562.—Tragœdiæ xix, cum additione vigesimæ, Gr. Lat. cum notis Æm. Porti. Heidel. 1597.—Tragœdiæ xix, Gr. Lat. interprete Guil. Cantero, 4to. Genev. 1602.—Euripidis Tragœdiæ, Fragmenta, &c. Gr. Lat. cum Scholiis, studio Josuæ Barnes, fol. Cantab. 1694.—Euripides. Gr. Ital. 10 vols. 8vo, à Carmeli, Patav. 1743.— And many detached plays, by some

* See Crit. Review for April, p. 241. † Poet. c. 13.

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excellent critics, Eraſmus, Grotius, Buchanan, Piers, King, Valckenaer, Markland, and others.

Canter boaſted, that he had done more ſervice to Euripides, than to any other ancient author he had ever publiſhed. Barnes made a more oſtentatious diſplay of his learning. He had read a multitude of books; he was intimately acquainted with Pollux, and Suidas, and other celebrated lexicographers, and could write Greek with great facility; but he was neither an accurate, nor a judicious critic. Valckenaer, Markland, &c. as far as their labours extended, performed more eſſential ſervices to the author, and gave the learned world ſome happy conjectures and emendations *; but the text was ſtill deformed and obſcured by a multitude of errors; and a more improved edition of Euripides was an important deſideratum in the republic of letters.

The preſent edition is greatly ſuperior to every other, that has yet appeared, in elegance and accuracy, and in the learned and uſeful annotations, with which it is enriched.

In this work the editor has not only collected his materials from the firſt, and the moſt valuable printed copies; but has had recourſe to a conſiderable number of MSS. viz. ſeveral manuſcript copies of different tragedies in the royal library at Paris; a MS. at Florence, formerly collated by Iſa. Voſſius; two MSS. of Hecuba, Oreſtes, and Phæniſſæ, communicated by the late Dr. Aſkew; a MS. of Rheſus and Troades in the Britiſh Muſeum; the Cambridge MS. of the three firſt plays, collated by Barnes; the MSS. in the library of the Royal Society, and the Bodleian, collated by King, and more accurately by Dr. John Burton; two MSS. at Leyden by Valckenaer; the collations of H. Stephens; ſome manuſcript notes in a copy of Barnes's edition in the Bodleian library; ſome few annotations by Tanaq. Faber in a copy of Stephens's edition in the royal library at Paris †; and ſeveral notes written by Dr. Jortin in the margin of his Euripides.

Beſides the Greek text and the Latin interpretation, this edition contains the author's life by Moſchopulus, Tho. Magiſter, and Aul. Gellius; a chronological ſeries of events relative to the Grecian ſtage; various lections and annotations; the fragments of the tragedies which are loſt, with a Latin verſion and notes; the Greek ſcholia on ſeven tragedies; and an index to the notes.

* Profeſſor Reiſke publiſhed ſome emendations and conjectures on Euripides, at Leipſic, in 1754.

† We have ſeen the MS. notes of T. Faber in the margin of a copy of Canter's Greek edition, ap. Plant. 1571.

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In the collection of fragments, Dr. Musgrave has rejected some passages, which Barnes has ascribed to Euripides without any apparent authority; and has added others, which that compiler has omitted.

It is perhaps to be regretted by every reader, who values his time, that the notes are printed at the end of the three first volumes; and the Latin interpretation and the scholia, separately, in the fourth.

This edition however, as far as we can judge by a cursory examination, will be received with pleasure by every admirer of the classics; and will confer immortal honour on the learned and judicious editor.

Miscellaneous Works of the late Philip Dormer Stanhope, *Earl of* Chesterfield; *consisting of Letters, political Tracts, and Poems. Volume the Third; completing the Edition of his Lordship's Works, began by Dr.* Maty. *4to. 9s. boards.* Williams.

WHEN a posthumous work is offered to the public, we might expect that its authenticity should be established on the most unquestionable foundation. For this purpose it seems indispensably necessary to be informed not only of the name of the editor, but of the channel by which he obtained the manuscripts of the deceased author. Nothing on this subject occurs in the volume before us, which, however, we are far from considering as a spurious production on this account; as it bears, in general, strong marks of the style and manner of the earl of Chesterfield.

This volume commences with a delineation of the Art of Pleasing, in a series of fourteen letters addressed to master Stanhope; which afford additional proof of the noble author's consummate knowledge respecting the nature of mankind, and the means of conciliating affection.

'The desire of being pleased, says his lordship, is universal; the desire of pleasing should be so too. It is included in that great and fundamental principle of morality, of doing to others what one wishes they should do to us. There are indeed some moral duties of a much higher nature, but none of a more amiable; and I do not hesitate to place it at the head of what Cicero calls the *leniores virtutes*.

'The benevolent and feeling heart performs this duty with pleasure, and in a manner that gives it at the same time; but the great, the rich, the powerful, too often bestow their favours upon their inferiors, in the manner they bestow their scraps upon their dogs; so as neither to oblige man nor dogs. It is no wonder if favours, benefits, and even charities thus be-

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bestowed ungraciously, should be as coldly and faintly acknowledged. Gratitude is a burden upon our imperfect nature; and we are but too willing to ease ourselves of it, or at least to lighten it as much as we can.

'The *manner*, therefore, of conferring favours or benefits, is, as to pleasing, almost as important as the matter itself. Take care, then, never to throw away the obligations, which perhaps you may have it in your power to confer upon others, by an air of insolent protection, or by a cold and comfortless manner, which stifles them in their birth. Humanity inclines, religion requires, and our moral duties oblige us, as far as we are able, to relieve the distresses and miseries of our fellow-creatures; but this is not all; for a true heart-felt benevolence and tenderness, will prompt us to contribute what we can to their ease, their amusement, and their pleasure, as far as innocently we may. Let us then not only scatter benefits, but even strew flowers for our fellow-travellers, in the rugged ways of this wretched world.

'There are some, and but too many in this country particularly, who, without the least visible taint of ill-nature or malevolence, seem to be totally indifferent, and do not shew the least desire to please; as, on the other hand, they never designedly offend. Whether this proceeds from a lazy, negligent, and listless disposition, from a gloomy and melancholic nature, from ill health, low spirits, or from a secret and sullen pride, arising from the consciousness of their boasted liberty and independency, is hard to determine, considering the various movements of the human heart, and the wonderful errors of the human head. But, be the cause what it will, that neutrality, which is the effect of it, makes these people, as neutralities do, despicable, and mere blanks in society. They would surely be roused from their indifference, if they would seriously consider the infinite *utility of pleasing*.'

His lordship next considers the means of pleasing, which he reduces to the general rule, endeavour to please, and you will infallibly please to a certain degree: proceeding afterwards to suggest and enforce, in the strongest manner, the more particular rules for that purpose.

The Letters are succeeded by Free Thoughts, and Bold Truths; or, a politico-tritical Essay upon the present situation of Affairs. Written in the year 1755. This piece is composed in the manner of Swift's tritical Essay on the faculties of the mind, which his lordship has happily imitated.

Next follows the Lords Protest against the Convention, in the year 1739, drawn up by lord Chesterfield, and signed by about forty members of the house. To which is subjoined,

The

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The Caſe of the Hanoverian Forces, in the pay of Great Britain, impartially and freely examined. This piece was the joint production of lord Cheſterfield and Mr. Waller, member of parliament for Chipping Wycomb. It contains much political information, with a clear view of the politics of the ſeveral European powers, at that period and during many years preceding. The two ſubſequent papers in the collection are vindications of this pamphlet againſt the attacks which had been made upon it by the writers of the miniſterial party. We are afterwards preſented with another proteſt of the lords, on the firſt of February 1742, and ſigned with upwards of twenty names. The next production is a Letter to the abbé de la Ville, on the order againſt publiſhing news-papers at Paris; in which are contained ſeveral particulars relative to the battle of Fontenoy.

The volume concludes with ſome poems, viz. Advice to a Lady in Autumn; on a Lady's drinking the Bath Waters; Verſes written in a Lady's Sherlock upon Death; a Song in Praiſe of Fanny; another ſong; on the Picture of Mr. Naſh at Bath; on the Ducheſs of Richmond; a Ballad written by Lord Cheſterfield and William Pulteney, Eſq. afterwards Earl of Bath; another ballad; on a Knight of the Bath loſing his Badge of the Order; the Petition of the Fools to Jupiter, a Fable by Mr. Garrick, with Lord Cheſterfield's Anſwer; and two or three epigrams.

Lord Cheſterfield's poetical pieces were evidently ſportful ſallies of the mind in the hour of gaiety. His political tracts, on which he beſtowed greater attention, are always plauſible, generally containing uſeful information, and often ſtrong argument, intermixed with keen ſtrokes of ſarcaſm. But, as in his life, ſo in his writings, the chief characteriſtics are thoſe of the elegant ſcholar, the polite gentleman, and the maſter in the knowledge of mankind; and it is doubtleſs in the diſplay of thoſe eminent qualities, that his literary genius appears to the greateſt advantage.

Evelina, *or, a young Lady's Entrance into the World.* 12mo. 7*s.* 6*d.* *ſewed.* Lowndes.

THIS performance deſerves no common praiſe, whether we conſider it in a moral or literary light. It would have diſgraced neither the head nor the heart of Richardſon.—The father of a family, obſerving the knowledge of the world and the leſſons of experience which it contains, will recommend it to his daughters; they will weep and (what is not ſo commonly

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monly the effect of novels) will laugh, and grow wiſer, as they read; the experienced mother will derive pleaſure and happineſs from being preſent at its reading; even the ſons of the family will forego the diverſions of the town or the field to purſue the entertainment of Evelina's acquaintance, who will imperceptibly lead them, as well as their ſiſters, to improvement and to virtue.

If the author of this amuſing and inſtructive novel poſſeſs any of Richardſon's merits, he labours alſo under one of his principal faults. The gold is in ſome places beat out conſiderably too fine. The ſecond volume deſerves few of the ſolid praiſes which we with pleaſure beſtow on the firſt and the third. The Roman ſibyl, after ſhe had burnt part of her work, ſtill perſiſted in demanding the ſame price for what remained; we ſhould ſet a higher value upon this performance had the writer made it ſhorter---but perhaps, as Swift ſaid of a long letter, he had not time.

The outline of Evelina's ſtory is this.—The child of a mother who gave her exiſtence at the expence of her own life; and of a brutal father who occaſioned that mother's death, and refuſed, as it was ſuppoſed, to acknowledge her daughter; ſhe is educated under the paternal care of Mr. Villars, a worthy clergyman. The novel opens when Evelina is of the age at which young ladies are, as the phraſe is, introduced into the world. Mr. Villars truſts his accompliſhed ward with a family of faſhion and fortune, that ſhe may be brought upon the public ſtage in that great theatre of the world, London. Her ſimplicity, good ſenſe, and inexperience, are productive of uſeful humour and diverting ſatire. The characters of her newly-diſcovered grandmother Madame Du Val, and of a captain Mirvan, the latter an honeſt Engliſh ſailor, the former a frenchified Engliſh waiting-woman, whoſe good ſtars had made her the widow of a man of rank and fortune, are well ſupported, finely drawn, and in a great meaſure original. During the few months which Evelina ſpends at a diſtance from Mr. Villars, ſhe commences an acquaintance, that ripens into love, with lord Orville. His lordſhip's rivals are painted from nature, the progreſs of the amour is traced by the hand of an artiſt. The winding up of the ſtory is obvious---Evelina gets a huſband, and diſcovers a father.---We could wiſh her huſband had not been a lord, and that her father had been leſs rich. Lords and ladies cannot afford to ſpend their *precious* time in reading novels; and, if they could, they bear no proportion to the commonalty of the literary world. The purchaſers of novels, the ſubſcribers to circulating libraries, are ſeldom in more elevated ſituations than the

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the middle ranks of life.---The subjects of novels are, with a dangerous uniformity, almost always taken from superior life.---The satirists complain with injustice of the want of virtue in our modern nobility; when the hero and the heroine of every novel hardly ever fail, sooner or later, to turn out a lady or a lord. What effect has this upon the readers? They are convinced that happiness is not to be found in the chilling climate of low life, nor even, where one of our poets so truly fixed it, in the temperate zone of middle life---Rank alone contains this unknown good, wealth alone can bestow this coveted joy —The title of Sir Charles Grandison, the fortune of Miss Byron, are the least with which our young novel readers are determined to sit down satisfied. What is the consequence? Their fates have perhaps destined them to be a petty attorney or a silversmith's daughter, a grocer's son or a clergyman's heiress; fortune *positively* refuses to realize any of their romantic dreams; and a quarter of an hour's perusal of an unnatural novel has embittered all their lives.

We have heard of an advertisement for a house with a N. B. that it must not be within a mile of a lord: we wish, to see one novel in which there is no lord.

To the well written performance now before us is prefixed this poetical and affectionate dedication.

'Oh author of my being!—far more dear
To me than light, than nourishment, or rest,
Hygeia's blessings, Rapture's burning tear,
Or the life blood that mantles in my breast!

'If in my heart the love of virtue glows,
'Twas planted there by an unerring rule;
From thy example the pure flame arose,
Thy life, my precept—thy good works, my school.

'Could my weak pow'rs thy num'rous virtues trace,
By filial love each fear should be repress'd;
The blush of incapacity I'd chace,
And stand, recorder of thy worth, confess'd:

'But since my niggard stars that gift refuse,
Concealment is the only boon I claim;
Obscure be still th' unsuccessful muse,
Who cannot raise, but would not sink, your fame.

'Oh! of my life at once the source and joy!
If e'er thy eyes these feeble lines survey,
Let not their folly their intent destroy;
Accept the tribute—but forget the lay.'

A poetical

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A Poetical Epiſtle to an Eminent Painter. 4to. 3*s.* 6*d. ſewed.* Payne.

THE age in which we live is certainly, with regard to England, not the age of poets. Whether a country ſhould rejoice at this, or not, is a different queſtion; we only ſpeak of the fact. No writer has yet ſucceeded to the honours of Goldſmith, or of Gray; the chair of Churchill is ſtill vacant, and likely to continue ſo. The preſent ſeems to be the age of hiſtory and politicks. Our American troubles have made us a nation of politicians. Poetry is frightened away from us; or, if ſhe deign to lift her voice, ſeldom riſes higher than an epilogue, or an heroic epiſtle, the ſcandal of the week, or the lie of the day. Even Poetry is now *taken up as a vagabond*, and *preſſed* into the ſervice of Politicks.

Our preſent author has employed her more agreeably, in compoſing the panegyric of her favourite ſiſter, Painting. The public are under no common obligations to him for his elegant performance.—The worſt we can ſay of the gentleman is, that he ſeems to be rather *unnaturally well* with two ſiſters at the ſame time.

This poem is addreſſed to Mr. George Romney, and reflects equal honour upon its author as a friend, and as a poet. It is divided into two parts. The firſt opens with an introduction to the ſubject, and proceeds to deſcribe the flouriſhing ſtate of the art of painting in this country. Our bard next notices, with true humour and poetry, the diſadvantages attending the modern painter of portraits, beſtows a ſhort encomium on this branch of the art, and gives a maſterly account of its origin in the ſtory of the Maid of Corinth. Some of the ills which await the portrait painter are thus enumerated.

'Nor is it pride, or folly's vain command,
That only fetters his creative hand;
At faſhion's nod he copies as they paſs
Each quaint reflection from her crowded glaſs.
The formal coat, with interſecting line,
Mars the free graces of his fair deſign;
The towering cap he marks with like diſtreſs,
And all the motley maſs of female dreſs.
The hoop extended with enormous ſize,
The corks that like a promontory riſe.
The ſtays of deadly ſteel, in whoſe embrace
The tyrant faſhion tortures injur'd grace.'

The laſt couplet is ſingularly happy—its elegant alluſion to the well-known anecdote of the iron bed of Procruſtes, cannot fail to pleaſe every reader of true taſte.

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Portrait-painting is thus beautifully traced to the Maid of Corinth; or higher ſtill, to Love itſelf.

'Oh! Love, it was thy glory to impart
Its infant being to this ſweeteſt art!
Inſpir'd by thee, the ſoft Corinthian maid,
Her graceful lover's ſleeping form portray'd:
Her boding heart his near departure knew,
Yet long'd to keep his image in her view.
Pleas'd ſhe beheld the ſteady ſhadow fall,
By the clear lamp upon the even wall.
The line ſhe trac'd, with fond preciſion true,
And, drawing, doated on the form ſhe drew:
Nor, as ſhe glow'd with no forbidden fire,
Conceal'd the ſimple picture from her ſire;
His kindred fancy, ſtill to nature juſt,
Copied her line, and form'd the mimic buſt.
Thus from thy inſpiration, Love, we trace
The modell'd image, and the pencil'd face.'

We could wiſh *art* had been aſſociated with a leſs general epithet than *ſweeteſt*, in the ſecond line of this extract; and we ſhould not have been ſorry had the laſt line but one been rather more muſical—a point in which this author ſeldom fails.

Our poet then proceeds to maintain the ſuperiority of hiſtorical painting, to enumerate the Grecians who chiefly excelled in it, to account for the failure of the Romans, and for its revival in Italy; when he takes occaſion to ſpeak, in the language both of poetry and painting, of the Italian, Flemiſh, and French painters. The firſt part concludes with theſe lines, not leſs juſt than elegant, upon the French ſchool.

'Tho' Freſnoy teaches, in Horatian ſong,
The laws and limits that to art belong;
In vain he ſtrives, with Attic judgment chaſte,
To cruſh the monſters of corrupted taſte;
With ineffectual fire the poet ſings,
Prolific ſtill the wounded hydra ſprings:
Gods roll'd on gods encumber every hall,
And ſaints, convulſive, o'er the chapel ſprawl.
Bombaſt is grandeur, affectation grace,
Beauty's ſoft ſmile is turn'd to pert grimace;
Loaded with dreſs, ſupremely fine advance
Old Homer's heroes, with the airs of France.
Indignant Art diſclaim'd the motley crew,
Reſign'd their empire, and to Britain flew.'

The ſecond part of the poem deſcribes the birth of painting in England, and accounts for her late appearance among us; mentions the rapidity of her growth; weighs the different merits

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merits of her moſt eminent living favourites, and expreſſes the poet's wiſh to ſee his friend among the number, and his reaſons for hoping it. Our elegant writer then juſtly obſerves how much the painter's reputation depends upon a happy choice of ſubjects, ſome good ones are recommended from events in our own hiſtory, as well as from Milton and Shakſpeare; and the performance concludes with its author's poetical prayers for his friend's ſucceſs, which we ſincerely hope no evil dæmon will diſperſe in air.

One of the ſubjects recommended is the affecting ſtory of Margaret, daughter of the famous ſir Thomas More.

'Shall Roman charity for ever ſhare
Thro' every various ſchool each painter's care?
And Britain ſtill her bright examples hide
Of female glory, and of filial pride?
Inſtruct our eyes, my Romney, to adore
Th' heroic daughter of the virtuous More,
Reſolv'd to ſave, or in th' attempt expire,
The precious relicts of her martyr'd ſire:
Before the cruel council let her ſtand,
Preſs the dear ghaſtly head with pitying hand,
And plead, while bigotry itſelf grows mild,
The ſacred duties of a grateful child.'

The concluding lines of the poem are theſe.

'May health and joy, in happieſt union join'd,
Breathe their warm ſpirit o'er thy fruitful mind!
To nobleſt efforts raiſe thy glowing heart,
And ſtring thy ſinews to the toils of art!
May Independance, burſting Faſhion's chain,
To eager genius give the flowing rein,
And o'er thy epic canvas ſmile to ſee
Thy judgment active, and thy fancy free!
May thy juſt country, while thy bold deſign
Recalls the heroes of her ancient line,
Gaze on the martial group with dear delight,
May youth and valour, kindling at the ſight,
O'er the bright tints with admiration lean,
And catch new virtue from the moral ſcene.
May time himſelf a fond reluctance feel,
Nor from thy aged hand the pencil ſteal,
But grant it ſtill to gain increaſing praiſe,
In the late period of thy lengthen'd days,
While faireſt fortune thy long life endears,
With Raphael's glory join'd to Titian's years.'

To this highly-finiſhed performance are ſubjoined ſome entertaining notes, upon which we ſhould beſtow more praiſe had they contained leſs apparent affectation of the knowledge of

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of languages. To underſtand them, it is neceſſary to underſtand French, Italian, Latin, Greek, *Spaniſh*. The language of Otaheite is almoſt the only one which does not grace theſe notes, and puzzle the gentle reader. In the republic of letters, there is the quoter of unknown authors, as well as the uſer of hard and uncommon words. Both are equally affected; and ſhould know, that to confuſe women and children, with the aſſiſtance of a dictionary and a common-place book, is far from being difficult.

At the ſame time that the notes take ſo much pains to prove to us their author's acquaintance with foreign writers, the poem itſelf convinces us how thoroughly he is intimate with Engliſh authors, and how carefully he has formed himſelf upon the beſt models in our language. Of Goldſmith, Pope, and even Dryden we were more than once reminded; elegant ſimplicity, correct imagination, real poetry, pleaſed us in more than one paſſage of this epiſtle. When ancient Genius charms,

——— 'with ſpell ſublime,
The ſcythe of Ruin from the hand of Time,
And moves the mighty Leveller to ſpare
Models of grace ſo exquiſitely fair,'

we are in doubt which to admire more, the poet or the painter.—But to extract all the paſſages we approve, were to copy more than half the performance.

The faults we have to mark it, beſides the affectation of the notes, are theſe. Senſe is ſometimes cruelly tortured and lengthened out, in order to fit the iron bed of ſound, on which are unnaturally engendered a few, and but a few, dull and drawling lines.

'I with inadequate deſcription, wrong'—
'And, with glee, marks them on her cankered ſcroll'—

with another or two of the ſame kind, ſtrike the ear more unmuſically becauſe all the reſt of the poem is ſo uniformly harmonious.

Rome ſhould not rhyme to *aſſume*—rather, it does not rhyme to it. We ſhould pronounce it like the Latin *Rom-a*, not like the Engliſh *room*.—In the article of rhymes this writer is as correct as in almoſt every other reſpect. *Hearth* is very properly coupled with *mirth*, and *verſed* with *nurſed*. Common converſation pronounces theſe words in too ſlovenly a manner, *nuſſed* and *harth*. He who writes in rhyme ſhould be able, like this author, to ſpell, as well as to count his fingers.

Of the elegant lines which compare the painters of modern Italy to their brother poets of ancient Italy and Greece, we

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we would just ask whether the comparison be not run rather too far? Is there not, after all, more prettiness than truth in it?

We must now quit this pleasing publication. If the author do not prove that we have some capital painters among us, he makes it evident that we possess at least one good poet.

Miscellaneous Poems; consisting of Elegies, Odes, Pastorals, &c. together with Calypso, *a Masque.* 8vo. 3*s.* Newbery.

THIS volume contains four elegies, ten odes, four pastorals, six cantatas or songs, and Calypso, a masque. These pieces are not distinguished by brilliancy of language, elaborate descriptions, or the strokes of a bold and vivid imagination. They are not the productions of an enthusiast, either in religion, politics, or poetry; but a person of a calm, serious, loyal, philosophical disposition.

'——————Minuentur atræ
'Carmine curæ,'

says the motto; by which we may understand, that Care, in the shape of an old black witch, frequently haunts the poet, and casts a gloom around him. But, upon her approach, he generally flies to a more agreeable lady, one of the nymphs of Castaly, who expels the old beldam with the harmony of her lyre. That the hag is no agreeable visitor is intimated in the following line:

'No *witches* gave me *gold*.'

And in his first ode he confesses, that he loved

'To *wanton* in the muses train,
And in their *bowers* reside.'

This tête-à-tête, this dalliance with his favorite muse, has it seems, been frequently repeated; for we have now before us many proofs of their correspondence.

Numa pretended, that he met the goddess Ægeria in the night: 'simulavit sibi cum deâ Ægeriâ congressus nocturnos esse.' But he did not choose to discover the place, where this gallantry was carried on. Our poet more ingenuously points out the bower.

'——————In a grot from vulgar eye,
Conceal'd, amidst the shady grove,
That brows the top of Mona high,
Haunt only of the woodland dove.

Here we leave him and the muse, retired from vulgar eyes, in a sequestered grotto, with the doves cooing on every side, to give our readers a little specimen of their amusement.

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'NIGHT. In Imitation of CUNNINGHAM.

'Softly ſtealing from the weſt,
Over cottage, hill and plain;
Night, in ſable garments dreſt,
Now begins her awful reign.

'From the gloomy deſart vale,
Riſing o'er the mountain's brow,
Miſty vapours thick exhale,
Bred in dewy damps below.

'Now like tapers ſeen from far,
O'er the moor or marſhy fen,
Dancing meteors oft appear,
And miſlead th' unwary ſwain.

'Not a gleam of luſtre peeps,
Thro' the foreſt's dreary ſhade;
To direct the trav'ller's ſteps,
Save the glow-worm's glimm'ring aid.

'Till the moon, with aſpect bright,
Pleas'd her empire to reſume,
Lends her kind enliv'ning light,
To diſpel the ſullen gloom.

'See, ſhe ſpreads her lucid beams,
O'er yon ivy twiſted tower;
Where the blink-ey'd howlet ſcreams,
Nightly from her ſecret bower.

'Where a mild reſplendent ray,
Silvers o'er that aged thorn,
Philomel, with plaintive lay,
Warbles till th' approach of morn.

'Not a ſound is heard, nor ſtir
Thro' the village hamlet known;
Saving where the ſhepherd's cur,
Loudly bays th' inconſtant moon:

'Where in ſilken fetters bound,
Swains oppreſt with toil are laid;
Fancy flutters all around,
In her airy veſtments clad.

'Colin in his humble lot,
Happier than a monarch ſeems;
Stretch'd beneath his ſtraw thatch'd cot,
Whilſt on Mopſa's charms he dreams.

'Now the thin aerial ſprite,
In the church-yard haunt is ſeen,
At the ſolemn noon of night,
Gliding o'er the duſky green.'

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This is no mean imitation of Cunningham; but as we have not the works of that poet immediately at hand, we cannot ſay how far our author has extended his imitation, by copying his thoughts and expreſſions, as well as his manner.

The Maſque is taken from Fenelon's Telemachus, with ſome ſmall variations. For example, at the concluſion, when Mentor and Telemachus are ſitting on the rock, and perceive their ſhip in flames, the goddeſs of wiſdom aſſumes her proper form, gives her inſtructions to the young hero, and leaves him to ſwim alone to the Phœnician ſhip.

The author has not made all the advantage he might have done of Calypſo's ſoliloquy, in the ſeventh book, in which the various and contending paſſions of love, jealouſy, rage, and deſpair, are admirably deſcribed by Fenelon.

There is a paſſage in Minerva's laſt ſpeech, which is inconſiſtent with her ſupernatural wiſdom and penetration. She ſays:

'———In Time's deep womb
An hour is rip'ning, when this earthly globe,
In all its pageantry and gorgeous pride,
Shall to the centre ſhake.'

That ſage goddeſs ſhould have recollected that gaffer Time, an old bald-headed fellow, has no WOMB!

The Sportſman's Dictionary; or the Gentleman's Companion: for Town and Country, 4*to*. 18*s*. *boards*. Fielding *and* Walker.

THOUGH this Dictionary cannot claim the merit of being entirely new, it is at leaſt a much improved edition of an entertaining and uſeful miſcellany, which has been ſome years out of print. In many articles we meet with conſiderable enlargements, and among them an abſtract of the game laws. But the nature and uſefulneſs of the work will beſt appear from the Preface, which we ſhall therefore inſert.

'The mind of man is incapable of a conſtant application, either to ſtudy or buſineſs; it is therefore highly neceſſary to relieve it, at convenient ſeaſons, by ſuch relaxations as may refreſh its faculties, and recruit the animal ſpirits that have been diſſipated by laborious purſuits, or a length of ſtrict attention. And when the amuſements to which we have recourſe, on ſuch occaſions, are friendly to health, delightful to the ſenſes, and perfectly conſiſtent with innocence, they have all the recommendations we can poſſibly deſire.

'The diverſions that are the ſubject of theſe ſheets, are entirely of this nature, and are ſo peculiarly adapted to ſcenes of rural life, that a juſt knowledge of them is conſidered as a neceſſary accompliſhment in gentlemen, who devote their vacant hours to the country.

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It would be needleſs to enlarge on the ſatisfactions and advantages they are capable of affording us. No proſpect of nature can awake more pleaſing ideas in the imagination, than a landſkip, diſtributed into verdant woods, and opening lawns, with the diverſity of extended plains, flowery meadows, and clear ſtreams: the heart of a contemplative beholder melts into ſecret raptures at the inchanting view, and he is immediately prompted to hail the Great Benefactor who ſheds ſuch a profuſion of beauties around him. But when he likewiſe regards them as ſo many rich magazines, intended for the accommodation of his table, as well as for the improvement of his health, and the ſolace of his mind, he begins to think it a reproach to him to be unacquainted with the manner of acquiring theſe enjoyments that were created for his uſe with ſo much liberality; and he is then convinced that hunting, fowling, fiſhing, and riding, are more neceſſary to his welfare than at firſt he might imagine.

In order therefore to render theſe, and other rural recreations, as intelligible and familiar as poſſible, we have carefully collected the beſt obſervations that have been made on each article; we have conſulted all authors on this occaſion, and have ſelected every particular from them, that we thought would contribute to pleaſure and improvement; and, as we were deſirous to render this work as complete as poſſible, we have prevailed upon ſeveral gentlemen of diſtinguiſhed abilities and experience, to favour us with a great number of intereſting paſſages, that we are perſuaded will be very acceptable and inſtructive to thoſe who have an inclination to gain a competent knowledge of theſe agreeable ſubjects.

As our intention was to make this performance equally perſpicuous and regular, we have digeſted it into the form of a dictionary, in which we have been careful to range under each head every particular peculiar to it, ſo as to illuſtrate the articles in the moſt effectual manner; by which means we have rendered the whole ſo methodical and familiar, even to a common comprehenſion, that we flatter ourſelves we ſhall not be taxed with obſcurity in any material circumſtance neceſſary to be underſtood. We may likewiſe venture to add, that the plan we have purſued, through the whole courſe of theſe ſheets, will eaſe the curious of the expence and trouble of conſulting a number of books written on theſe ſubjects, ſince, as we have already intimated, all imaginable care has been taken to extract from the moſt approved authors, whatever obſervations may be neceſſary to give our readers a clear and expeditious knowledge of all the different branches of theſe pleaſing recreations; as well as receipts from the different authors of eſtabliſhed reputation for the cure of moſt complaints incident to horſes, dogs, &c. with proper inſtructions for the moſt ignorant to prevent their being impoſed on in purchaſing horſes, by deſigning dealers in thoſe valuable animals.

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Angling, and the various other modes of freſh-water fiſhing, form a variety of articles; all of which are clear and explicit, and ſome of them even new.

The hunting the wild boar, and ſeveral other ferine animals, is deſcribed in a manner at leaſt entertaining, though uſeleſs in this country.

Dogs form a variety of copious articles, of which we ſhall preſent our readers with that on pointers.

'POINTERS. Their great utility and excellence in ſhooting partridges, moor, or heath-game, which make them worthy our regard, are well known. There is ſo great a variety of pointers of different make and ſize, and ſome good of each kind; that it is no wonder men ſhould differ in their opinions concerning them. The pointers beſt approved are not ſmall, nor very large; but ſuch as are well made, light and ſtrong, and will naturally ſtand. A ſmall pointer, though ever ſo good in his kind, can be but of little ſervice in hunting, particularly through a ſtrong piece of turnips, broom or heath; and the feet of a large heavy dog, will ſoon be tired by his own weight. 'Tis proper for a young ſportſman to procure a dog that is well broken, and to enquire the method and words he has been uſed to by his former maſter in breaking and hunting with him: otherwiſe the dog will have a new leſſon to learn. But if a young ſportſman is deſirous of breaking his own dogs, the following is the method adviſed.

'Having made choice of a whelp of a known good breed, begin when about three or four months old to teach him to couch at a piece of bread, cauſing him to lie, whilſt you walk round him at ſome diſtance, and come nearer to him by degrees: when he has lain as long as you think proper, reward him with the piece of bread and ſpeak kindly to him. Teach him to fetch and carry, to bring a glove or a bird of any ſort after you; always obſerving to cheer him with kind expreſſions when he does well, and check or ſpeak roughly to him when he does not obey. Uſe him to obey by whiſtle and ſigns with your hand as much as poſſible; for it is a bad way to make more hallooing in the field than is neceſſary. When you chaſtiſe him, it ſhould be with a whip, ſo as to make him remember it, uſing a rough voice at the ſame time; but the chaſtiſement ſhould not be too ſevere, and the words you uſe to him as few as poſſible. When he is about five months old, uſe him frequently to be tied up, let him have off his chain for half an hour or an hour morning and evening. It is beſt to give him his leſſons in a morning before you feed him, with your own hand, that it may ſeem as a reward, the more to endear you to him; but do not overfeed him. Take him out whenever you walk, ſometimes leading him in a ſtring; ſuffer him to go a little before you, and ſometimes behind; but when looſe never ſuffer him to go far from you, unleſs you hunt with him; and oblige him to come to you at the word back, or here; train him thus by continual leſſons, till his attention is always on you to know what

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he is to do. It will not be amiſs frequently to fire off a little powder, and to make him lie down whilſt you load again, which will not only teach him to ſtand fire, but will alſo make him acquainted with his buſineſs in the field; from the neglect of which he would frequently ſpring birds whilſt you are loading. At ſix, ſeven, or eight months old (for all dogs will not begin to hunt alike early) take him into the field the latter end of Auguſt: and if you have an old ſtaunch pointer, take him with you at firſt to teach the other to hunt off. When your old dog makes a point, if the young one be not near, bring him up by degrees 'till he ſpring the birds, and let him enjoy the ſcent; which will encourage him to hunt. When you find he knows birds, and will hunt, it is beſt to take him out alone: obſerve which way the wind lies, and if you can conveniently, enter on that ſide of the piece you intend to hunt in, which is oppoſite the wind, and do not ſuffer your dog to go in before you, caſt him off to the right or left, croſs before the wind, walking ſlowly the ſame way 'till he be got to the ſide of the piece, then whiſtle or give the word back, at the ſame time walking the contrary way, pointing with your hand the way you would have him go; bring him back till he comes to the other hedge or ſide of the field; advancing forward ten or twelve yards, every time he croſſes you; repeat this till you have regularly hunted through the whole field; by which means you will certainly find birds if there be any. When he points, walk up to him, and go forward ſlowly towards the birds: when you think you are within a few yards of them, if they lie and your dog be ſteady, walk in a circle round them, coming nearer by degrees 'till you ſpring the birds. If your dog runs after them (as moſt young dogs will do) check him with rough words; but if he continues doing ſo you muſt chaſtiſe him ſmartly with your whip 'till you break him of that fault. It is very common with young dogs that will ſtand at firſt, afterwards, to break in and ſpring the birds; which you muſt never indulge him in. Put a few ſmall ſtones in your pocket, and when he ſtands, endeavour to head him, that is, to get before him, holding up your hand with a ſtone ready to throw at him, to deter him from ſpringing the birds, whilſt you can walk round him; or if it be convenient, take a perſon with you on horſeback, and when your dog commits a fault, or does not obey your call or whiſtle; let him ride after and whip him: and at the ſame time, if you whiſtle or call, he will naturally come to you for protection. Thus he will learn to come to you, as he always ſhould do, when he has committed a fault; for if he was puniſhed ſeverely by yourſelf, you would find he would not come near you when he knew he had done wrong: which would render it difficult to break him; but if this method be obſerved; by harſh words and moderate correction he will ſoon get the better of the foible and become ſtaunch. When he commits a fault, command your temper in correcting him, and let it be without paſſion, and let no fault provoke you to kick or ſtrike ſo as to hurt him.

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'The breed of pointers which has been mixed with Engliſh ſpaniels, ſuch as are for ſetting-dogs, (in order to have ſuch as will run faſt and hunt briſkly) are according to the degrees of ſpaniel in them, difficult to be made ſtaunch, and many of them never will ſtand well in company. The method already given is the moſt likely to ſucceed with theſe, but I would by no means adviſe a young ſportſman to meddle with ſuch. If you find your dog refractory, and cannot eaſily make him ſtand, yet find ſome qualities that induce you to take a good deal of trouble with him (ſuch as a very extraordinary ſagacity in ſcent and that of a ſtrong bold hunter) when he knows birds well, you may hunt him with a leather ſtrap three or four yards long, faſtened to his collar, which by his treading on it frequently will ſhorten his ſpeed, and render him the eaſier to be ſtopped. Some will hunt him with a collar lined with another, through which ſeveral clout-headed nails are put, the points inward, and a line faſtened thereto: which will not only check his running too faſt, but when he ſtops, if the line be long enough for you to get ſo near as to ſet your foot on or take hold of it, if he bolts forward he will be pricked ſo as to make him remember it, and will endeavour to avoid the repetition of that puniſhment. You muſt be very ſtrict with him, and not hunt him in company with any other dog, 'till he be quite ſtaunch: it often coſts a great deal of trouble to make him ſo; but ſuch dogs when broken, do often turn out the beſt.

'Some are of opinion that the way to make pointers ſtand well in company is, when they are young, to take them out conſtantly with your old ſtaunch dogs, and they will learn by degrees to ſtand both with or without company. But unleſs he is of a breed known to ſtand naturally, you will find more difficulty in breaking a vicious dog in company than by himſelf.

'It is alſo common, not to begin to enter pointers 'till near a year old; becauſe uſing them very young ſhortens their ſpeed. Suppoſe there is truth in this maxim, and your dog ſhould not hunt altogether ſo faſt, a ſufficient amends will be made for his want of ſwiftneſs, by hunting more carefully, nor will he run upon birds or paſs them unnoticed as dogs which run very faſt are apt to do.'

The articles relative to horſes, horſemanſhip, and farriery, are alſo numerous, and many of them valuable; particularly thoſe reſpecting the age of a horſe, and rules for buying horſes.

Under the word *Journey*, we find directions for the management of a horſe in travelling, which, on account of the information it contains, we ſhall admit to a place in our Review.

'See that his ſhoes be not too ſtreight, or preſs his feet, but be exactly ſhaped: and let him be ſhod ſome days before you begin a journey, that they may be ſettled to his feet.

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'Obſerve that he is furniſhed with a bitt proper for him, and by no means too heavy, which may incline him to carry low, or to reſt upon the hand when he grows weary, which horſemen call, making uſe of his fifth leg.

'The mouth of the bitt ſhould reſt upon his bars about half a finger's breadth from his tuſhes, ſo as not to make him frumble his lips; the curb ſhould reſt in the hollow of his beard a little above the chin; and if it gall him, you muſt defend the place with a piece of buff, or other ſoft leather.

'Take notice that the ſaddle do not reſt upon his withers, reins, or back-bone, and that one part of it do not preſs his back more than another.

'Some riders gall a horſe's ſides below the ſaddle with their ſtirrup-leathers, eſpecially if he be lean; to hinder it, you ſhould fix a leather-ſtrap between the points of the fore and hind bows of the ſaddle, and make the ſtirrup-leather paſs over them.

'Begin your journey with ſhort marches, eſpecially if your horſe has not been exerciſed for a long time: ſuffer him to ſtale as often as you find him inclined, and not only ſo, but invite him to it; but do not excite your mares to ſtale, becauſe their vigour will be thereby diminiſhed.

'It is adviſeable to ride very ſoftly, for a quarter or half an hour before you arrive at the inn, that the horſe not being too warm, nor out of breath, when put into the ſtable, you may unbridle him; but if your buſineſs obliges you to put on ſharply, you muſt then (the weather being warm) let him be walked in a man's hand, that he may cool by degrees; otherwiſe if it be very cold, let him be covered with cloths, and walked up and down in ſome place free from wind; but in caſe you have not the conveniency of a ſheltered walk, ſtable him forthwith, and let his whole body be rubbed and dried with ſtraw.

'Although ſome people will have their horſe's legs rubbed down with ſtraw as ſoon as they are brought into the ſtable, thinking to ſupple them by that means; yet it is one of the greateſt errors that can be committed, and produces no other effects than to draw down into the legs thoſe humours that are always ſtirred up by the fatigue of the journey: not that the rubbing of horſes legs is to be diſallowed, on the contrary, we highly approve of it, only would not have it done at their firſt arrival, but when they are perfectly cooled.

'Being come to your inn, as ſoon as your horſe is partly dried, and ceaſes to beat in the flanks, let him be unbridled, his bitt waſhed, cleanſed, and wiped, and let him eat his hay at pleaſure.

'If your horſe be very dry, and you have not given him water on the road, give him oats waſhed in good mild ale.

'The duſt and ſand will ſometimes ſo dry the tongues and mouths of horſes, that they loſe their appetites: in ſuch caſe give them bran well moiſtened with water, to cool and refreſh their mouths;

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mouths; or waſh their mouths and tongues with a wet ſponge, to oblige them to eat.

'The foregoing directions are to be obſerved after moderate riding, but if you have rid exceſſive hard, unſaddle your horſe, and ſcrape off the ſweat with a ſweating-knife, or ſcraper, holding it with both hands, and going always with the hair; then rub his head and ears with a large hair-cloth, wipe him alſo between the fore-legs and hind-legs; in the mean while, his body ſhould be rubbed all over with ſtraw, eſpecially under his belly and beneath the ſaddle, till he is thoroughly dry.

'That done, ſet on the ſaddle again, cover him, and if you have a warm place, let him be gently led up and down in it, for a quarter of an hour, but if not, let him dry where he ſtands.

'Or you may unſaddle him immediately; ſcrape off the ſweat; let the oſtler take a little vinegar in his mouth and ſquirt it into the horſes; then rub his head, between the fore and hind legs, and his whole body, till he is pretty dry; let him not drink till thoroughly cool and has eat a few oats; for many, by drinking too ſoon have been ſpoiled. Set the ſaddle in the ſun or by a fire in order to dry the pannels.

'When horſes are arrived in an inn, a man ſhould, before they are unbridled, lift up their feet, to ſee whether they want any of their ſhoes, or if thoſe they have do not reſt upon their ſides, afterwards he ſhould pick and clear them of the earth and gravel, which may be got betwixt their ſhoes and ſoles.

'If you water them abroad, upon their return from the river, cauſe their feet to be ſtopped with cow-dung, which will eaſe the pain therein; and if it be in the evening, let the dung continue in their feet all night, to keep them ſoft and in good condition; but if your horſe have brittle feet, it will be requiſite to anoint the fore-feet, at the on-ſetting of the hoofs, with butter, oil, or hog's-greaſe, before you water him in the morning, and in dry weather they ſhould be alſo greaſed at noon.

'Many horſes, as ſoon as unbridled, inſtead of eating lay themſelves down to reſt, by reaſon of the great pain they have in their feet, ſo that a man is apt to think them ſick, but if he looks to their eyes, he will ſee they are lively and good, and if he offers them meat as they are lying, they will eat it very willingly; yet if he handles their feet, he will find them extremely hot, which diſcovers their ſuffering in that part.

'You muſt therefore ſee if their ſhoes do not reſt upon their ſoles, which is ſomewhat difficult to be certainly known, without unſhoeing them, but if you take off their ſhoes, then look to the inſide of them, and you may perceive that thoſe parts which reſt upon the ſoles, are more ſmooth and ſhining than the others: in this caſe you are to pare their feet in thoſe parts,

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and fix on their ſhoes again, anointing the hoofs, and ſtopping the ſoles, with ſcalding hot black pitch or tar.

'After a long day's journey, at night feel your horſe's back, if it be pinched, galled, or ſwelled, (if you do not immediately diſcover it, perhaps you may after ſupper) there is nothing better than to rub it with good brandy and the white of an egg. If the galls are between the legs, uſe the ſame remedy; but if the oſtler rubs him well between the legs he will ſeldom be galled in that part.

'In order to preſerve horſes after travel, take theſe few uſeful inſtructions. When you are arrived from a journey, immediately draw the two heel nails of the fore-feet; and, if it be a large ſhoe, then four: two or three days after you may blood him in the neck, and feed him for ten or twelve days only with wet bran, without giving him any oats; but keep him well littered.

'The reaſon why you are to draw the heel-nails, is becauſe the heels are apt to ſwell, and if they are not thus eaſed, the ſhoes would preſs and ſtreighten them too much: 'tis alſo adviſeable to ſtop them with cow-dung for a while, but do not take the ſhoes off, nor pare the feet, becauſe the humours are drawn down by that means.

'The following bath will be very ſerviceable for preſerving your horſe's legs. Take the dung of a cow or ox, and make it thin with vinegar, ſo as to be of the conſiſtence of thick broth, and having added a handful of ſmall ſalt, rub his fore-legs from the knees, and the hind-legs from the gambrels, chafing them well with and againſt the hair, that the remedy may ſink in and ſtick to thoſe parts, that they may be all covered over with it. Thus leave the horſe till morning, not wetting his legs, but giving him his water that evening in a pail: next morning lead him to the river, or waſh his legs in well-water, which is very good, and will keep them from ſwelling.'

The hunting the hart or ſtag is very fully deſcribed, and affords an entertaining article; but the chace of the hare, and that of the fox, are leſs ſkillfully treated, eſpecially the latter, which is the more to be regretted, that it is the favourite amuſement of modern ſportſmen.

Under the head, hunting-horſe, we meet with abundance of uſeful hints, though the treatment in general is old.

Thoſe who delight in racing and cocking, will alſo find here a number of articles for their purpoſe.

Under the word *Terms*, we are preſented with the technical terms and phraſes uſed by huntſmen and falconers. Under thoſe of Rabbits, Pigeons, and Poultry, the notable houſewife, we believe, will be gratified with uſeful information.

Birds

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Birds likewiſe form the ſubject of a number of articles; as a ſpecimen of which we ſhall lay before our readers that on the nightingale.

'The nightingale has the ſuperiority above all other birds, in reſpect to her ſinging with ſo much variety, the ſweeteſt and moſt melodiouſly of all others.

'Nightingales appear in England, about the beginning of April, none as yet knowing where their habitations is [are] during the winter ſeaſon; and they uſually make their neſts about a foot and a half, or two feet above ground, either in thick quick-ſet hedges, or in beds of nettles where old quick-ſet hedges have been thrown together, and nettles grown through: and make them of ſuch materials as the place affords: but ſome have found their neſts upon the ground, at the bottom of hedges, and amongſt waſte grounds; and ſome upon banks that have been raiſed, and then overgrown with thick graſs. As for the number of their eggs, it is uncertain, ſome having three or four, and ſome five, according to the ſtrength of their bodies; and thoſe that make their neſts in the ſummer, have ſometimes ſeven or eight: but they have young ones commonly in the beginning of May.

'The nightingale that is beſt to be kept, ſhould be of the earlieſt birds in the ſpring, they becoming more perfect in their ſongs, and alſo hardier, for the old one has more time to ſing over, or continue longer in ſinging than thoſe that are later bred, and you may have better hopes of their living. The young ones muſt not be taken out of their neſts till they are indifferently well feathered, not too little nor too much, for if the laſt, they will be ſullen, and in the other caſe they are apt to die, and at the beſt they are as much longer in bringing up.

'Their meat may be made of lean beef, ſheep's heart, or bullock's heart, the fat ſkin whereof that covers it, muſt firſt be pulled off, and the ſinews taken out as clean as poſſibly; then ſoak a quantity of white bread in water, and chop it ſmall, as it were for minced meat, then with a ſtick take up the quantity of a grey pea, and give every one three or four ſuch gobbles in an hour's time, as long as they ſhall endure to abide in their neſts.

'When they begin to grow ſtrong, and ready to fly out, put them into the cage with ſeveral perches for them to ſit upon, lined with ſome green baize, for they are at firſt ſubject to the cramp; and put ſome fine moſs or hay at the bottom of the cage, for them to ſit on when they pleaſe, always obſerving to keep them as clean as may be, for if they are brought up naſtily, they, as well as all other birds, will always be ſo; ſome ſuffer no day-light to come to them only on one ſide; others, more curious, line their cages on three ſides with green baize.

'For the diſeaſes incident to this delightful bird; as nightingales grow extraordinary fat, both abroad in fields, as well as in

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in houſes where they are caged up, you are to obſerve, it is very dangerous when it begins to abate, if they do not ſing, therefore they muſt be kept very warm upon the falling of their fat, and muſt have ſome ſaffron given them in their meat and water: but when they are perceived to grow fat, they muſt be purged two or three times a week with ſome worms that are taken out of pigeon-houſes, for four or five weeks together; and give them two or three ſpeckled ſpiders a-day, as long as they laſt, which ſpiders are found in Auguſt. If they grow melancholy, put into their water or drinking-pot, ſome white ſugar-candy, with a ſlice or two of liquorice; and if they ſtill complain, put into their pot ſix or eight chives of ſaffron, continuing to give them ſheep's heart and paſte, alſo three or four meal-worms a day, and a few ants and their eggs: farther boil a new-laid egg very hard, mince it ſmall, and ſtrew it amongſt the ants and their eggs.

'Nightingales that have been kept two or three years in a cage are very ſubject to the gout, in that caſe you muſt take them out and anoint their feet with freſh butter or capon's greaſe three or four days together, which is a certain cure.

'The chief thing that cauſes moſt of the diſeaſes, is for want of keeping them clean and neat, whereby their feet become clogged, and their claws rot off, which brings the gout and cramp upon them: be ſure twice a week to let them have gravel about the bottom of the cage, which muſt be very dry when it is put in, as it will not then be ſubject to clog.

'Theſe birds are alſo ſubject to apoſthumes and breakings out above their eyes and nebs, for which you are alſo to uſe butter and capon's greaſe. To raiſe nightingales when they are very bare, give them new eggs chopt very ſmall, amongſt their ſheep's heart and paſte, or hard eggs, and when they are recovered, bring them to ordinary diet again, that you may continue to maintain them in their former plight; but as ſoon as you perceive them growing fat, give them no more eggs.

'There is another diſeaſe incident to thoſe birds, called the ſtreightneſs, or ſtrangling in the breaſt; which proceeds very often for want of care in preparing their food, by mixing fat meat therewith; and may be perceived by the beating pain they were not accuſtomed to, which abides in this part, and by his often gaping and opening his bill; it may alſo be occaſioned by ſome ſinew or thread of the ſheep's heart (for want of ſhredding with a ſharp knife) that hangs in his throat, or that many times clings about his tongue, which makes him forſake his meat and grow poor in a very ſhort time, eſpecially in the ſpring, and when he is in the ſong-note: as ſoon as you perceive the ſymptoms, take him gently out of his cage, open his bill with a quill or pin, and unlooſen any ſtring or looſe piece of fleſh that may hang about his tongue or throat, and when you have taken it away, give him ſome white ſugar-candy in his

water,

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water, or elſe diſſolve it and moiſten his meat with it, which will prove a preſent remedy.

'All that is to be ſaid more concerning this melodious bird, is touching the length of his life; ſome live but one, ſome three, ſome five, and others unto eight and twelve years; and they ſing rather better and better for the firſt eight years, but then they decline by degrees, but if they have good keepers, it will prolong their lives three or four years: and where there is one kept in a cage until that age, an hundred die; yet the care of ſome have been ſuch, that it has been known nightingales have lived to be fifteen years old, and to continue ſinging, more or leſs, for the moſt part of the time.'

In a work ſo multifarious, a uniformity of execution is not to be expected; but upon the whole, we may recommend this miſcellany as an entertaining and uſeful book to the young ſportſman; and it is the more valuable, that it preſerves many ancient paſtimes which are now diſuſed.

We wiſh, however, that the editors had not ſuffered ſuch paſſages as the following, ſo inconſiſtent with the practice of a true ſportſman, to eſcape their notice. Under the head, Hare-hunting, we are adviſed, 'according to the ſeaſon and the nature of the place where the hare is accuſtomed to ſit, there beat with your hounds, and ſtart her; which is much better ſport than trayling of her from her relief to her form.' Likewiſe, under the article, Shooting; 'whether the game be *flying*, or in a hedge, or tree, always endeavour to ſhoot as near you poſſibly can, with the wind, and rather ſideways or behind the fowl than in their faces; *nor ſhoot at a ſingle bird*, if you can compaſs more within your level.'

We alſo wiſh, that many of the ancient, and now illegal methods of deſtroying game had been treated leſs explicitly; as poachers may thence be rendered more expert in their clandeſtine practices, and their number perhaps be increaſed. This objection, however, affects rather the tendency than the merit of the work, which, it muſt be acknowledged, contains more uſeful information, in leſs compaſs, than any other book on the ſubject in the Engliſh language. The volume is furniſhed with various plates of nets, pitfals, traps, &c. and the frontiſpiece exhibits the repreſentation of a beautiful horſe, which, being marked in its different parts, with figures that are explained in the courſe of the work, ſerves at once for ornament and uſe.

An Eſſay

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An Eſſay on the Immateriality and Immortality of the Soul, and its Inſtinctive Senſe of Good and Evil; in Oppoſition to the Opinions advanced in the Eſſays introductory to Dr. Prieſtley's *Abridgement of Dr.* Hartley's *Obſervations on Man. To which are added, Strictures on Dr.* Hartley's *Theory; Thoughts on the Origin of Evil; and Proof of the contradictory Opinions of Dr.* Prieſtley *and his Author. With an Appendix, in Anſwer to Dr.* Prieſtley's *Diſquiſitions on Matter and Spirit.* 8vo. 5s. *boards.* Dodſley.

THE deſign of this writer is to ſhew the falſity, and the pernicious conſequences of ſome of the doctrines, advanced by Dr. Prieſtley, in his Eſſays prefixed to Hartley's Obſervations on Man; particularly his arguments in favour of the materiality of the human ſoul. This notion, he apprehends, is inconſiſtent with the creed of a deiſt, and with that belief of a future ſtate, which is derived from the light of nature; inconſiſtent likewiſe with revelation; and attended with ſome abſurd conſequences, ariſing from the changes our bodies continually undergo; which, upon the principles of Dr. Prieſtley, would deſtroy our identity, &c.

It is now generally allowed, that every living creature is endowed with an immaterial intelligence. Becauſe, if it be admitted, that brutes have a material ſoul, it muſt alſo be affirmed, that the power of moving, and the faculty of thinking, are not incompatible with matter. If matter be capable of riſing to a certain point of knowledge and underſtanding, by ſubtiliſing this matter farther, it may riſe to a higher degree of perfection; from an oyſter it may reach to a dog, from a dog to a peaſant, from a peaſant to a philoſopher. Our author has made a remark, relative to this point, which we ſhall quote, as it falls within the notice of the moſt ordinary obſerver.

'I have been often greatly entertained by taking flies out of water—and obſerving all their endeavours to relieve themſelves from their diſtreſs. At firſt—whilſt quite wet—they content themſelves with only crawling—and trailing their wings, which have clung cloſe to the body—till, by proceeding ſome way, a good deal of the water has been left behind in their track. The little animal, (having ſtood ſtill ſeveral times, as if to conſider whether he was yet free enough to hope for ſucceſs from his attempts) then crouches down cloſe to the ground, and moves a little forward, in order to wipe his belly—this he repeats ſeveral times. He then ſtands ſtill—and raiſing himſelf on his legs, twiſts his two fore legs acroſs each other, frequently putting them over his head, and round his neck, and conſtantly afterwards rubbing his legs againſt each other, to remove the wet which they had wiped from the head, &c. He next does the ſame with his two hind legs—and with them he wipes his wings on

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on both ſides—and having at laſt ſucceeded in getting them looſe from his body, he ſhakes them, and wipes them with his legs,—again walks on—every now and then preſſing his belly to the ground, and cleaning himſelf with his fore feet, and his hind, alternately—till finding himſelf ſufficiently dry, he flies away. The greateſt philoſopher could not poſſibly take more effectual methods to clean and dry himſelf; and perceiving ſuch evident proofs of thought, even in a fly, I conclude it to have ſomething in its compoſition—diſtinct from matter.'

Though this writer admits of an immaterial principle in brutes, he diſbelieves their future exiſtence, becauſe, he ſays, they are evidently incapable of enjoying mental pleaſures.

Having pointed out ſome of the pernicious conſequences, which, he ſays, attends the doctrine of materialiſm, he proceeds to examine the principal arguments urged by Dr. Prieſtley in ſupport of his opinion, that his 'mind is no more in his body than it is in the moon.'

'Dr. Prieſtley, ſays he, muſt appear to every thinking perſon a ſtriking example of that infatuation to which human nature is liable, when he ſo far loſes ſight of his reaſon, as to argue in ſupport of the doctrine of vibrations, and aſſociation of the ideas, and yet deny our having thinking principles, diſtinct from matter; though the idea of ſuch vibrations and aſſociation neceſſarily implies a mind, which is to be ſenſible of thoſe vibrations, and is to aſſociate thoſe ideas.

'His not being able to comprehend how matter can confine ſpirit, and yet be diſtinct from it, ſeems to be his chief reaſon for diſbelieving he has a mind any more in his body, than in the moon; yet he makes no difficulty of believing what he is certainly as unable to explain, how more matter can think, reaſon, and adore. He ridicules our credulity in believing, that we have immaterial, thinking principles, merely on account of the incomprehenſibility of the creed, and yet he preſents us with another in its ſtead, which he muſt confeſs is at leaſt as incomprehenſible!'

The author, in the next place, endeavours to ſhew, that conſcience is not, as Dr. Prieſtley repreſents it, the reſult of education, habit, and cuſtom; but an inſtructive ſenſe of good and evil, interwoven in our nature by the Creator.

Among other arguments, in favour of this opinion, he inſiſts on the abſurdity of ſuppoſing, that the Creator would impreſs the whole irrational creation with various inſtincts, pointing out to them what is neceſſary for their welfare, and the continuation of their ſpecies, and yet leave mankind without any internal ſenſe of what may promote his preſent and future happineſs.

'Why

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'Why (continues he) ſhould we ſuppoſe that the Deity never acts upon our minds, when we know that he is never a moment abſent from us?----We are certain that he is continually within us, and around us, or our hearts muſt ceaſe to beat---and that it is his energy, alone, which every inſtant prolongs life---Is the ſuppoſition, then, of his impreſſing pain and pleaſure on our minds (according as we offend, or pleaſe him) ſo very unreaſonable in Dr. Prieſtley's opinion, when he recollects that the Deity fills all ſpace with his preſence, and that we breathe in the midſt of his eſſence? If he is expanded throughout the univerſe, and pervades every particle of matter, how can Dr. Prieſtley imagine it poſſible for minds, ſo intimately blended with his eſſence, (as ours muſt be) to be inſenſible of his approbation and diſpleaſure? The idea appears to me as *unphiloſophical* as it is irreligious!'

Dr. Hartley was fully convinced, that if the doctrine of aſſociation of ideas is admitted, it muſt inſeparably draw after it that of neceſſity; and therefore, he laboured to reconcile neceſſity with the divine juſtice, goodneſs, and mercy. For this purpoſe he divided free-will into two kinds, philoſophical and practical, or popular; admitted our poſſeſſing the latter, but denied our having the former; imagining that by this expedient, he had ſet men at liberty to do good or evil, and, at the ſame time, maintained that neceſſity, which was the conſequence of his hypotheſis.—In oppoſition to this notion our author undertakes to demonſtrate, that Dr. Hartley's diſtinction between the two kinds of free-will, is imaginary, and that if we poſſeſs the one we muſt neceſſarily poſſeſs the other.

If, ſays he, we are influenced by motives, we have a power within our breaſts, by which we can at pleaſure have recourſe to other motives, and examine by which motives it is beſt to be influenced; we then by recovering popular free-will, regain poſſeſſion of philoſophical.

In the next chapter the author accounts for the origin of evil upon this allowed principle, that man is a free agent.

Dr. Prieſtley has declared, that his chief motive for having abridged Dr. Hartley's work was, in order to render the doctor's theory more intelligible and more inviting. This writer however inſiſts, that Dr. Prieſtley has maintained opinions directly oppoſite to Dr. Hartley's, with reſpect to the immateriality and immortality of the ſoul; and that ſo far from having rendered his work more intelligible, or more inviting, he has made it *unintelligible*, by endeavouring to remove the immaterial principle, which muſt be preſuppoſed to aſſociate ideas, and to be conſcious of vibrations; and *uninviting*, by leaving out the moſt entertaining, as well as inſtructive pages of Dr. Hartley's two volumes; and by giving us only the moſt abſtruſe

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truſe parts, with his very cenſurable opinion about the doctrine of neceſſity, which cannot be believed without doing great miſchief.

To this eſſay is ſubjoined an appendix in anſwer to Dr. Prieſtley's Diſquiſitions on Matter and Spirit.

Though there are ſome points in this controverſy, on which different writers may entertain different opinions, without abſurdity; though it may be ſaid, in oppoſition to what is here advanced, that the ſcheme of Dr. Prieſtley does not neceſſarily exclude the deiſt from the hopes of another life, yet the author has undoubtedly ſuggeſted many juſt obſervations; and in the courſe of his enquiry, has given us ſome animated reflections on the natural evidence of a future exiſtence, the providence of God, the abſurdity of imputing the ſin of mankind to the fall of Adam, the wiſdom and goodneſs of the Deity in the conſtitution of human nature, and other important topics, which occaſionally fell in his way.

FOREIGN ARTICLES.

Jus Eccleſiaſticum vetus, ſive Thorlacoketillianum, *conſtitutum Anno* Chr. *MCXXIII.* Kriſtinrettr Hin Gamli edr Porlaks oc Ketils Biſcupa.—*Ex MSS. Legati* Magnæani *cum Verſione* Latina, *Lectionibus variantibus, Notis, Collatione cum Jure Canonico, Juribus Eccleſiaſticis exoticis, indiceque vocum edit.* Grimus Johannis Torkelin, (Iſl.) 8*vo.* Copenhagen.

NEXT to the laws of Canute the Great, this eccleſiaſtical law of the Icelandic church, is the moſt ancient of all the extant northern laws. It was originally drawn up by the biſhops Thorlac Runolf, and Ketill Thorſtan, and ratified and confirmed in 1122, by a full aſſembly of the ſtates of the then commonwealth of Iceland. It contains a great variety of characteriſtical features of the age and nation for which it was enacted, and will therefore prove intereſting, not only to antiquarians and northern hiſtorians, but alſo to philoſophers.

The editor has collated five different MSS. of the original, and accompanied it with an elegant Latin tranſlation and inſtructive notes.

The ſpirit of theſe laws is indeed in general the ſame which prevails in the eccleſiaſtical laws framed for other countries during the ſame age, but modified by many principles peculiar to, and dictated, or, at leaſt, occaſioned by, the climate of Iceland; ſuch are for inſtance, the caſuiſtical regulations, how far ſea water, or even ſnow, may be uſed as a ſuccedaneum to water in baptiſm? The prohibition of intermarriages amongſt relations is here alſo extended ſome degrees farther, than in the common canonical law. It is likewiſe remarkable that the diſcipline of the Icelandic church was not enforced by the ſame kind of puniſhments then uſually preſcribed by the eccleſiaſtical laws of other countries, ſuch as the excommunication, &c. but by pecuniary fines, and by exile; a dreadful puniſhment, it ſeems, for natives of even Iceland itſelf!

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Traité sur l' Art des Siéges et les Machines des Anciens, où l'on trouvera des Comparaisons de leurs Méthodes avec celles des Modernes, des preuves de l' Unité des Principes, & les Motifs de la Difference dans l' Application. Par M. Joly de Maizeroy, *Lieut. Col. de l' Inf.* 2 *Vol.* 8vo. *with Plates.* Paris.

MR. de Maizeroy has already distinguished himself by several other valuable works on the art of war. In the present, he intends to collect the methods of the ancients in the attack and defence of fortified places, under one point of view; to compare them with those of the moderns; to shew the unity of the principles of both; and the motives of the difference in their respective application: a sure method of rendering the study of ancient poliorcetics accessible, instructive, and useful, to modern military officers.

For this purpose he has divided his work into four sections. In the first, he begins with shewing in what manner towns were anciently inclosed, and what means or machines were employed to attack or to defend them. He traces the origin of these military machines in the East; but observes that they were greatly improved by the Greeks, especially four hundred years before the Christian æra. He points out the means employed by the Greeks in the attacks, and illustrates them with examples of sieges by sea and land. From the Greeks he proceeds to the Romans, who were also very slow in completing their poliorcetics. None of their sieges anterior to their war with Pyrrhus, deserves any notice by a modern engineer. Their first machines were employed against the town of Lilybæum in Sicily. But from this period, industry enlightened by experience, and encouraged by rewards, improved that art, and formed it into a system fit and worth to be studied.

In the second section, he treats of sudden and quick attacks and scalings, and illustrates them with examples. He shews their difference from the proceedings at regular sieges, with which they are almost always confounded by historians; and explains several technical terms.

In the third section, he proves that the ancients did not form their attacks by means of trenches. He considers the art of sieges during the later times of antiquity; treats of the use of mines by the ancients, and of the origin of those that are now in use. Mines were employed in the earliest ages, and originally contrived by the besiegers for the purpose of sapping and overturning the foundations of the walls, and of thus gaining a breach, by which they might penetrate into, or surprize the town. Mr. De Maizeroy explains and exemplifies likewise all the different uses made of mines, down to the present times.

The fourth section treats of the projectile machines of the ancients; of their origin; their progress; their use; their constructions, and their proportions; he determines and illustrates their several respective names, which had hitherto been involved in great obscurity; and explains their mechanism. This very important part of the poliorcetics he has copied from his own "Traité des Machines de Jet," which was originally inserted in the first edition of the translation of the Military Institutions of the Emperor Leo, in two volumes octavo; but which he has here greatly augmented and improved.

The appendix subjoined to the work, contains a variety of disquisitions and discussions on several of its parts; discussions designed for confuting errors, or clearing up doubts, but too long to be placed in the body of the work. These treat of the sambuc; of the ardent mirrors

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mirrors of Archimedes; of the ſtructure of the ditches of fortified places; of the dimenſions of the towers; of the teſtudo and its ſprings; of Mr. de Follard's miſtakes on this ſubject, as they appear from the ancient meaſurements of the height of towers; of the reach of the machines, and of the length of the ſtadium, and the cubit.

After this enumeration of the contents of this uſeful work, it would be needleſs to recommend it to the attention of readers of ancient authors, as an excellent guide and commentary on military details; or to modern military officers, as a ſource of additional reflexions and lights on the attack and defence of fortifications.

Analecta critica in Scriptores veteres Græcos *et* Latinos. *Faſciculus I. quo continentur:* 1. *Notitia Poetarum Epigrammatographorum, quorum Nomina et Fragmenta in Analectis* Brunckianis *exſtant.* 2. *Supplementum Commentariorum* Euſtathii *in* Dionyſii Periegetin. 3. *Auctarium emendationum in* Oppiani Cynegetica; *&* 4. *Diſputatio de dubia Carminum* Orphicorum *Auctoritate et Vetuſtate. Edidit.* Jo. Gottlob Schneider. 8*vo.* Trajecti ad Viadrum.

PROfeſſor Schneider has already proved himſelf a learned and judicious critic by his former publications. In the preſent collection of ſhort treatiſes he preſents his readers, under the firſt head with the accounts of the perſons, lives, and ages of the following poets: Aſclepiades, Hermodorus, Antagoras, Philoxenus Samius, Philetas, Mnaſalcas, Theodoridas, Hedylas, Alcæus Meſſenius, Lentulus Gætulicus, Diodorus Zonas, Bianor, and Boethus; carefully collected and drawn up in the manner of Fabricius; and gives them hopes for a continuation of theſe accounts.

2. The ſupplement to the Commentaries of Euſtathius is taken from a MS. of the Royal Library at Paris, No. 2218, comprising, beſides Lycophron's Caſſandra, Oppian, and ſome books of Porphyrius, Dionyſius, with Euſtathius's Commentary; beginning with v. 882.

3. The third head contains ſupplements to the author's edition of Oppian, drawn from books which he could not procure before; and which enabled him to reviſe and correct his critical account of the older editions of Oppian, and to ſubjoin ſome farther critical notes, partly of his own, and partly ſelected from the more ancient editions.

4. The laſt diſſertation is chiefly levelled againſt the late profeſſor Geſner, who, with many other learned men, had aſcribed the poems extant under the name of Orpheus, to the Thracian Orpheus, and conſequently conſidered them as genuine. Whereas profeſſor Schneider, on the contrary, thinks them to be the compoſitions of ſome later Platoniſt, who falſely aſcribed them to Orpheus, in order to ſupport his own myſtical doctrines by the authority of ſo famous a name.

Notice des Hommes les plus célébres de la Faculté de Médecine en l'Univerſité de Paris, *depuis* 1110, *juſqu'en* 1750 *inclusivement, extraite en plus grande Partie du Manuſcrit de feu M.* Thomas-Bernard Bertrand, *communiqué par M. ſon fils; rédigée par M.* Jacques Albert Haſon, *&c. pour ſervir de Suite, & de Complément à l'Hiſtoire abrégée de la Faculté, ſous le Nom d'Eloge hiſtorique, avec des Remarques étendues.* 4*to.* Paris.

THIS entertaining book is divided into three parts or periods. The firſt comprehends the notice of the moſt eminent Pariſian

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phyſicians, from the beginning of the eleventh century to the end of the fifteenth. The moſt celebrated French Phyſician within this period was Arnaud de Villeneuve, or Arnaldus de Villanova, who, in 1250, joined the knowledge of chemiſtry with the practice of phyſic, and diſcovered the diſtillation of wine into brandy.

The ſecond period compriſes the phyſical worthies who flouriſhed in the 16th and 17th century; eſpecially the famous Fernel, firſt phyſician to Henry the ſecond, by whom his talents and ſkill were moſt munificently rewarded. He received of that king forty thouſand gold crowns (écus d'or), and of Catherina de Medicis ten thouſand crowns (écus) every time ſhe had lain in. His medical practice yielded him twelve thouſand, (worth now forty thouſand) livres a year. The learned Duret one of his ſucceſſors, was ſtill more highly favoured. When he married his daughter to Arnaud de l'Iſle, profeſſor of the Arabic language, ſhe walked to church between Henry the third on her right, and her father on her left hand. That king alſo honoured the wedding entertainment with his preſence; and as a proof of his royal affection, made the bride a preſent of all the gold and ſilver plate uſed at the feaſt.

The third period contains the memoirs of the moſt eminent French phyſicians, under the reigns of Lewis the XIV. and XV. ſuch as Tournefort, Lémery, Geoffroi, Winſlow, Aſtruc, &c. Lewis XIV. was likewiſe very munificent to his phyſicians and ſurgeons. After the operation of his fiſtula, in 1687, he gave M. d'Acquin, his firſt phyſician, 100,000 francs; to Mr. Fagon 80,000 francs; and to Mr. Felix, his firſt ſurgeon, who had performed the operation, fifty thouſand écus, or crowns.

Moſt of the eulogies in this third part are extracted from the late Mr. de Fontenelle's elegant Eloges des Académiciens.

FOREIGN LITERARY INTELLIGENCE.

Obſervationum Medicarum de Phthiſi in Collegio præcipue clinico collectarum Decuria, a Franc. Henr. Meinolph. Wilhelm. 8*vo.* Würtzburgh.

A Collection of cures of a diſeaſe commonly thought incurable, by an author who appears very ſanguine in his hopes, and ſometimes fanciful in his advice; for inſtance, when he propoſes that every phthiſical mother ought to ſuckle her children herſelf; becauſe a phthiſical woman, after having tried, during her pregnancy, many remedies without any effect, was after her delivery ſo fortunate as perfectly to recover, while, notwithſtanding all remonſtrances, ſhe ſuckled her child herſelf.—He muſt therefore be read cum grano ſalis.

L' Heroiſme de l' Amitié; David & Jonathas, *Poëme en quatre Chants. On y a joint pluſieurs Piéces tant en vers qu' en Proſe, ſur differens ſujets. Par M. l' Abbé* Bruté, *Cenſeur Royal.* 12*mo.* Paris.

In the poem on David's and Jonathan's heroical friendſhip, Mr. Bruté has introduced ſome fictions, and endeavoured to give his proſe a poetical colouring; but fortunately he has not hazarded any alteration in David's complaints on Saul's and Jonathan's death. Theſe are indeed too natural, and too affecting, not to be injured

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injured by any alteration; and are one of the fineſt paſſages, not only in Mr. B's poem, but in the whole Bible itſelf.

After this proſe poem we find a collection of ſeveral pieces of poetry on various ſubjects: Seven Odes on the Seven Sacraments of the Roman Catholic Church,—a nice and difficult theme: then a very faint and diſtant imitation of a moſt excellent ode of the late Mr. De Haller on the Death of his firſt Lady; a free Tranſlation of the Canticle of Moſes: "audite cœli, quæ loquor;" ſucceeded by an eſſay in proſe, entitled, "Rémarques ſur l'Ecriture Saintes, attribuées à Longin;" (another pretended diſcovery of a Greek MS.) The volume concludes with an epiſtle to a Freethinker on his writings againſt religion; and the author's epiſtle to his ſiſter, a nun, on his retirement to Montmorenci.

Muſei Capitolini antiquæ Inſcriptiones a Franciſco Eugenio Quaſeo, Alexandrino *ejuſdem Muſei Curatore P. nunc primum conjunctim editæ, notiſque illuſtratæ. Vol. I. II.* 4to. Romæ.

Many of the ancient inſcriptions preſerved in the Capitoline Muſæum were indeed already publiſhed ſeparately in various works, treatiſes, and periodical publications; but many of them were incorrectly printed, and many deſtitute of illuſtrations. Marcheſe Guaco, preſident of that muſæum, has therefore undertaken to copy them with the greateſt fidelity and accuracy, to correct the errors that have crept into other copies, and to mention the place of each. He has alſo ranged them under proper claſſes, or chapters, and ſubjoined their explanations, or quotations of books, in which they are explained. The firſt volume is dedicated to the pope, and contains three chapters: 1ſt. Of the Names and Attributes of the Gods and Godeſſes, their Temples, Altars, Statues, Prieſts, &c. 2d. Of Emperors, Auguſti, Cæſares, Auguſtæ, Kings. 3d. Of Conſules, Præfecti Urbani, and Magiſtrates.

Vol. II. contains three other claſſes of inſcriptions. Chap. 4. Military Inſcriptions. 5. Thoſe relating to Offices, Arts, and Sciences, generally practiced by freed Men (liberti.) 6. Matrimonial or conjugal Inſcriptions.

Deſcrizione degli Stromenti Armonici d' ogni Genere, del Padre Bonanni; *Edizione riveduta, corretta ed accreſciuta dall' Ab.* Giacinto Cerati; *Ornata con CXL. Rami inciſi da* Arnoldo Wanwenſterout. 4to. *In* Roma.

This work originally appeared in the laſt century under the title of Gabinetto Armonico, and contained then the deſcription of an apartment in the muſæum of the Roman college; in which a variety of muſical inſtruments was preſerved. It was then an indifferent medley encumbered with a great deal of uſeleſs erudition; and has now by Signor Cerati been greatly improved, and almoſt transformed into a new book, as he has expunged the ſuperfluities, enriched it with judicious additions, and corrected its ſtyle. The various inſtruments here collected and minutely deſcribed, are repreſented in 140 neatly engraved copper-plates.

Diſſertazione epiſtolare del Sgr. Ab. Gio. Batiſta Paſſeri, *ſopra un' antica Statuetta di Marmo trovata nel diſtretto di* Perugia, *ed ora exſtente nel Muſeo dell' Inſtituto di* Bologna.

Signor Paſſeri thinks the little ſtatue in queſtion, a donarium votivum to a goddeſs of health.

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Bibliopea, oſſia l' Arte di comper Libri. 8*vo.* *In* Turino.

Signor Carlo Denina, profeſſor of eloquence at Turin, and author of the well known Rivoluzioni d' Italia, here judiciouſly conſiders and explains the neceſſary qualifications of a good book, and an accompliſhed writer.

Diſcorſo ſopra la Pittura, del Cav. Conte Giovio, *&c.* 8*vo.* Baſſano.

A very tumid panegyric, with a ſhort hiſtory, and very ſuperficial theory of the art of painting.

Lettera del Sign. Conte Abbate Giambatiſta Roberti, *al Signor Cavalier Conte* Giambatiſta Giovio, *e Ripoſta del Medeſimo ſopra* Giacomo da Ponte *detto il* Baſſan *Vecchio.* 8*vo.* *In* Lugano.

Baſſano, ſo called from his native place, was chiefly celebrated for his excellent ſtyle in painting animals. Count Roberti here endeavours to extend that painter's fame beyond this narrow ſphere; he aſcribes to him two different manners, and attempts to prove his aſſertions by referring to ſeveral pictures. The reply ſubjoined, contains a defence of a picture of St. Paul, againſt the ſtrictures of C. Giovio, in his 'Diſcorſo ſopra la Pittura.'

Homeri *Ilias* Latinis *Verſibus expreſſa a* Raymundo Cunichio Reguſino, *Profeſſore Eloquentiæ & Linguæ* Græcæ, *in Collegio* Romano. *Folio.* Romæ.

A new harmonious and elegant Latin tranſlation of the Iliad.

L'Iliade di Omero, *nuovamente Tradotta dal* Græco *in Verſi ſciolti, con la* Batramomachia. 2 vols. 8*vo.* Venice.

This Italian tranſlation of Homer, by ſignor Ridolfi, though ſometimes rather faint, and not always very faithful, ſtill deſerves a conſiderable rank among the great number of Italian tranſlations of that poet.

Roland Furieux, *Poëme heroique d'* Arioſte, *Traduction nouvelle, par M.* Cavailhon. 3 *vols.* 16*mo.* Paris.

Mr. Cavailhon has prefixed a preface to his tranſlation, in which he ſeverely reviews the beauties and faults of that favourite Italian poet Arioſto. He ſeems to have been very confident in hoping that the public would adopt all his ſentiments; for he has, in conſequence, taken liberties with his original, which will hardly be allowed to tranſlators, however elegant. He has altered, expunged, or abridged, every paſſage diſpleaſing his taſte; and even thrown two cantos into one.

Don Carlos *und* Alexei, Luines *und* Buckingham, *ein Verſuch in vergliechenen Lebensbeſchreibungen, or* D. C. *and* Al. *&c. An attempt in Parallel Biography. By* E. Totze. 8*vo.* Greifswald. (German.)

The unfortunate perſonages whoſe lives and fates are here related and compared at length, with each other, are well known to our readers from other works. They are remarkable rather for their fortune and misfortunes, than for any extraordinary genius, or any exploits and atchievements worthy the regard of poſterity. We therefore wiſh that the learned profeſſor Totze, may, for the future at leaſt, employ his unqueſtionable talents for hiſtorical diſquiſitions, on ſubjects more generally intereſting to his readers.

Biſarreries.

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Bisarrerien. 8vo. Leipzig. German.

Neither the diction, nor the contents of this book could have been readily guessed from its title. Its title is indeed a 'Bisarrerie,' but the only one, we think in the book; for the performance itself contains free, sensible, and useful reflexions, concerning the state of learning in general; of divinity, law, philosophy, history, polite arts and sciences, antiquities, criticism; the friendship of scholars; oeconomical literature; and projected reformations of government.

MONTHLY CATALOGUE.

LAW.

A Dissertation on the Folclande and Boclande of the Saxons, *&c.* 4to. 1*s.* *sewed.* Bathurst.

MOST of our legal antiquarians have been of opinion, that the feuds were introduced into Britain at the Norman invasion; and though the Saxons were indisputably established here long before the customs of the feudists in Spain, Italy, and France had been formed into a code by Recessuinthus, Rotharis, and Charlemagne, in the beginning of the seventh century; still the opinion has prevailed, that the Saxons, who had gained footing in this island, alone neglected to encourage a political regulation so well adapted to the necessity and the genius of the times. This has been the general idea.—Others have contented themselves with allowing that the feuds might possibly have been known to the Saxons; and have then quietly proceeded in the beaten track, without any farther investigation.

We must agree with our present author, that, without a reference to the Folclande and Boclande of the Saxons, it is not possible to form an adequate idea of the point in question, and with him we must express our surprize that so little attention has been paid to these necessary terms. Sir Edward Coke, that great oracle of the law, is, like all other oracles, in this instance at least, ambiguous and unsatisfactory. So is not the author of this elegant dissertation: his explanation appears to us, who pretend not to be black-letter lawyers, as agreeable to reason, and strongly supported by authorities. Of this we are convinced, that the numerous references in the notes bespeak much legal information, and that the dissertation is written with the pleasing pen of a scholar and a gentleman.

Should any reader be inclined to put a question which we had almost asked: How is a modern lawyer interested in the present argument? Of what importance to him is the Saxon or Norman original of the feudal system?—Let him receive the same satisfactory rebuke which we received.

'An acquaintance with this celebrated constitution is essentially necessary to the illustration of the rules and maxims of the common law; for if we wish to pervade the spirit and reason of a law, we must investigate the circumstances that attended its

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inſtitution, as the character of the legiſlator, the nature of the government, and the genius of the times.

'For example, many of the oppreſſive refinements of the feudal law were annihilated by the great charter, many of its wholeſome regulations were confirmed; it follows, that without a knowledge of that law, we can never comprehend the efficacy of the conſtitutions of Runnymede, or do juſtice to our virtuous progenitors who ſealed them with their blood.

'The learning of our modern tenures appears at firſt view to be extremely obſcure; we are apt, for inſtance, to reprobate eſcheats pro delicto tenentis, as an iniquitous mode of puniſhing the innocent of the third and fourth generation; by a reference however to theſe antiquated cuſtoms of the feudiſts, the darkneſs is diſpelled, and reaſon and equity ſupply the place of abſurdity and injuſtice.

'If we attribute to the Normans the introduction of the beneficium or feud, with its neceſſary conſequences, as well as its oppreſſive deductions; we muſt regard it as an innovation upon the common law, the arbitrary impoſition of a tyrant inimical to the liberties of the ſuſpected ſubjects of his acquired territory.

'If we derive the feudal conſtitution from the Saxons, it aſſumes a milder form; we connect it with a government that tended to promote the liberty of the ſubject, and to preſerve it from infringement; with the names of Alfred and of Edward, and with the laws that have made thoſe names venerable.

'In an age of continual emigrations and conſequently of invaſions, the military tenure was well adapted to the ſudden emergence of repelling an incurſion; it was for this political benefit, and not for the emolument of their kings, that it was eſtabliſhed among the Saxons.

'It was under the Norman monarchs, that the feudal inſtitutions were firſt perverted into inſtruments of oppreſſion; a ſyſtem originally ſimple in its conſtruction, aſſumed in their hands a much more complicated form; aids were levied upon various pretences, primer ſeiſins and arbitrary reliefs were rigorouſly exacted, the rights of wardſhip and marriage were aſſerted, and at length by the render of eſcuage, in lieu of the perſonal ſervice, the military ſpirit entirely evaporated.'

Readings on Statutes, chiefly thoſe, affecting the Adminiſtration of public Juſtice, in criminal and civil Caſes; paſſed in the Reign of King George *the Second. By* John Rayner, *the Younger. 4to. 9s. Boards.* Browne.

This volume contains much law learning. It does credit to the author, cannot fail to inſtruct and entertain the ſtudent, may even inform the legiſlator.

In ſome places we meet with expreſſions and remarks, which, without any detriment, might have been omitted.

'James Daniel the proſecutor was an *Iriſhman*, a vile profligate fellow, a ſort of retainer to the gang.' (P. 193.) He who

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who flatters himself that he poſſeſſes a judgment ſufficiently liberal and impartial to comment upon the legiſlature, ſhould not ſtamp a witneſs as infamous, becauſe he happens not to be an Engliſhman.

'It is *obſervable*,' we are told, 'that one Lingard, after the expiration of the term for which he was tranſported for perjury, was drowned, getting on board a veſſel to return to England.' There can be nothing obſervable in this, unleſs drowning be more remarkable on one ſide of the Atlantic than on the other. Another note contains ſomething even more obſervable---'The portico belonging to the chapel in Great Queen-ſtreet, Lincoln's-Inn-Fields, was conſiderably leſſened by virtue of a clauſe in one of the paving acts; and that belonging to the Pantheon in Oxford-Road, was built by virtue of an expreſs clauſe in another of thoſe acts.' From this remark the reader, it ſeems, is to infer, that our legiſlators are pagans, and pay more reſpect to the *Pantheon*, than to the church.

Digeſts of the General Highway and Turnpike Laws; with the Schedule of Forms, as directed by Act of Parliament; and Remarks. Alſo, an Appendix, on the Conſtruction and Preſervation of Roads. By John Scott, *Eſq.* 8*vo.* 6*s.* Dilly.

The author's advertiſement will explain the deſign of this publication.

'The author of the following work having frequent occaſion to conſult the General Highway Act, he found the matter contained therein diſtributed in ſuch a manner, as cauſed him no ſmall degree of perplexity. In one place he met with general poſitive directions, which he depended on as authentic rules of conduct; till he perceived, that in another, they were counteracted by particular exceptions; and, not unfrequently, he ſaw ſubjects, cloſely allied in their nature, removed almoſt as far from each other as the utmoſt limits of the act would permit. Regard to his convenience prompted him to arrange theſe diſjointed clauſes in regular order; and a wiſh to contribute to the eaſe of others, by rendering the intention of the legiſlature more intelligible, determined him to communicate what he had done to the public. The favourable reception his eſſay obtained, he thinks a ſufficient apology for reprinting it, with ſuch improvements as have been pointed out to his notice. He has now added to it a Digeſt of all the General Acts now in force, reſpecting turnpikes; with Remarks; and an Appendix on the Conſtruction and Preſervation of Roads: and he hopes the whole will prove a uſeful manual to magiſtrates, truſtees, ſurveyors, and all other perſons concerned in the matters whereon it treats.'

The work is executed with care and attention, and cannot fail to be uſeful. The remarks contain many juſt obſervations, which merit the notice of the legiſlature. In the Appendix, the preſervation and conſtruction of roads are treated

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in a manner at once intelligible and ſcientific. We do not intend to leſſen the merit of the author's truly public and patriotic views in this work by obſerving, that the remarks might have been made with more elegance and much leſs egotiſm.---Mr. Scott cloſes his remarks with theſe words:

'I have now concluded my Remarks; and if any perſon ſhould ſuppoſe that I have treated ſome of the ſubjects on which I have animadverted in a manner too ludicrous for their nature, I have only this apology to make, that there being ſo many fair openings for the indulgence of ridicule, I could not help now and then indulging it by way of enlivening my journey through the Dry Deſart. I thought further, in caſe the viciſſitudinous diſpoſition of the legiſlature ſhould ſoon render part of my text as uſeleſs as the laſt year's labours of Meſſ. Moore, Partridge, and Gadbury, that the amuſement the reader might derive from the pleaſantry of my remarks, would make him ſome ſmall compenſation for the purchaſe of the volume.'

We mean not even to hint that the ridiculous blunders of the legiſlature deſerved a graver commentary, --We would only obſerve that Mr. Scott's performance deſerves more praiſes than what are due to the *pleaſantry* of his remarks. Our intention was to have ranked him amongſt the few real patriots of the age; it is his own verdict which has placed him among the uſeleſs retailers of pleaſantries: they who take the author's word, that 'the amuſement the reader derives from the pleaſantry of the remarks will make him ſome ſmall compenſation for the purchaſe of the volume,' will find themſelves egregiouſly miſtaken. It is a uſeful and inſtructive digeſt---but the pleaſantry is the worſt part of it.

A Treatiſe on Agiſtment Tithe, in which the Nature, Right, Objects, Mode of Payment, and Method of aſcertaining the Value of each Species of it, are fully ſtated and explained. By Thomas Bateman, *A. M.* 8*vo.* 2*s.* 6*d.* Walter.

Agiſtment is the feeding or keeping of ſheep, or of any kind of cattle; and the tithe of agiſtment is the tenth part of the value of the keeping of ſuch ſheep and cattle as are liable to pay it. This tithe, being the tenth part of the value of the produce of the land, is due, *communi jure*, as indiſputably as the tithe of corn and hay. But it has this peculiar difficulty attending it, that it cannot be taken in kind, as it is conſumed by the cattle, which feed upon it. This tithe is of conſiderable importance in pariſhes, where the greateſt part of the land is grazed; and therefore Mr. Bateman, who has obtained ſeveral deciſions in his favour, in the Court of Exchequer, has very accurately ſtated and explained the nature of this claim, and the proper mode of payment.

As it is hardly poſſible to eſtimate the value of the tithe of agiſtment, by a ſeparate charge upon every article, ſheep, heifers, ſteers, colts, fillies, &c. the author lays down this general rule. In pariſhes where no more land is ploughed than a ſixth or

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or an eighth part of each farm, 'the tithe of agiſtment will amount, upon a reaſonable and moderate calculation, to ſixpence, or, at any rate, to four-pence per acre, per annum, for all the lands, including the ploughed, contained in the ſaid pariſh: for inſtance, in any pariſh in a grazing country containing three thouſand acres, the tithe of the agiſtment of ſheep and of barren and unprofitable cattle alone, excluſive of all others annually ariſing in ſuch pariſh, will amount at leaſt to fifty pounds per annum.'—

—'Near large towns, where the land is exceedingly rich, and lets for, perhaps, three pounds per acre or upwards; and for ſuch paſtures, ſtocked chiefly with feeding beaſts, not covered by any modus for their agiſtment tithe, this tithe will amount to much more per acre than is here ſtated. In ſome places it is known to amount to two ſhillings per acre. But theſe are particular caſes which do not affect the general doctrine here laid down, which relates to large farms or whole pariſhes in the country, and where the land is not let upon an average for more than fifteen or twenty ſhillings per acre.

'But what has before been premiſed, muſt here and always be remembered, that this tithe will amount to ſo much per acre, per annum, only in pariſhes where the land is good and chiefly grazed. In arable countries, or where a great part of the land is ploughed; it will amount to ſo little, as, where it has not already been paid, to be ſcarce worth ſetting up any new demand for it, even were the occupiers inclined to pay it without litigation.'

This treatiſe may be of great uſe to thoſe, who are concerned in diſputes, relative to the tithe of agiſtment; as the author's obſervations are founded on experience and matter of fact.

Thoughts on Tithes: with a Propoſal for a voluntary Exchange of great and ſmall Tithes, for Land to the Value, to be held as Glebe, within the reſpective Pariſhes of England, *between the Miniſters and People,* &c. 8*vo.* 1*s.* Flexney.

This writer very juſtly obſerves, that the preſent eſtabliſhment of tithes is prejudicial to the landed intereſt of this kingdom, and very diſagreeable and inconvenient to the clergy. He therefore propoſes that an act of parliament ſhall be obtained for taking ſuch a portion of land, in each pariſh, as ſhall be thought a full equivalent, in exchange for the great and ſmall tithes of any particular farm; and that ſuch land ſhall be held as glebe, or the eſtate of the church.—It may be objected, that the land thus received in exchange would lie in detached pieces, and conſequently be of leſs value. He anſwers: the commiſſioners muſt be ſatisfied, that the land thus received is, with reſpect to its ſituation, equivalent to the tithes; and that afterwards it will be eaſy to exchange the glebe ſo detached, for land more conveniently ſituated for the miniſter.

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This ſcheme is modeſtly and ſenſibly propoſed and explained. And if this, or ſomething to this purpoſe, were accompliſhed, moſt of the complaints about tithes would be removed; the clergy would live amicably with their pariſhioners, their intereſts no longer interfering; and they would have leiſure to attend to the duties of their function, in peace and tranquility.

POLITICAL.

The Conſtitutional Criterion. 8*vo.* 6*d.* Almon.

A ſhort enquiry into the principles and ſpirit of the Engliſh conſtitution, which is conducted by the author with accuracy.

An intereſting Addreſs to the independent Part of the People of England, *on Libels*, &c. 8*vo*, 1*s.* 6*d.* Kearſly.

Though this pamphlet contains ſome remarks of importance to civil liberty, it is written in too mean and abuſive a ſtrain to be held in any regard by impartial and diſcerning readers.

A Sketch of the Hiſtory of Two Acts of the Iriſh *Parliament of the* 2*d and* 8*th of Queen* Anne, *to prevent the farther Growth of Popery.* 8*vo.* 1*s.* 6*d.* Murray.

A diſplay of the ſevere reſtrictions which had formerly been impoſed on the Roman Catholics in Ireland.

POETRY.

Captain Parolles *at* Minden. 4*to.* 1*s.* Bew.

Captain Parolles is a character which Shakeſpeare has admirably delineated. 'I am a man, ſays the captain, whom fortune hath cruelly ſcratched. I find my tongue is too foul-hardy; but my heart hath the fear of Mars before it, and of all his creatures, not daring the reports of my tongue.—You muſt needs, replies Helena, be born under Mars, when he was retrograde, you go ſo much backwards when you fight.' *All's Well that Ends Well.*

The author of this piece applies the character of Parolles to lord George Germaine, and throws many ſarcaſms on his lordſhip's conduct at Minden, and the orders which he iſſues out, as ſecretary of ſtate for the American department.—An acrimonious production.

England's *Glory, a Poem.* 4*to.* 2*s.* Fielding *and* Walker.

The glory of England may in ſome degree be ſullied, but never can be promoted by a poetaſter.

The Conciliation; a Poem. 4*to.* 1*s.* Almon.

One of the moſt deſpicable effuſions in poetry that we remember to have ſeen.

The Haunts of Shakeſpeare, *a Poem, by* William Pearce. 4*to.* 1*s.* 6*d.* Brown.

An imitation of an Ode by Mr. Garrick, to whom the poem is dedicated.

Imi-

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Imitationes has parvulas, Anglicè *partim, partim* Latinè, *redditas, paucarum levium Horarum Occupationes, benevolo Lectori dicatas verecundè quidem voluit Alumnus* Cantabrigienſis. *4to.* 2*s.* 6*d.* Dodſley.

Imitations partly in Engliſh, and partly in Latin; but which, for any inſtruction or entertainment they can afford, might as well have been couched in the language of Otaheite.

DIVINITY.

A Sermon preached at the Ordination of the rev. Iſaac Smith, June 24*th*, 1778, *at* Sidmouth, Devon, *by* Thomas Wright. *To which are annexed a Short Diſcourſe, by* John Ward, *and a Declaration by* Iſaac Smith, *preceding the Ordination Prayer: with a Charge delivered by* Joſhua Toulmin, *M. A.* 8*vo.* 1*s.* Dilly.

The firſt diſcourſe, by Mr. Wright, repreſents the regard which Chriſtians owe to their miniſters, on account of their office and character. The ſecond, by Mr. Ward, is an addreſs to Mr. Smith, recommending a ſtrict adherence to the doctrine and principles contained in the New Teſtament: the declaration made by Mr. Smith recites his reaſons why he choſe to exerciſe his miniſtry among proteſtant Diſſenters; and the charge, by Mr. Toulmin, ſhews why, and in what reſpects, watchful eſs is a duty incumbent on miniſters.—Plain and uſeful diſcourſes.

CONTROVERSIAL.

Materialiſm philoſophically examined, or, the Immateriality of the Soul aſſerted and proved, on philoſophical Principles; in anſwer to Dr. Prieſtley's *Diſquiſitions on Matter and Spirit. By* John Whitehead. 8*vo.* 2*s.* 6*d. in boards.* Phillips.

The principal object of theſe Remarks is to prove, that intelligence and thought neither are, nor can be, the reſult of any modification of matter: and conſequently, that there muſt be in man a principle diſtinct from his body.

In the firſt and ſecond ſections the author maintains, that the doctrine of the ſolidity, impenetrability, and vis inertiæ of matter is well founded, and that theſe are the only properties eſſential to its exiſtence; that allowing the powers of attraction and repulſion to be eſſential to the being of matter, they would notwithſtanding be utterly incapable of producing ſenſation, reflection, and judgement; it being juſt as impoſſible for attraction and repulſion, however modified, to produce theſe powers, as it is for any one thing to produce another, with which it has no affinity.

In the third ſection he aſſerts, that perſonal identity, and a reſurrection of the ſame being, is impoſſible on the ſyſtem of materialiſm; alledging, that all the parts of the human body are diſſolved, and reduced to their priſtine ſtate by death; and that

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that a recomposition of these particles would be a new creation; and the second man, a distinct being from the first.—But is there any absurdity in supposing, that the Deity may restore the same body, with the same properties, the same sensations, and affections, after any imaginable interval? This point will at least admit of several arguments, in favour of Dr. Priestley's hypothesis.

In the fourth section he endeavours to shew, that the doctrine of the materiality of the soul is anti-scriptural; that our Lord and his apostles speak of the soul as a principle, separate and distinct from the body.

In the fifth he considers the union of the soul and body, and their natural affections; observing, that the influence of an immaterial spirit upon matter is no more difficult to conceive, than the power of attraction, the reflection of the rays of light from a surface which they never touch, and the like natural phænomena.

In the sixth he proves, that the Christian fathers had not the least idea of Dr. Priestley's notion; that they uniformly assert the existence of the soul, as a principle, separate and independent of the body.

In the conclusion he shews, that the Deity is not a material being; that space is not the immensity of God; and that the divine nature does not penetrate bodies, nor is extended.

In these disquisitions the author appears to be no contemptible metaphysician; and if we had not, in *some measure*, anticipated the subject, we could have extended this article with pleasure.

An Apology for the Baptists. By Abraham Booth. 12mo. 3*s.* Dilly.

About the middle of the last century, some few Baptists in England, of whom John Bunyan was one of the first, maintained, that the want of baptism was no bar to communion, and acted in conformity to that opinion. Some time since two pieces were published in favour of this practice, intitled, A Modest Plea for free Communion at the Lord's Table, between true Believers of *all* Denominations, by Pacificus: and, A Modest Plea for free Communion at the Lord's Table, particularly between the Baptists and Pædobaptists, by Candidus. In support of this opinion, these writers urge the propriety, the utility, the necessity of bearing with one another's mistakes, in matters that are not essential; among which they include the ordinance of baptism. Mr. Booth, to exculpate himself, together with a great majority of his brethren of the Baptist persuasion, from charges of an odious nature, endeavours to shew, that 'they cannot receive Pædobaptists into communion at the Lord's table, without doing violence to their professed sentiments, as Baptists; and to answer the principal objections which their opponents have alledged against them.'—'While our brethren, says he, revere the authority, by which the apostles acted, and while they believe, that infant sprinkling is not bap-

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baptism, they are obliged in virtue of those ancient precedents, and by all that is amiable in a consistent conduct, to admit none to communion at the Lord's table, whom they do not consider as really baptized, according to the command of Christ.'

MEDICAL.

Thesaurus Medicus: sive, Disputationum, in Academia Edinensi, *ad Rem Medicam pertinentium, a Collegio instituto ad hoc usque tempus, Delectus, a* Gulielmo Smellio, *S. P. E. S. habitus. Tom. I. 6s. in boards.* Murray.

Inaugural dissertations, on taking degrees in medicine, in Scotland as well as in foreign countries, are usually written at a very early age, when their respective authors cannot be supposed to have acquired much experience in medicine. But if, on this account, those essays seldom afford any practical observations that are new, they often however display great ingenuity, and deserve to be considered as valuable dissertations on the subjects of which they treat. Actuated by an opinion of their utility, the editor of this volume has formed the design of collecting, and republishing the most distinguished of the medical theses which have appeared in the university of Edinburgh, for about these fifty years past.

The present volume contains the following dissertations: De dolore, by J. Monteith; De infantum morbis, ab infantia ortis, by J. Jameson; De secretione bilis, by A. Murray; De tabe purulenta, by J. Armstrong; De calore, by J. Lindesay; De morbis ex animi passionibus orientibus, by W. Schaw; De emeticorum usu, by J. Fothergill; De aceto, by S. Worthington; De partu, by S. Threipland; De aere, aquis, & locis, by E. Macfait; De crisibus in morbis acutis, by T. Elliot; De rheumatismo, by D. Clerk; De morbis venereis localibus, by J. Lind; De luce, by A. Wilson; De febre remittente, by F. Home; De ictero, by C. Drummond.

MISCELLANEOUS.

Consideration on the Breed and Management of Horses. 8vo. 2s. 6d. *sewed.* W. Davis.

The intention of this ingenious, elegant, and useful performance is to induce his majesty, to whom it is dedicated, to improve the breed of horses by appointing and supporting public stallions. Our author's observations upon the management, shoeing, &c. of horses, appear to be the result of good sense and experience.

When we consider the information which this pamphlet discovers, we are ready to ascribe it to some practised horse-dealer; when we observe the manner in which it is executed, we can only suppose it to be the work of a lettered gentleman. His country will have uncommon obligations to him, if she will follow his advice.---Horace says, *post equitem sedet atra cura.* We sa-

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sincerely hope this writer will never have such a companion as long as he is able to bestride a horse.

An Essay on Castrametation. By Lewis Lochée. 8*vo.* 4*s.* *sewed.* Cadell.

'Castrametation, in its precise meaning,' says Mr. Lochée, 'is the art of measuring, arranging, and ordering camps; but it has sometimes a more extensive signification, including all the views and designs of a general in the choice of his camps.'

Mr. Lochée has collected some observations and maxims from several writers on the art of war, particularly encampments, remarking the propereſt places for a camp, the manner of placing the tents, with their sizes, distances from each other, &c. also the different guards and regulations.---This tract is illustrated with nine plates, and dedicated to the prince of Wales.

An Answer to a Book, intituled "An Inquiry into Facts and Observations thereon, humbly submitted to the candid Examiner into the Principles of a Bill intended to be offered to Parliament, for the Preservation of the Great Level of the Fens, and the Navigation through the same, by a Tax on the Lands and a Toll on the Navigation." 8*vo.* 1*s.* 6*d.* Cadell.

Both parties having now submitted their case to the consideration of the public, we may presume that the bill intended to be offered to parliament will be modelled with a particular regard to their different claims.

A Nomenclature; or, Dictionary, in English, French, Spanish, *and* German, *of the principal Articles manufactured in this Kingdom, &c. By* Daniel Lobo. 4*to.* 12*s.* Nicoll.

A Dictionary in English, French, Spanish, and German, of the principal articles manufactured in this kingdom; especially those in the hardware and cutlery trades; goods imported or exported, and nautical terms; interspersed with phrases peculiar to trade and commerce in general. The work is chiefly intended for the counting-house, but may be useful to many other persons.

Letters of Momus *from* Margate. 12*mo.* 6*d.* Bell.

These Letters describe the characters of some of the company at Margate in the year 1777. They are collected from the St. James's Chronicle, and appear to be the productions of a man of humour and vivacity.

A Letter to Sir Harbord Harbord, *Bart. &c. with particular Observations in the Conduct of* Thomas William Coke, *Esq. of* Holkham, *&c.* 8*vo.* 1*s.* 6*d.*

An Account of private transactions, that cannot in any degree excite the attention of the public.

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THE CRITICAL REVIEW.

For the Month of *October*, 1778.

A History of the Military Transactions of the British *Nation in* Indostan. *Vol. II. Sect. I. and II.* [bound in Two Vols.] *4to.* 2*l.* 2*s. in Boards.* Nourse.

IN our Review for October, 1763, we gave an account of the preceding volume of this History, which traced the affairs of India down to the commencement of the war between the English and the French, in that quarter, in 1756. At this period, therefore, begins the continuation now before us, which is introduced with an inquiry into the rise and progress of the English commerce in the province of Bengal, and with some part of the history of the Mahomedan government.

It appears that the trade of this country was opened to the English by means of a surgeon named Boughton, who in 1636, was sent from Surat to Agra, to attend a daughter of the emperor Shaw Iehan. His endeavours for the cure of the lady proving successful, the emperor, besides other favours, granted him the privilege of a free trade throughout his dominions. Having obtained this indulgence, Boughton immediately proceeded to Bengal, where he intended to purchase goods, and to carry them by sea to Surat. He had no sooner arrived in the former of those places, than he was employed to cure a favourite woman belonging to the nabob of the province; which having effected, the latter prevailed upon him to remain in the country; giving him at the same time a handsome stipend, and confirming the privilege that had been granted by the emperor, with a promise to extend it to all others of the English nation who should come to Bengal. Boughton sent an ac-

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count of his ſucceſs to the Engliſh governor of Surat, by whoſe advice the company in 1640 ſent two ſhips from England to Bengal, the agents of which being introduced to the nabob by Boughton, were kindly received, and aſſiſted in their mercantile tranſactions. The advantages which accrued from this intercourſe were ſuch as gave encouragement to proſecute the trade, and to eſtabliſh a regular commerce with the inhabitants of the province.

The Engliſh ſoon after built a factory at Hughley, the principal port of the province, ſituated on the weſtern arm of the Ganges, about a hundred miles from the ſea. They were, however, not permitted to erect fortifications, or to guard themſelves with ſuch a military force as might excite any jealouſy in the government, being allowed to maintain only an enſign and thirty men.

Notwithſtanding the advantage which the Engliſh had acquired, they were as yet entirely dependent on the government of Bengal, which, either by ſeizing the goods that were purchaſed, or by prohibiting them from being carried to the place of exportation, might at any time extremely violate the intereſt of the company. On this account, the latter kept its factories in Bengal dependent on the preſidency of Madraſs, where was a fort and garriſon, to which, on any ſudden emergency, the ſettlers in Bengal might reſort for advice and aſſiſtance.

For ſome years the Engliſh carried on their trade in this province without any moleſtation, but afterwards the government, either diſavowing the patents that had been granted to Boughton, or annihilating their operation by the narrow conſtruction which they now put upon them, the ſettlers were obliged to pay the ſame duties with other merchants. Nor was this the only infraction of former ſtipulations that they began to experience. The nabob henceforth aſſumed a more arbitrary conduct towards them, and their commerce was frequently interrupted by unuſual exertions of deſpotiſm.

Againſt theſe evils our author obſerves, that there were only two remedies, namely, war or retreat, either of which could not fail of proving detrimental to the company, conſidering that the Bengal trade, notwithſtanding the various reſtraints impoſed by the nabob, was ſtill very lucrative. For forty years therefore the Engliſh company attempted no military reſiſtance.

But the peaceable acquieſcence of the Engliſh rather increaſed than diminiſhed the exactions impoſed by the governors of the province; beſides, that the acts of oppreſſion exerciſed by thoſe inferior deſpots were abetted by the emperor at Surat.

Deter-

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Determined therefore to try the effect of arms, the company in the year 1685, with the approbation of king James II. fitted out two fleets, one of which was ordered to cruiſe at the bar of Surat, on all veſſels belonging to the Mogul's ſubjects, and the other deſigned not only to commit hoſtilities by ſea at the mouth of the Ganges, but likewiſe carried ſix hundred regular troops, in order to attack the nabob of Bengal by land.

The conduct of this war wat entruſted to Job Chanock, the company's principal agent at Hughley, a man of courage, but void of military experience. The chief object of this enterprize was to attack Chittagan, ſituated on the eaſtern ſhore of the bay of Bengal, oppoſite the road of Ballaſore. In the courſe of the expedition, however, one veſſel of the fleet was loſt; the largeſt ſhip, with another, were not able to make their paſſage; and the reſt did not arrive before the month of October, 1686; by which time the factory of Hughley was inveſted by a body of the nabob's troops. When the veſſels arrived, Chanock, with the aſſiſtance of the troops, who amounted to about four hundred and ſixty men, gave battle to the enemy, and drove them out of the town; a truce enſued, which proving of ſhort duration, the Moors were a ſecond time defeated. They prepared, however, to blockade the factory again; to avoid which, Chanock, marching down the weſtern bank of the river, deſtroyed all the magazines of ſalt and rice, which he found in his way between Hughley and the iſland of Ingelee; but pitching his camp here in the moſt unhealthy part of the province, in the ſpace of three months he loſt by ſickneſs three hundred Europeans, which was two thirds of his whole force.

The misfortune attending this expedition was compenſated by the ſucceſs of the fleet that had been ſent out to Surat, which greatly diſtreſſed the trade of the Mogul's ſubjects, and took from them prizes to the amount of a million ſterling money. The clamour raiſed by the merchants in conſequence of this diſaſter, induced the emperor to ſend one of his officers from Delhi, with orders to hear the complaints of the Engliſh, and to mitigate the oppreſſions which they had ſuffered. Hoſtilities ſoon after ceaſed; and by a treaty ſigned in Auguſt, 1687, it was ſtipulated that the Engliſh ſhould not only be permitted to return to all their factories in the province, but might likewiſe erect docks and magazines at Ulabarca, a village ſituated on the weſtern bank, about fifty miles from the mouth of the river.

This treaty was no ſooner ratified than the war at Surat broke out afreſh, and the nabob of Bengal not only gave up

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the English trade to the rapine of his officers, but demanded a very large sum, as an indemnification for the loss which the country had sustained by the late hostilities. In consequence of some unexpected events, however, an accommodation again took place between the contending parties without this requisition being granted; and the company received a patent from the emperor, allowing them to trade free of customs, on condition of paying annually the sum of three thousand roupees.

In 1696, an insurrection was commenced by the rajahs on the western side of the river Hughley, within whose jurisdiction were situated the principal settlements of the English, French, and Dutch, all which immediately augmenting their respective forces, declared for the nabob; of whom they at the same time requested permission to put their factories into a state of defence. The nabob ordered them in general terms to defend themselves; and they, considering this order as implying a grant of their request, proceeded with all expedition to raise walls and bastions round their factories; of which that of the English was at Calcutta, where they had built their principal magazines. Such was the origin of the three European forts in the province of Bengal, the first that ever were suffered to be erected by foreigners within the Mogul empire.

During some years from this period, the fortune of the company was influenced not only by the affairs of India, but by the coalition of the commercial parties, which at this time took place in England: and the events which ensued, after the insurrection of the rajahs, are thus related in the History.

'The news of this rebellion alarmed Aurengzebe himself so much, that he sent one of his grandsons, Azim-al-Shan, with an army, to superintend the three governments of Bengal, Behar, and Orixa. This prince was son of Mahomed Mauzm, who reigned after his father Aurengzebe, with the title of Behader Shah; and Azim-al-Shan himself seems likewise, even at this distant period, to have had an eye to the throne: for he came into Bengal with a resolution to amass money by every means. This avaricious disposition the English plied with presents, which in 1698 obtained his permission to purchase from the zemindar, or Indian proprietor, the towns of Soota-nutty, Calcutta, and Govindpore, with their districts, extending about three miles along the eastern bank of the river Hughley, and about one mile inland: the prince, however, reserved the annual fine of 1195 rupees, which this ground used to pay to the nabob of the province. But at this time, when the English settlements seemed on the point of emerging from continued difficulties to a state of prosperity, the erection of a new East-India Company, in opposition to the old, renewed all the

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the former evils. The new company eſtabliſhed their factory at Hughley, and the competition between the reſpective agents was carried on with the ſame animoſity as exaſperated their principals in England, which expoſed the concerns of both to the impoſitions of the nabob, and the merchants of Bengal, who took every advantage of this rivality. However, the ſpirit of commerce, which knows no reſentments that are prejudicial to its intereſt, ſoon reconciled the contending parties in England, and produced a coalition, of which the preliminaries were adjuſted in 1698; but the final union did not take place till ſeven years after; this time being neceſſary to blend the different concerns of both companies into one common ſtock.

In the mean time, the ſettlement of Calcutta had attracted ſuch a number of inhabitants, as excited the jealouſy of the governor of Hughley, who, pretending that he ſhould be puniſhed for ſuffering ſo many of the Mogul's ſubjects to withdraw themſelves from his juriſdiction, threatened to ſend a cadi, or Mahomedan judge, and officers of the police, to adminiſter juſtice amongſt the natives living under the Engliſh flag. The meaſure would have renewed the ſame inconveniences, which had forced the Engliſh to quit Hughley: it was therefore counteracted by a bribe given to Azam-al-Shan, who forbad the governor of Hughley from proceeding in his intentions. By this conſtant attention to money, Azam-al-Shan in three years amaſſed three millions of pounds ſterling, which he carried with him out of the province: but he left behind him his ſon Furrukſhir to get more; who, in 1713, gained the throne, after his father had periſhed in diſputing it with his brothers.

'The union of the two companies, by augmenting the ſtock, increaſed the trade, and enlarged the views of the direction: who at the ſame time, warned by the late examination of the company's affairs in parliament, exerted themſelves with zeal and intelligence, in order to confound the clamours of thoſe who exclaimed againſt the inſtitution of an Eaſt-India company, as a monopoly detrimental to the mercantile intereſt of the nation. The commerce of Bengal more eſpecially became the object of their attention: the ſubordinate factories of Coſſimbuzar, Dacca, and Ballaſore, which had been abandoned, were now reſettled: the exports and imports were doubled in value and in quantity: and the garriſon of Calcutta was augmented to 300 men: all which the goverment of Bengal, contrary to its uſual maxims, beheld without repugnance, and even without demanding money as the price of its forbearance and favour. This was the longeſt term of repoſe from vexations, which the Engliſh had experienced ſince their firſt eſtabliſhment in the province; and the encreaſing importance of the colony induced the company in 1707 to withdraw the ſettlements in it, from their former dependence on Madraſs, and to declare Calcutta a preſidency accountable only to the direction in England.'

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The tranquility which the company now enjoyed was in a ſhort time diſturbed by the nabob Jaffier Khan, at this time appointed governor of Bengal, and who was better enabled to take cognizance of their affairs by having removed the ſeat of government from Dacca to Muxadavad, in the centre of the province. Mixing policy with oppreſſion, he greatly reſtrained the freedom of their commerce, without openly violating the privileges which they had obtained from Aurengzebe and Azim-al-Shan. In order to obtain a redreſs of their grievances, the preſidency of Calcutta, in the year 1713, propoſed to the company in England the ſending an embaſſy, ſupported by a valuable preſent, to the great mogul. The expedient was accordingly adopted, but would in all probability have proved fruitleſs, on account of the animoſity which prevailed among the miniſters at the court of Delhi, had it not been for an incident that conciliated the favour of the mogul. This prince being infected with a diſtemper unuſual in a ſeraglio, and entertaining a diffidence in the ſkill of his own phyſicians, was adviſed to employ the ſurgeon of the Engliſh embaſſy, by whom he was in a few weeks perfectly cured; in gratitude for which ſervice, the emperor promiſed to grant the embaſſadors any indulgence which might be reckoned conſiſtent with the dignity of his government. Six months elapſed, however, before the ambaſſadors could be admitted to preſent their petition, owing to the feſtivities which accompanied the emperor's marriage with the daughter of Jaſſeign, the principal rajah of the Rajpoot nation. The petition contained ſeveral articles, which, after various delays occaſioned by the intrigues of the vizir, at length obtained the royal approbation. One of thoſe articles was, that the company ſhould be allowed to purchaſe thirty-ſeven towns in Bengal, which would give them a diſtrict extending ten miles ſouth of Calcutta along the banks of the river Hughley, the paſſage of which might be eaſily commanded by the erection of batteries or redoubts; and what added to the value of the acquiſition was, that the revenue of the territory would be ſufficient to defray the charge of its protection. The conſequences of ſo advantageous a grant were beheld with indignation by the nabob Jaffier, who had endeavoured from the beginning to counteract the purpoſe of the embaſſy; but not daring openly to diſpute the mogul's orders, he prevailed, by ſecret intrigues, with the holders of the land, not to part with it to the company upon any terms which might be offered. The agents of the latter, in the mean time, confiding too much in the ſanction of the mogul's authority, overlooked the more efficacious means of bribing the nabob to co-operate with their deſigns; and

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and thus the most important concession which had been obtained by the embassy, was entirely frustrated. Jaffier however admitted the immunity of the company's trade, which no longer paid any customs in the province.

From this time the English company continued to reap the fruits of the commercial privileges they had lately obtained, till the year 1756, when by the rupture between Great Britain and France, and by the intestine divisions in India, it necessarily became involved in all the calamities of war. The place in which these were most severely felt was Calcutta, where the English factory becoming the prey of an exasperated and rapacious nabob, a scene of barbarity ensued, almost unexampled in history. The memory of this horrid transaction is preserved by our author in the following strong and pathetic narrative.

'At five the nabob entered the fort, accompanied by his general Meer Jaffier, and most of the principal officers of his army. He immediately ordered Omichund and Kissendass to be brought before him, and received them with civility; and having bid some officers go and take possession of the company's treasury, he proceeded to the principal apartment of the factory, where he sat in state and received the compliments of his court and attendants in magnificent expressions of his prowess and good fortune. Soon after he sent for Mr. Holwell, to whom he expressed much resentment at the presumption of the English in daring to defend the fort, and much dissatisfaction at the smallness of the sum found in the treasury, which did not exceed 50,000 rupees. Mr. Holwell had two other conferences with him on this subject before seven o'clock, when the nabob dismissed him with repeated assurances, on the word of a soldier, that he should suffer no harm.

'Mr. Holwell, returning to his unfortunate companions, found them assembled and surrounded by a strong guard. Several buildings on the north and south sides of the fort were already in flames, which approached with so thick a smoke on either hand, that the prisoners imagined their enemies had caused this conflagration, in order to suffocate them between the two fires. On each side of the eastern gate of the fort extended a range of chambers abjoining to the curtain; and before the chambers a varanda, or open gallery: it was of arched masonry, and intended to shelter the soldiers from the sun and rain, but being low, almost totally obstructed the chambers behind from the light and air; and whilst some of the guard were looking in other parts of the factory for proper places to confine the prisoners during the night, the rest ordered them to assemble in ranks under the varanda on the right hand of the gateway; where they remained for some time with so little suspicion of their impending fate, that they laughed among themselves at the

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seeming oddity of this disposition, and amused themselves with conjecturing what they should next be ordered to do. About eight o'clock, those who had been sent to examine the rooms reported that they found none fit for the purpose. On which the principal officer commanded the prisoners to go into one of the rooms which stood behind them along the varanda. It was the common dungeon of the garrison, who used to call it *the black hole*. Many of the prisoners knowing the place, began to expostulate: upon which the officer ordered his men to cut down those who hesitated; on which the prisoners obeyed. But before all were within, the room was so thronged, that the last entered with difficulty. The guard immediately closed and locked the door; confining 146 persons in a room not 20 feet square, with only two small windows, and these obstructed by the varanda.

'It was the hottest season of the year; and the night uncommonly sultry even at this season. The excessive pressure of their bodies against one another, and the intolerable heat which prevailed as soon as the door was shut, convinced the prisoners that it was impossible to live through the night in this horrible confinement; and violent attempts were immediately made to force the door; but without effect, for it opened inward: on which many began to give a loose to rage. Mr. Holwell, who had placed himself at one of the windows, exhorted them to remain composed both in body and mind, as the only means of surviving the night, and his remonstrances produced a short interval of quiet; during which he applied to an old jemautdar, who bore some marks of humanity in his countenance, promising to give him a thousand rupees in the morning, if he would separate the prisoners into two chambers. The old man went to try, but returning in a few minutes, said it was impossible; when Mr. Holwell offered him a larger sum; on which he retired once more, and returned with the fatal sentence, that no relief could be expected, because the nabob was asleep, and no one dared to wake him.

'In the mean time every minute had increased their sufferings. The first effect of their confinement was a profuse and continued sweat, which soon produced intolerable thirst, succeeded by excruciating pains in the breast, with difficulty of breathing little short of suffocation. Various means were tried to obtain more room and air. Every one stripped off his cloaths; every hat was put in motion; and these methods affording no relief, it was proposed that they should all sit down on their hams at the same time, and after remaining a little while in this posture, rise all together. This fatal expedient was thrice repeated before they had been confined an hour; and every time, several unable to rear themselves up again, fell, and were trampled to death by their companions. Attempts were again made to force the door, which, failing as before, redoubled their rage; but the thirst increasing, nothing but water! water! became soon

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ſoon after the general cry. The good jemautdar immediately ordered ſome ſkins of water to be brought to the windows; but, inſtead of relief, his benevolence became a more dreadful cauſe of deſtruction; for the ſight of the water threw every one into ſuch exceſſive agitations and ravings, that, unable to reſiſt this violent impulſe of nature, none could wait to be regularly ſerved, but each with the utmoſt ferocity battled againſt thoſe who were likely to get it before him; and in theſe conflicts many were either preſſed to death by the efforts of others, or ſuffocated by their own. This ſcene, inſtead of producing compaſſion in the guard without, only excited their mirth: and they held up lights to the bars, in order to have the diabolical ſatisfaction of ſeeing the deplorable contentions of the ſufferers within; who, finding it impoſſible to get any water whilſt it was thus furiouſly diſputed, at length ſuffered thoſe who were neareſt to the windows, to convey it in their hats to thoſe behind them. It proved no relief either to their thirſt, or other ſufferings; for the fever encreaſed every moment with the encreaſing depravity of the air in the dungeon, which had been ſo often reſpired, and was ſaturated with the hot and deleterious effluvia of putrifying bodies; of which the ſtench was little leſs than mortal. Before midnight, all who were alive and had not partaken of the air at the windows, were either in a lethargic ſtupefaction, or raving with delirium. Every kind of invective and abuſe was uttered, in hopes of provoking the guard to put an end to their miſeries, by firing into the dungeon; and whilſt ſome were blaſpheming their Creator with the frantic execrations of torment in deſpair, heaven was implored by others with wild and incoherent prayers; until the weaker, exhauſted by theſe agitations, at length laid down quietly, and expired on the bodies of their dead or agonizing friends. Thoſe who ſtill ſurvived in the inward part of the dungeon, finding that the water had afforded them no relief, made a laſt effort to obtain air, by endeavouring to ſcramble over the heads of thoſe who ſtood between them and the windows; where the utmoſt ſtrength of every one was employed for two hours, either in maintaining his own ground, or in endeavouring to get that of which others were in poſſeſſion. All regards of compaſſion and affection were loſt, and no one would recede or give way for the relief of another. Faintneſs ſometimes gave ſhort pauſes of quiet, but the firſt motion of any one renewed the ſtruggle through all, under which ever and anon ſome one ſunk to riſe no more. At two o'clock not more than fifty remained alive. But even this number were too many to partake of the ſaving air, the conteſt for which and life, continued until the morn, long implored, began to break; and, with the hope of relief, gave the few ſurvivors a view of the dead. The ſurvivors then at the window, finding that their intreaties could not prevail on the guard to open the door, it occurred to Mr. Cooke, the ſecretary of the council, that Mr. Holwell, if alive, might have more influence

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to obtain their relief; and two of the company undertaking the ſearch, diſcovered him, having ſtill ſome ſigns of life; but when they brought him towards the window, every one refuſed to quit his place, excepting captain Mills, who with rare generoſity offered to reſign his; on which the reſt likewiſe agreed to make room. He had ſcarcely begun to recover his ſenſes, before an officer, ſent by the nabob, came and enquired if the Engliſh chief ſurvived; and ſoon after the ſame man returned with an order to open the priſon. The dead were ſo thronged, and the ſurvivors had ſo little ſtrength remaining, that they were employed near half an hour in removing the bodies which lay againſt the door, before they could clear a paſſage to go out one at a time; when of one hundred and forty-ſix who went in, no more than twenty-three came out alive, the ghaſtlieſt forms that ever were ſeen alive. The nabob's troops beheld them, and the havock of death from which they had eſcaped, with indifference; but did not prevent them from removing to a diſtance, and were immediately obliged, by the intolerable ſtench, to clear the dungeon, whilſt others dug a ditch on the outſide of the fort, into which all the dead bodies were promiſcuouſly thrown.*

On the coaſt of Coromandel, at this time the troops of the Engliſh and French governments were nearly equal, each conſiſting of about two thouſand Europeans, and ten thouſand ſeapoys. The preſidency of Madraſs having come to the reſolution of ſending ſome troops for the recovery of Bengal, colonel Clive was appointed to the command of this expedition. His force, conſiſting of nine hundred Europeans, and fifteen hundred ſeapoys, embarked on board the ſquadron commanded by the admirals Watſon and Pocock. The colonel's inſtructions recommended the attack of Muxadavad, if the nabob continued obſtinate to the remonſtrances of the Engliſh; and they alſo recommended the capture of the French ſettlements at Chandernagore, in caſe the news of a war with France ſhould arrive while the troops remained in Bengal.

This effort to recover the ſettlements in Bengal left the forces of Madraſs too much diminiſhed to detach to ſuch a diſtance as Golcondah a body of troops ſufficient to aſſiſt Salabadjing effectually againſt the French army under the command of Mr. Buſſy; and as a few, inſtead of being of any ſervice, might be totally cut off, it was determined to ſend none to that quarter. At the ſame time that this army had diſabled the preſidency of Madraſs from diſtreſſing the French affairs in the Decan, it left them without the power of proſecuting any military enterprize of importance in the province of Arcot.

The ſhips which ſailed from Madraſs on the 10th of October, for the relief of Bengal, were ſeparated on their paſſage,

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sage, but arrived in little more than two months at Fulta, excepting the Cumberland and Marlborough, the want of which greatly reduced the force of the armament. For the former was not only the largest ship in the squadron, but had on board two hundred and fifty of the European troops; and the greater part of the artillery had been imprudently shipped on board of the Marlborough.

A detachment which had been sent with major Kilpatrick had arrived at Fulta on the second of August; but it was not deemed a sufficient force for the execution of any enterprize; and the vessels which were then assembled at that place being too much crowded to receive the men on board, the latter were obliged to encamp on the swampy grounds near the town, where sickness prevailed so much among them, that of the whole detachment, which originally consisted of two hundred and thirty men, one half was dead, and of the remainder not more than thirty were able for duty at the arrival of admiral Watson.

On the twenty-seventh of December the armament left Fulta, and the next day anchored at Mayapore, a town situated ten miles below the fort of Buz-buzia. This fort admiral Watson determined to attack immediately; and there being reason to imagine that the garrison would abandon it, a resolution was formed of laying an ambuscade, to intercept their retreat towards Calcutta. The troops were accordingly disposed for this purpose, when in consequence of a security, of which they ought to have been jealous, they were attacked by the enemy during night, and almost totally routed, but at length obliged the Indians to retire; and the armament soon afterwards retook the fort of Calcutta.

Thus ended the expedition for the relief of Bengal, with which we shall at present conclude our account of this perspicuous and faithful history.

[*To be continued.*]

Vida's *Game of Chess. Translated into* English. 4to. 2s. Kearsley.

THE original of this piece was written in Latin, about the year 1540, by Vida, bishop of Alba, one of the principal ornaments of the age of pope Leo X. His poems, all of which are in the Latin language, are various, and some of them much admired. But in all he has borrowed so largely from the poets of ancient Rome, as in a great measure to invalidate his claim to the character of an original genius. This

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This plagiarism is carried to so great a length in the poem upon Chess, that the expressions, and even the complete lines, which are transferred from Virgil, form no inconsiderable part of the piece.

The translator seems to think, that this is a defect.—In other poems we readily allow, that it is a derogation from their merit. But in a mock heroic poem, like the present, parody may be admitted with the greatest propriety. We are pleased to see the majestic lines of Virgil ingeniously diverted to a new subject, and a new sense, in a work of pleasantry and humour.

Though Scaliger calls *The Silk-worm*, 'rex librorum Vidæ,' the *king* of Vida's works *, yet others have asserted, that his *Chess* is his capital performance. However this may be, the invention, which is displayed through the whole conduct of the game, the ease with which the most intricate descriptions are finished, together with that serious and important air, which is spread over every circumstance, has raised it very high in the estimation of the most judicious critics.

The Latin name for chess is *scacchia*, which some derive from the German word *schach, latro*, the game being frequently called, latronum or latrunculorum ludus. Du Fresne derives it from the Persic word, *scach, a king*; either because a king is the chief mover in this game, or because it is a game fit for kings. The learned Hyde, who has written a treatise on this subject, calls it shahiludium; and derives it likewise from the Persic word *shah, a king*. It was invented, he says, in India, and introduced into Persia in the sixth century.

The translation, which is now offered to the public, is a respectable performance. The author describes the various evolutions of both armies, with perspicuity, and a considerable degree of elegance. And though his work must inevitably want one of the principal beauties of the original, the splendor of the Virgilian style, yet it may be read with pleasure; especially by those, who are acquainted with the game.

The following lines will be a sufficient specimen:

'The battle burns around: each mighty tow'r
Sustain'd on high unweildy moves to war:
On every side the twanging bow-strings sound,
And from the plain the horses' hoofs rebound.
Both armies meet the foe with equal rage,
And crowd the field of fight. At once engage
The daring chiefs of either martial train,
The gathering troops around the fight sustain.
All join the war in one promiscuous tide,
And chance and valor o'er the field preside.

* Poet. vi. 4.

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Victorious now along the chequer'd plain
They drive the foe: now wheeling back again
Purſued they fly; by turns they drive, they yield,
The tide of conqueſt fluctuates o'er the field.
Thus when the tempeſts from their priſon free,
Put forth their rapid wings, and ſtir the ſea:
Loud roars the flood; with forceful blaſts they ſweep
The vaſt Atlantic or Ionian deep:
The rolling billows gain upon the coaſt,
Then back revolving in the waves are loſt.'

In this extract, and in many other places, *either* is improperly uſed for *each*.

In the ſixteenth line inſtead of,

'Put forth their rapid wings, and ſtir the ſea,'

We would propoſe this alteration:

'Expand their rapid wings, and rouſe the ſea.'

Villare Cantianum; *or* Kent *ſurveyed and illuſtrated. By* Thomas Phillipott, *Eſq. Fol. 2d Edit. Corrected.* 1*l.* 1*s.* Baldwin.

NO county in England has been deſcribed by more antiquarians than Kent. Biſhop Nicolſon has given us an account of the following books publiſhed on that ſubject, in his time: Itinerarium Cantiæ, by Leland. A Perambulation of Kent, by Lambarde, 1570. Villare Cantianum, by Philipott, 1659. 1664. A Survey of Kent, by Kilburn, 1659. A Treatiſe of the Roman Ports and Forts, by Somner, 1693. Antiquities of Canterbury, by Somner, 1640, &c.

In his account of Philipott the biſhop ſays: 'Philipott's Villare Cantianum was not written by Thomas Philipott, whoſe name it bears; but by his father John, Somerſet herald; who is only owned to be the author of the additional hiſtory of the high ſheriffs of the county: and what faith (a learned countryman of his, Dr. Kennet, puts the queſtion in my mouth) can be given to him, that could rob his own father of the credit of his book?' Eng. Hiſt. Library, c. 2.

On this quotation we muſt obſerve, that John Philipott either was, or was not, the author of this work. If he was, its credit is not affected by the character and conduct of the ſon. If he was not, Dr. Kennet's reflection is unjuſt.

But whoever was the author, we muſt acknowledge, that, though he is a tedious and an affected writer, he ſeems to have been an induſtrious antiquarian; and has collected from ancient records, charters, rolls, and regiſters, a great variety of facts, which would otherwiſe have been buried in oblivion.

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We can give our readers no extract from this work, which would be more likely to attract their notice, than the following obſervations on the urns of the ancients.

'At this pariſh of Newington, not long ſince, were digged up many Roman urns, not far diſtant from the high way or common paſſage, it being agreeable unto Roman practice to inter in thoſe places, where their monuments might be obvious almoſt to every eye, memorials of themſelves, and memento's of mortality unto living paſſengers, whom the epitaphs of great ones were fain to beg to ſtay and look upon them. Some of theſe were of a larger, and ſome again of a narrower capacity, it being cuſtomary amongſt the Romans, for the ſervants and clients to obtain repoſitories for their remains in urns of a leſſer; for the maſters and patrons to ſlumber in urns of a more wide and ſpacious dimenſion; and many were ſo curious, that they contrived vaſt family-urns to continue their living relations, wherein the aſhes of their neareſt kindred and friends, at leaſt ſome parcels of them, might, as in ſome common exchequer, be treaſured up, that ſo the union in life might be multiplied and inforced by an amicable correſpondence, even in the place of ſepulture; thus the aſhes of Domitian were mingled with thoſe of Julia, and thoſe of Achilles ſlept in the ſame urn with thoſe of his Patroclus. That this uſage or practice of the Romans extracted its pedigree from Greece is manifeſt. For all authors that have taken a proſpect of the Grecian rites of funerals, conſent that thoſe of Megara ſhut up the bones of four or five perſons in the narrow confines of one repertory, or ſepulchral urn. It is farther obſervable, that theſe urns diſcovered at Newington, where ſeveral of them embroidered with particular inſcriptions; one had Severianus pater inſculped upon it, another was endorſed with Priſcian, and a third with Fulvius Linus; this alſo was uſual amongſt the Romans, not only to ſuperſcribe the names of thoſe whoſe remains were lodged within, but likewiſe ſometimes to devote their duſt to thoſe deities they called topical gods, ſuch as were here, Deus Viterineus, Deus Morguntis, Deus Mounus, Deus Civitatis Brigantum, Camulus Deus Sanctus, Gadunus, &c. Sometimes they endorſed D. M. that is, Diis Manibus, and then we often meet with patera's, or ſacrificing diſhes, lachrymatories, veſſels of oils, and other aromatical libations, which age and a long date of time had condenſed into the conſiſtences of gellies; ſometimes again their urns were placed or ſituated near ſome bound or landmark, and then their aſhes incloſed, were conſecrated to the peculiar protection of Deus Terminus, and were cloiſtered in a repoſitory or veſſel, much in figure or reſemblance like a Roman urn,

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urn, but only the cover was more wide and deep at top, and this they ſtiled Arca Finalis. Beſides theſe at Newington, there are many other examples of ſuch endorſements amongſt the Romans; I ſhall cull out ſome few, Marcus Plautius, who ſlew himſelf for the love of his wife Oreſtilla, who deceaſed at Tarentum in her paſſage to Aſia, that ſo he might accompany her in death, as he had done in life, had his aſhes blended together with hers in one urn, whilſt this ſubſcription without adorned their mingled duſt, "The two lovers." Not many years ſince there was digged up, near Coggeſhall, in Eſſex, an urn, which offered up to the ſpectators view this inſcription, Coccilli M. that is Coccilli Manibus. And not many years, before at the Bath was repreſented to public inſpection, an urn, with this endorſement inſculped, Vibia Jucunda An. XXX. hic ſepulta; I could diſcover more of this nature; but I return. In theſe Newington urns, as my intelligence inſtructs me, there were traced out many pieces of Roman coin, it being cuſtomary amongſt that nation, not only to incloſe coin or money, both of conſulary and imperial ſtamp, by which the date of their friends deceaſe, might be hinted to an intelligent obſervation; but likewiſe fragments of thoſe things the deceaſed in his life time did particularly affect, at namely, ſpear-heads, pieces of darts and ſwords, broken armour, the caſſis or helmet, ſhields, goblets, beryll rings, beſides a great number of gems, with heads of gods and goddeſſes, and the portraiture of ſeveral creatures, faſhioned out of agate and amber. Now if any will inquire of me, when this cuſtom of burning the dead, and after depoſiting their duſt in ſepulchral urns, became to be in uſe among the Romans? I confeſs I am ſatisfied the time is uncertain, though I dare poſitively aver, it was originally tranſported from Greece, where it was uſed, though with more formality, long before it was adopted into the uſages of this nation. For firſt the Grecians burned only the bodies of thoſe of more eminent account, but denied it to thoſe who were of baſer allay, or of obſcurer fame; as likewiſe they did to deceaſed infants; to thoſe who were blaſted or deſtroyed with lightning, becauſe they ſuperſtitiouſly conceived them enemies to the powers above; to thoſe who had impiouſly laid violent hands upon themſelves; and laſtly, to thoſe who had by a perfidious apoſtacy, declared themſelves to be deſerters and betrayers of their country. Secondly, they burned only the fleſh of the body, reſerving the bones to be laid up in cheſts of repertories, which they called Thecæ, which amongſt the Romans had the title of Oſſuaria, beſtowed on them. Thirdly, they eſteemed it ſo great an honour for any perſon to ſleep in his own native country, that if he deceaſed

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ceased in any foreign region, which was in amity with them, they there, after their customary manner buried his body, and with much solemnity transported his relicks to the place of his nativity, and at every cross way had their appointed feasts, which were made at the expence of the relations and friends of the defunct, which they called their Compitalia.

'Lastly, they strewed flowers on the urns and repositories of the dead, and adorned them with ribbands, as they did the urn of Philopœmen; but they more particularly affected the strewing of myrtle and amaranthus, on the ashes of their departed relations, as the Romans did that of the rose; yet both of them did concur in the composition of the funeral pile, which was furnished and made up of rosemary, laurus, yew, cypress, and fir, wherein it is probable were couched some tacit hints of their surviving hopes; and in which mysterious hieroglyphics, as being trees which were perpetually verdant, were wrapped up in some secret inferences of a future resurrection. That this custom of burning the dead did afterwards by an universal imitation extend and spread itself to other nations. That the druids and ruling priests were accustomed to burn their dead is expressed by Pomponius. That they held that practice in Gaul, Cæsar expressly delivers. That burning the dead was used in Sarmatia, is affirmed by Gaguinus. That the Swedes and Gothlanders did frequently commit their princes and more eminent persons to the fire, is delivered by Saxo and Olaus. That this was the old German practice, is also asserted by Tacitus. And that it was customary among the Danes, several urns, discovered in Jutland and Slesvick, not many years since, do easily evince, which contained not only bones, but many other substances in them, as knives, pieces of iron, brass and wood, and one of Norway a brass gilded Jews-harp. When this custom of burning the dead languished into disuse, is uncertain; but that it began to vanish, upon the dawning of christianity, as vapours and mists scatter before a morning sun, is without controversy; but when the light of it did more vigorously reflect, like a meridian beam, on all the gloomy corners and recesses of paganism and infidelity; then this use of urn-burial, was wholly superseded, and found a tomb itself in the more sober and severer practice of christianity. And thus much shall be said concerning these urns digged up at Newington.'

In an Appendix the author has given the derivation of the names of almost all the towns and villages in Kent; which to those who have a taste for etymological learning, will be no unacceptable performance.

An

An Harmony of the Goſpels: in which the original Text is diſpoſed after Le Clerc's *general Manner; with ſuch various Readings at the Foot of the Page, as have received* Wetſtein's *Sanction in his Folio Edition of the* Greek *Teſtament. Obſervations are ſubjoined, tending to ſettle the Time and Place of the ſeveral Tranſactions, to eſtabliſh the Series of Facts, and to reconcile ſeeming Inconſiſtencies. By* William Newcome, *D. D. Biſhop of* Oſſory. *Folio. 1l. 7s. in boards.* Cadell.

AS the hiſtory of our Saviour is related by four different writers, it is difficult for common readers to gain a regular idea of his various tranſactions, in the order of time. Upon this account a great number of authors have compoſed Concords and Harmonies of the Goſpels. Some have formed one uniform narrative out of all the four evangeliſts, by adopting the text of Matthew, Mark, Luke, or John, ſeparately and ſingly, as it has happened to be the fulleſt, or the moſt expreſſive. Such is that Harmony, or, more properly ſpeaking, that hiſtory of our Saviour, which is aſcribed to Mr. Locke *. Others have ranged the words of every evangeliſt in a regular ſeries, or ſubordination, ſtating every fact, and every diſcourſe, in the words of each of them ſucceſſively: as Dr. Macknight. Others have thrown all the parallel paſſages of the four evangeliſts into collateral columns: this is the ſcheme, which is purſued in the Harmony now before us.

In this work the learned author has attempted, after many others, not only to harmonize the goſpels, but to ſhew the conſiſtency of the evangeliſts, and to fix the time and place of the tranſactions recorded by them, as exactly as theſe points can be determined by internal evidence.

In purſuance of this deſign he has attended to every notation of time and place, and endeavoured to enter into the manner of the evangelical writers; obſerving, that particles, often thought to expreſs an immediate connection, are uſed with latitude; that the evangeliſts are more intent on repreſenting the ſubſtance of what is ſpoken, than the words of the ſpeaker; that they neglect accurate order in the detail of particular incidents, though they purſue a good general method; that detached and diſtant events are ſometimes joined together on account of a ſameneſs in the ſcene, the perſon, the cauſe, or the conſequences; and that in ſuch conciſe hiſtories as the goſpels,

* This work, though formed on the plan of Garthwaite's Harmony, publiſhed in 1630, appears by its peculiar correſpondence with Locke's Reaſonableneſs of Chriſtianity, to be the production of that eminent writer. See the Preface to the laſt excellent edition of Locke's works.

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transitions are often made from one fact to another, without any intimation, that important matters intervened.

The sacred history, as this judicious writer observes, is not liable to any just objection from this mode of narration. The veracity of the evangelists is not affected by it, when their manner of writing is understood; and their histories afford the same moral and religious instruction, whether their method is loose or exact. If, on this account, objections are more easily started, and it becomes more difficult to reconcile seeming variations, and to frame such materials into a regular body of history; on the other hand, the evangelists are more scrupulously examined and compared, they are studied jointly, as well as separately, their consistency strikes us more after an attentive investigation, all suspicion of compact and collusion is removed, and the independence of their testimony is established, as far as antiquity asserts it.

It is however very satisfactory to remark, that, when there is any clear note of time or place in one of the evangelists, the rest may always be brought to a perfect agreement with him, by easy and natural criticism: one affirming his order, which the others often neglect, but never contradict.

But all attempts to reconcile the evangelists, as to the general series of their facts, will, our author says, be in vain undertaken by those, who consider St. Matthew as adhering to the strictness of historical order. This rock was long since pointed out by bishop Richardson *, to whom a most eminent judge of learning (archbishop Usher) gives this great elogium, that he was 'vir eruditissimus, & in sacrarum literarum studiis longè exercitatissimus;' and whose harmony Mr. Whiston calls a noble attempt; and asserts, that the true order of the evangelists had been better stated by him, than by any other.

Le Clerc thus speaks of the bishop's Harmony: 'Res ipsa ostendit posse commodissimè ad Lucæ ordinem referri cæteros evangelistas; quod et ante nos ostendit vir eruditus Johannes Richardsonus, Ardachadensis olim in Hiberniâ episcopus, cujus harmoniam potissimùm secuti sumus.' And Pilkington says, 'he seems happily to have first discovered the method, that must generally be pursued, in order to reduce the several evangelical accounts to a proper series.'

The learned Usher, speaking of this work observes in it a singular circumstance, 'quòd temporis ordinem solus Matthæus

* John Richardson, D. D. was an Englishman of Chester, and bishop of Ardagh in Ireland. He wrote a Harmony, comprehending the four passovers of our Saviour, exhibited by Usher in his Annals. He likewise wrote Observations on the Old Testament. He died 1653.

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neglexisse reperiatur." Annal. sub. an. 30. Pilkington says, 'setting aside authorities, and candidly examining the point, it will appear clearly to every reader, that it is in St. Matthew's gospel, that the true chronological order of the history is neglected.'

Our author, in like manner, asserts, 'that chronological order is not precisely observed by any of the evangelists; that St. John and St. Mark observe it most, and St. Matthew neglects it most.'

Le Clerc, he thinks, has exhibited the text of the evangelists in the most useful manner; he has therefore adopted his method, though with much difference in the general and particular arrangement.

Excepting a few passages, the Greek text is printed from J. J. Wetstein's folio edition of 1751, that is, in effect, from the received edition of 1624, ex Officinâ Elzevirianâ. The various readings at the foot of the page are those, which Wetstein has subjoined to his text; that learned editor esteeming them lectiones probatiores.

The Harmony is divided into six parts.

The first contains the evangelical history before Jesus's public ministry, including the space of thirty years and six months.

The second includes the transactions of about six months, from his baptism, till the beginning of the ensuing passover.

The third begins with these words, John ii. 13. 'And the Jews passover was at hand, and Jesus went up to Jerusalem,' &c. comprehending the transactions of twelve months from the commencement of the *first* passover.

The fourth begins with these words: John v. 1. 'After this there was a feast of the Jews, and Jesus went up to Jerusalem,' &c. containing the transactions of twelve months from the beginning of the *second* passover.

The fifth commences with these words of Matthew xv. 1. 'Then came to Jesus scribes and pharisees, which were of Jerusalem, saying, why do thy disciples transgress the tradition of the elders,' &c. This part likewise includes the transactions of twelve months from the beginning of the *third* passover.

The sixth begins with these words, 'Now the first day of the feast of unleavened bread,' &c. Matt. xxvi. 17. Mar. xiv. 12. Luke xxii. 7. containing the transactions of three days, from the day on which the *fourth* passover was *killed*, to the end of the day before the resurrection.

According to this account, on the day before the fourth passover, that is, Thursday, Jesus prepares to keep the passover. In the evening, he sits down with the twelve; there is an ambi-

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bitious contention among the diſciples; Jeſus waſhes their feet, and foretels, that Judas would betray him. The night before the crucifixion, he foretels to the apoſtles the fall of Peter, and their common danger; he inſtitutes the eating of bread in remembrance of his body broken; he comforts his diſciples, John xiv; he inſtitutes the drinking of wine in remembrance of his blood ſhed; reſumes his diſcourſe to his diſciples, John xiv. 31. xv. xvi; prays to his Father, John xvii; is in an agony in Gethſemane; is betrayed; is brought before Annas and Caiaphas; is thrice denied by Peter, and ſtands before Caiaphas, John xviii. 19—23. In the morning of the crucifixion, he is examined before the whole Jewiſh council, Luke xxii. 66; he confeſſes himſelf to be the Chriſt, and is pronounced guilty of death; he is taken before Pilate, Matt. xxvii. 1. Pilate ſends him to Herod, Luke xxiii. 6—12; Herod ſends him again to Pilate; Pilate ſeeks to releaſe him; but having ſcourged him, and repeated his attempts to releaſe him, he delivers him to the clamours of the Jews; and the ſoldiers inſult him. About nine in the morning Pilate brought Jeſus forth into the place called the Pavement. Judas repents, and deſtroys himſelf; Jeſus is led away to Mount Calvary; is crucified, and remains on the croſs. From noon to three there was darkneſs over all the land, Matt. xxvii. 45. Jeſus expires. The vail of the temple is rent, the earth quakes, &c. Between three and ſix in the evening, many women were beholding afar off. In the evening Joſeph of Arimathea beſought Pilate that he might take away the body of Jeſus. On Saturday, or the morrow after the crucifixion (called by St. Matthew the day that followed the day of the preparation) the chief prieſts and phariſees came together unto Pilate to deſire, that he would order the ſepulchre to be ſecured.

The ſixth part contains the tranſactions of forty days from the day of the reſurrection to the aſcenſion.—After ſix on Saturday evening, 'when the Sabbath was paſt, Mary Magdalene, and Mary the mother of James, and Salome, had bought ſweet ſpices, that they might come and anoint him.' On Sunday morning, the third day after the crucifixion, the earthquake happens at the ſepulchre, Matt. xxviii. 2—4; and many bodies of the ſaints which ſlept aroſe, Matt. xxvii. 52, 53; the women make their firſt viſit to the ſepulchre; Peter and John viſit the ſepulchre; Jeſus appears firſt to Mary Magdalene, John xx. 2. Mar. xvi. 9; appears the ſecond time, as the women went to tell the diſciples, Matt. xxviii. 9. As they were going, the watch came into the city. In the afternoon Jeſus having been ſeen by Peter (or, as St. Paul ſays, by Cephas) appears to the two diſciples alſo, who went to Emaus.

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Emaus. In the evening he appears to the apostles in the absence of Thomas.

The eighth day after the resurrection, Jesus appears to the apostles, Thomas being present. Between the eighth and the fortieth day after the resurrection, the apostles go into Galilee; Jesus appears at the sea of Tiberias, and on a mountain in Galilee. On Thursday the fortieth day after the resurrection, he ascends into heaven.

The reader will observe, that his lordship computes four passovers in our Lord's ministry. This is a point, concerning which commentators are greatly divided.

Many of the fathers thought our Lord exercised his ministry for the space of one year only. This was the opinion of Tertullian, adv. Judæos, cap. viii. Origen, Philocal. p. 4. Clemens Alexandrinus, Strom. l. p. 340. Lactantius, Inst. iv. 10. Tatian, Harm. &c. and has been adopted by Mann, Priestley, and many others.

Apollinarius Laodicensis extended Christ's ministry to two years, including three passovers, as Jerom tells us, on Dan. ix. So likewise Epiphanius, Hær. 51. n. 22. and Cyril, Isa. 29.

Gerhard Mercator, Joseph Scaliger, Calvisius, Casaubon, Helvicus, Wells, Newton, and others, thought that there were traces of at least five passovers in the sacred history. Eusebius computed our Lord's ministry to have consisted of three years, and a half, and supposed St. John's gospel to have in it four passovers. Hist. Eccl. i. 10. p. 32. He is now generally followed by harmonizers of the gospels, and by ecclesiastical historians.

The first passover, according to this hypothesis, is mentioned in these words of John ii. 13. 'The Jews passover was at hand, and Jesus went to Jerusalem.'

The second is supposed to be implied in these words: 'After this there was a *feast* of the Jews,' &c. John v. 1. The word ἑορτη is here understood by Whiston, Toinard, Grotius, and other writers to signify the passover, see Mar. xv. 6. Luke xxiii. 17. Our author produces many other reasons in support of this opinion.

The approach of the third passover is thus expressed, John vi. 4. 'The passover, a feast of the Jews, was nigh.' And our author considers, John vii. 1.—'Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him'—as a declaration, that Jesus did not go up to the passover, mentioned above, ch. vi. 4. 'St. John, says this learned writer, having recorded what Jesus did at the two first passovers mentioned by him, and being wholly silent about the transactions of this third passover, nay assign-

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ing a reason why Jesus absented himself from it, because he could not otherwise have prolonged his ministry, by natural means, to its due period; we may rest satisfied, that Jesus dispensed with the observance of the law on this occasion.'

The third passover, when our Saviour suffered, is particularly described by all the evangelists. But many difficulties have been started relative to the time, when our Lord and the Jews kept it. Our author endeavours to remove those difficulties. The following are extracts from his observations on this point. The paschal lamb, or kid, was to be slain on the 14th of the first month, called by the Hebrews Nisan. With respect to the time of eating the passover, the words of the law are, 'they shall eat the flesh that *night*.' Exod. xii, 8.

During the week of our Lord's passion, the law required, that the passover should be slain on Thursday afternoon. Our Lord partook of it the night immediately succeeding, and consequently at the legal time.

Mark xiv. 12. Luke xxii. 7, equally prove, that the Jews kept the passover at the same time with Jesus.

Obj. 1. Matt. xxvi. 5. Jesus was not to be apprehended εν τη εορτη.

Ans. Their design was to let Jesus alone till the eight days (of the paschal feast) were ended; but on Judas's offer they changed it.

Obj. 2. John xiii. 1. What happened on the night, when Jesus celebrated the paschal feast, is said to have happened προ της εορτης του πασχα: and therefore he anticipated the passover.

Ans. These words may mean, before Jesus began to eat the feast of the passover. Lightfoot replies, the feast of the passover always signifies, the whole seven days paschal feast. St. John therefore may mean; before the 15th of Nisan; before the feast of unleavened bread, which lasted seven days. See Lev. xxiii. 5, 6.

Obj. 3. John xiii. 29. Buy those things, which we have need of, for the feast.

Answ. This was not understood to mean the feast of the paschal lamb; but the feast of unleavened bread.

Obj. 4. The Jews avoided defilement, that they might eat the passover.

Answ. They meant the paschal sacrifices offered for seven days. Or, particularly to avoid defilement on the fifteenth of Nisan, which was a day of holy convocation.

Obj. 5. The day, on which Jesus is crucified is called παρασκευη του πασχα. John xix. 14.

Answ.

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Answ. Παρασκευη is προσαββατον. Luc. xxiii. 54. The preparation before that sabbath, which happened during the pascal festival.

Obj. 6. No work was to be done on the fifteenth of Nisan, and yet that is supposed to have been the day of Jesus's apprehension, trial, and crucifixion.

Answ. Bochart replies, that food might be prepared on that day, and journies performed. Exod. xii. 16. Deut. xvi. 7. He adds: 'Eos, qui divina & humana jura omnia pedibus insolenter proculcarant, nil mirum est festi religione non retineri.' See John vii. 37, 44, 45.

These are some of the remarks, which our learned author has advanced on what Beza calls gravissima quæstio. His observations, on a variety of other points, are important and judicious.

This Harmony may be of singular use to those, who study the evangelical history with critical accuracy and attention. For the juxtaposition of parallel passages is often the best comment; and it cannot but greatly alleviate the reader's trouble, in his attempts to illustrate the phraseology and manner of the evangelists.

It shews by intuition, that St. Mark, who inserts much new matter, did not epitomize St. Matthew's Gospel.

It affords plain marks, from the additions and omissions in St. John's Gospel, that his was designed to be a supplemental history.

It illustrates, in many instances, the propriety of our Lord's conduct and words.

And lastly, it affords a strong presumptive evidence of the truth of the Gospels. For, on the most critical enquiry, they are found to be perfectly rational and consistent, in passages, wherein they seem to be the most contradictory. Thus, says Mr. West on the Resurrection, 'Truth, like honesty, often neglects appearances: but hypocrisy and imposture are always guarded.'

A Voyage to California, *to observe the Transit of* Venus. *By Monsr.* Chappe d'Auteroche. *With an historical Description of the Author's route through* Mexico, *and the Natural History of that Province. Also, a Voyage to* Newfoundland *and* Sallee, *to make Experiments on Mr.* Le Roy's *Time Keepers. By Monsr.* de Cassini, 8vo. 4s. *in boards.* Dilly.

THE famous peninsula of California is a part, and far from an inconsiderable part of New Mexico, extending along the borders of the Pacific Ocean, from the tropic of Cancer

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northwards, above a thouſand miles. It was diſcovered by the great conqueror of Mexico, Hernando Cortes. Our famous navigator, Sir Francis Drake, landed there, and took poſſeſſion of it in 1578; and his right was confirmed by the principal king of the country. This title however the government of Great Britain has not hitherto attempted to vindicate, on account perhaps of the diſtance of California, as there is no immediate acceſs to it by ſea, but by a long and dangerous voyage round Cape Horn. It is however well ſituated for trade, and on its coaſt has a pearl fiſhery of great value. The property of the country is claimed by the Spaniards, though their ſettlements in it are comparatively weak. The inhabitants are chiefly Indians, whom the Spaniſh miſſionaries have, in many places, brought over to *Chriſtianity*, if a certain groſs and wretched ſpecies of popery can deſerve that venerable appellation.

M. Chappe ſet out from Paris, Sept. 19, 1768, attended by a ſervant and three other perſons, viz. M. Pauly the king's engineer and geographer, Mr. Noel a young painter, and M. Dubois a watchmaker. Theſe gentlemen arrived at Cadiz, Oct. 17, where they were joined by Meſſ. Doz and Medina, two naval officers, and aſtronomers to his catholic majeſty. They ſailed from Cadiz, Dec. 21, entered the harbour of La Vera Cruz, March 8, 1769, after a paſſage of eleven weeks. 'This city is ſituated by the ſea ſide, in the ſouthern part of Mexico. It is ſurrounded on the north with barren ſands, and on the weſt with bogs, which have been drained. This makes the ſituation both diſagreeable and unwholeſome. The port is much frequented, eſpecially once in two years, when the Spaniſh fleet comes hither to unload the European goods, which are afterwards to be ſold, and diſtributed all over Mexico; and to bring home that ſilver, and thoſe immenſe treaſures, the thirſt of which coſt the lives of ſo many thouſands, and made the wretched ſubjects of Montezuma the ſad victims of the inſatiable greedineſs of the Europeans.

'La Vera Crux contains no grand edifice. The governor's houſe has nothing that diſtinguiſhes it from the reſt, which are all built after the Spaniſh manner. There is one church and three monaſteries. The ſtreets are tolerably ſtrait, and of a common breadth. The town is encompaſſed with walls, and has four gates, each flanked with two towers. There are two baſtions at the ends of the wall next the water ſide. Theſe fortifications are in a *ſad* condition; the beſt defence is the fortreſs belonging to the caſtle of St. Juan de Ulloa. It is built on a rock, which riſes in the middle of the harbour, facing the town at ſome diſtance.'

M. Chappe

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M. Chappe and his companions having provided themſelves with mules, to carry their inſtruments, beds, tents, proviſions, and other articles, neceſſary for a journey of 300 leagues, through thoſe dreary deſerts they were to paſs in their way to San-Blas, where they intended to embark, in order to croſs the Vermilion Sea, or the Gulph of California, they left Vera Cruz on the 18th of March, and arrived at Mexico on the 26th.

'Mexico, the capital of the province which bears that name, is ſituated on the banks of a lake, and built upon a fen, croſſed by a multitude of canals, conſequently the houſes are all built upon piles. The ground gives way in many places, and many buildings are obſerved to have ſunk upwards of ſix feet, without any viſible alteration in the body of the building: one of theſe is the cathedral, which I ſhall ſpeak of hereafter.

'The ſtreets of Mexico are very wide, perfectly *ſtrait*, and almoſt all interſect each other at right angles. The houſes are tolerably built, but not much ornamented either within or without; their *make* is the ſame as in Spain.

'There is no very remarkable edifice at Mexico. The viceroy's palace is in a ſpacious and pretty regular ſquare, with a fountain in the middle. The only merit of this palace is, that it is built very *ſolid*. No decorations are to be found there. Within its circumference are three handſome court-yards, with each a fountain in the middle. The mint ſtands behind this palace, and is a noble building. Upwards of a hundred workmen are conſtantly employed there in coining piaſtres for the king of Spain, out of the enormous maſſes of ſilver brought thither by the owners of the mines, who exchange them for coin. It is ſaid, about fourteen millions of piaſtres are ſtruck yearly in this mint.

'The moſt ſumptuous buildings are the churches, chapels, and convents. There are a great many in this city, which are very richly ornamented, and among others the cathedral. The rail round the high altar is ſolid ſilver; and what is ſtill more coſtly, there is a ſilver lamp, ſo capacious that three men get in to clean it: this lamp is enriched with figures of lions' heads, and other ornaments of pure gold. The inſide pillars are hung with rich crimſon velvet, enriched with a broad gold fringe. This profuſion of riches in the churches at Mexico is not very ſurpriſing to *whoever* has ſeen the cathedral of Cadiz, and the immenſe treaſures contained in it. Gold and precious ſtones are there laviſhed upon the ſacred veſſels and ornaments; and the images of the holy Virgin and other

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other ſaints are either ſolid ſilver, or clad in the richeſt garments.

'The outſide of the cathedral of Mexico is unfiniſhed, and likely to continue ſo; they are afraid of increaſing the weight of the building, which already begins to ſink, as before noticed. I ſhall ſay nothing of the other churches; I believe there are as many as there are ſaints in the calendar.

'The city of Mexico contains three ſquares; the firſt is the Maior or great ſquare fronting the palace, the cathedral, and the market-place, which is a double ſquare ſurrounded with buildings: this ſquare is in the center of the city. The ſecond, adjoining to this, is the ſquare called del Volador, where the bull-feaſts are held. The third, is that of Santo Domingo. Theſe ſquares are tolerably regular, and each has a fountain in the middle. To the north of the town, near the ſuburbs, is the public walk, or Alameda. A rivulet runs all round it, and forms a pretty large ſquare, with a baſon and *jet d'eau* in the middle. Eight walks, with each two rows of trees, terminate at this baſon like a ſtar; but as the ſoil of Mexico is unfit for trees, they are not in a very thriving condition. This is the only walk in or near to Mexico; all the country about it is ſwampy ground, and full of canals. A few paces off, and facing the Alameda, is the Quemadero; this is the place where they burn the Jews, and other unhappy victims of the awful tribunal of Inquiſition. This Quemadero is an encloſure between four walls, and filled with ovens, into which are thrown, over the walls, the poor wretches who are condemned to be burnt alive; condemned, by judges profeſſing a religion whoſe firſt precept is charity.'

Our aſtronomer croſſed the gulph with ſome difficulty, and landed at the miſſion of San Joſeph, in California, on the 19th of May. The weather was favourable. He fixed his inſtruments, and on the 3d of June had an opportunity of making a complete obſervation on the tranſit of Venus.

Mr. Chappe's narrative ends at this period; and the few remaining pages contain a melancholy account of his death, on the firſt of Auguſt; and likewiſe the death of Mr. Dubois, Mr. Medina, and three of their attendants, occaſioned by an epidemical diſtemper, which raged at San Joſeph.

To this narrative is annexed the extract of a letter from Mexico, addreſſed to the Royal Academy of Sciences at Paris, by don Anthony de Alzate, relative to the natural hiſtory of that province. This is a ſuperficial deſcription, of the natural curioſities of Mexico.

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The latter part of this volume contains the account of a voyage to Newfoundland and Sallee, by M. De Caſſini. The moſt important article in this voyage is an account of the method of ſalting and drying cod; to which we muſt refer the reader, who wiſhes to know the proceſs.

This publication contains a plan of the city of Mexico; but no maps, charts, or aſtronomical obſervations. It is but indifferently tranſlated.

Letters from Henrietta *to* Morvina. *Interſperſed with Anecdotes, hiſtorical and amuſing, of the different Courts and Countries through which ſhe paſſed. Founded on Facts.* 2 *vols.* 12*mo.* 5*s. ſewed,* Bew.

A Novel which is founded on facts, though it may not always prove ſo entertaining, in reſpect of incidents, is free, however, from thoſe blemiſhes which ariſe from the extravagance of ungoverned invention. In that now before us we are preſented with the correſpondence of an accompliſhed and amiable young lady, who deſcribes to her ſiſter ſeveral characters, which ſhe occaſionally accompanies with various particulars concerning them. As a ſpecimen of thoſe moral portraits, no leſs than of the juſtneſs of the young lady's ſentiments, we ſhall lay before our readers the following Letter.

'This lady P—— (my dear Morvina) will force herſelf into one's confidence; nay, into one's heart. She is extremely agreeable. I never knew her half ſo much ſo, as ſhe was yeſterday. She ſtayed with me till paſt three in the morning: few women have read ſo much, or books ſo well choſen, or ſo happily digeſted their reading. She has clearly ſelected the beſt ideas of the beſt authors, ſo as to make the ſenſe her own. Is it a wonder then her judgment ſhould ſeldom err? For by comparing the paſt with the preſent, we may give a ſhrewd gueſs at the future, without the gift of foreknowledge. In ſhort, much improvement is to be gained, as well as pleaſure, by converſing with her ladyſhip. Nor does ſhe deal out her information with an air of ſuperiority, myſtery, &c. I know no perſon better, if ſo well, qualified to form the mind of a young woman; to point out the ſureſt paths to virtue, and thoſe flowery ways which inſenſibly lead us too near the reverſe, by inducing us to fix our hearts on tranſitory delights, nor raiſe our views beyond this globe terreſtrial; delights which may intoxicate, but never can ſatisfy a rational mind, even in its preſent ſtate, and muſt render it totally unfit for another. She feels the unpleaſantneſs of my ſituation; would do any thing to extricate me from it. Sometimes her ladyſhip piques me on my good underſtanding, (as ſhe partially

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partially calls it,) and on that religion which I hope I *do* in ſome degree poſſeſs: on my duty to the only parent heaven has left me; the love and delicacy I owe you all; to make an effort, and get the better of a paſſion, which allowing the object ever ſo ſincere, in grateſully and tenderly returning it, muſt end unhappilp, and involve you all in thoſe diſtreſſes, the narrowneſs of his fortune, and expenſive turn of mind, muſt ſubject me to. Indeed, my dear ſiſter, the ſtrength, the truth of this reaſoning makes me tremble, on a retroſpect of the dreadful precipice I have ſo narrowly eſcaped, and a conduct I feel *was* criminal. I had certainly no right to indulge a paſſion one ſingle moment, that I knew too well my mother would be utterly averſe to. Being what the world calls our own miſtreſs, is a bad reaſon for relaxing in our duty to thoſe who gave us being. A parent leſs indulgent than ours, merits more regard, more duty and attention than we can offer. Had theſe reflections ſtruck me with equal force ſomewhat earlier, it would have ſaved me many an anxious hour. Diſeaſes of the mind, as thoſe of the body, cannot be too ſpeedily attended to. Keep this ever in your mind, my dear ſiſter, and let not your gentle eaſy nature be a dupe to that artifice men in general practiſe towards us all; often from no other motive but to indulge their vanity, or raiſe their merit with ſome worthleſs object, whom faſhion induces them to follow, and the glory of ſupplanting a rival makes them ſacrifice every thing to a wretch, who in their heart they deſpiſe. Infer not from this, I look upon the whole ſex as dangerous betrayers. Far from it. I hold the friendſhip of a ſenſible well-bred man of honour, a very valuable acquiſition. But then his honour muſt not conſiſt in running a man through the body, or ſhooting him through the head. It muſt ariſe from a principle in the heart, nurſed up and cheriſhed by religion and reaſon. A mere moral man is my averſion; though in truth he ought to be an object of my compaſſion; for what is he more than a puppet, ſtrutting his hour away on this ſtage of miſery and folly; vainly aſſuming to himſelf the attributes of his Maker; peremptorily deciding on the preſent, regardleſs of (if not denying) the future; at the ſame time his coward heart gives the lye to his life, nay, to his tongue, which in every danger, under every calamity, invokes the aid of that all-wiſe, all powerful Being, he has dared, in his hours of mirth and jollity, to blaſpheme. Too many of theſe wretches are termed good ſort of men; men of honour. But ſhould we wonder, can we be ſurpriſed, to prove them otherwiſe, who make pleaſure or profit the ſole criterion of their actions, whoſe views are contracted within the narrow compaſs of the preſent ſpace? I am only amazed ſuch a man thinks it neceſſary to wear the maſk ſo far, as to ſtop at any ill his wild imagination ſuggeſts, where his rank and fortune ſhamefully bid defiance to the laws. But I muſt end my reflections, or be too late for the poſt. God bleſs you; believe me truly yours, &c.'

Several

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Several of the Letters are dated from places on the Continent; and among them we find one, containing a curious anecdote of the Ruſſian emperor Peter the Great, which, upon the aſſertion of its authenticity, we ſhall admit into our Review.

'Not to wear you out with convent anecdotes, I ſend you one of a court; no leſs a court than that of Ruſſia, and of no leſs a man than the emperor, Peter the Firſt, ſo deſervedly ſtyled the Great. You ſhall have it ſans preface, which almoſt always tries the patience, and fatigues the mind ſo, as to leave little reliſh for the ſtory. That it is a fact, is all that I will now ſay: my comments on, and how I came by it, ſhall follow. Know then, this prince, ſo ſuperior to every other weakneſs, ſo unconquerable in arms, was by no means proof againſt the tender paſſions, and received a wound from the bright eyes of the daughter of an officer in his army, above the power of art to heal, or the force of his reſolution to ſuſtain with that dignity, that fortitude, which had hitherto ſo peculiarly marked the character of this extraordinary man, throughout every ſcene of action. She was young, perfectly beautiful, and along with it all, carried the appearance of virtue, which the emperor has frequently declared ſerved more effectually to complete her conqueſt, than all the other agréemens ſhe poſſeſſed; ſo unaccountably are we made, ſaid *he*, I could not help adoring that virtue, at the ſame inſtant I wiſhed, and tried, by every warrantable means to undermine it. But long, alas! were all his efforts vain. Not Prior's Egyptian ſlave received her eaſtern monarch with more hauteur, or ſeemed more reſolutely bent to mortify *his* pride, and to make him feel how feeble, how vague, all human greatneſs, when we preſume on ſecuring our happineſs by it, even in this gew-gaw world, and ſuffer it to lead us beyond reaſon's limits. He had indeed no rival (declared at leaſt) to baffle his hopes. Time and perſeverance, he flattered himſelf might in love, as in war (he had frequently experienced), ſurmount all difficulties, and in the end give him poſſeſſion of that heart, which only had power to ſet *his* at eaſe. He firſt attacked her vanity, believing with the generality of mankind, *that* the ruling paſſion in a female mind; but although he offered every ſacrifice to *her's* within the utmoſt extent of his power (to marry her was not in his power) he had the mortification, after ſome months cloſe ſiege, to find himſelf juſt where he began. *He* next attacked her *avarice*, to the full as unſucceſsfully. In ſhort, he tried her on all ſides; left no paſſion unflattered the human mind is heir to. At length, when *he*, from frequent repulſes, very rarely the lot of princes, was reduced to deſpair, and upon the very verge of leaving her, ſhe yielded; at the ſame time aſſuring him, the combats ſhe had ſo long ſuſtained between virtue, modeſty, and her paſſion for *him* (which had all along equalled *that* his majeſty had ſo honourably, nay amply, manifeſted towards her) had

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had produced infinitely ſorer conflicts in her mind than even Peter the Great ever had to encounter. But if her ſufferings ſhould happily enhance the value of an honeſt, though humble heart, in the eyes of her adored monarch, ſhe muſt ever hereafter reflect on them with the higheſt gratification; that inſtead of idly attempting to expreſs ſentiments ſo far above the reach of words, ſhe begged leave to refer his majeſty to her future conduct, for proofs of the gratitude and tenderneſs of an heart whoſe greateſt glory, and warmeſt wiſh, was to render itſelf worthy its poſſeſſor. All this the emperor implicitly believed, and held himſelf the happieſt of mortals; that a life of abject ſlavery would but ill pay the value of a jewel ſo ineſtimable. Thus apparently they loved, and lived together in perfect union for ſome years, till time and chance, the great diſcloſer of human events, ſhewed the emperor, beyond all poſſibility of doubt, the dupe her artifice had made of him, or more probably the rectitude and nobleneſs of his own mind; for convinced am I, a good heart will often betray the beſt head in the world into weakneſſes that would be barely pardonable in a driveller. The emperor was ever ornamenting and improving Peterſburgh; had built a fortreſs in the ſea, which he deſigned for priſoners of ſtate. No ſooner was it finiſhed than he gave a ſuperb entertainment *there* to all the foreign miniſters then reſident at his court, and to many of his own nobility. Both at and after dinner the glaſs was puſhed about briſkly, conſequently the whole company in ſpirits. In coming out to take boat, the Poliſh miniſter, by ſome untoward, and for him fatal, accident, fell over the bridge and was drowned, notwithſtanding every effort uſed to ſave him. The emperor expreſſed infinite concern at the accident, and the ineffıcacy of all the remedies which had been inſtantly adminiſtered; then turning to the reſt of the company, he ſaid, all papers, he thought, ſhould be deemed ſacred, and deſired all the miniſters *there* would be preſent at the taking the papers out of this unhappy man's pockets, and ſet their ſeals upon them, along with his own. In ſearching for papers, ſomething fell on the floor; the emperor himſelf ſtooped and took it up; to his aſtoniſhment and confuſion it proved to be a picture of the lady who had ſo long and ſo unworthily engroſſed his heart, nay, his very ſoul, who, if he ever ſuffered a pang about, it proceeded from the reflection of having ſeduced ſuch inflexible, ſuch untained virtue and honour. Is it wonderful then, his majeſty ſhould be curious to pry further? ſurely no. On obſerving ſeveral letters, theſe, ſaid he, contain no ſtate affairs, and opened them, read one or two, and took the remainder of that parcel, ordering the reſt of the papers to be carefully ſealed up, left the company, went into his barge, and the moment he landed ſet off poſt for Moſcow, where he left the miſtreſs of his heart. He arrived there in an incredible ſhort ſpace of time, went directly to the houſe of a lady who was a friend to them both, and ordered her to ſend for his miſtreſs to meet him there inſtantly. She obeyed, though

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though much ſurpriſed to ſee the emperor ſo unexpectedly, and with every mark of horror, rage, and deſpair viſibly painted in his countenance. The moment the lady arrived, with much warmth he aſked her how ſhe came to write to the Poliſh miniſter: ſhe at firſt denied ever having written to him; on which his majeſty produced the packet of letters taken out of that miniſter's pocket, all of her writing, and in the common ſtyle of fondneſs, informing her likewiſe how they fell into his hands, and of the unfortunate end of his rival. Not having heard of *his* death till that moment, forgetting, or at leaſt regardleſs of all danger, ſhe delivered herſelf up to grief, to paſſion; burſt into tears and woeful lamentations for the loſs of all her heart held dear; while the emperor, in a ſtorm of rage, reproached her, as he had but too juſt cauſe, with falſehood, ingratitude, and every vice that degrades and ſinks humanity; when, to the amazement of all preſent, he on a ſudden became calm as poſſible, and turning towards her, ſaid, Madam, I too well, too poignantly feel, how hard it is for thoſe who conquer others, to conquer themſelves; 'tis *there* true glory lies, above all in love: ſenſible as I am of the unfair, injurious treatment, offered by you, in return for an exceſs of fondneſs, an unlimited confidence, an eſteem you never merited from me, I cannot hate you; but to continue to live with you, muſt render me contemptible in the eyes of the whole world, and what is ſtill more painful to endure, in my own eyes. You ſhall never want the comforts wealth can give, if any there are for one ſo ſhamefully loſt, abandoned to every ſenſe of virtue; but determined am I never to ſee you more. He kept his word with her; and as violent paſſions which have neither honour nor honeſty for their baſis ſoon ſubſide, ſhe conſented to marry an officer in the Ruſſian ſervice, to whom the emperor was always exceedingly good, but continued him in ſome profitable employment far diſtant from the court. This great man, you ſee, though by no means proof againſt love, was proof againſt the follies of it. The beauties of his miſtreſs had indeed power to make him ſo far forget his rank, the dignity of his ſituation, as to kneel, implore, and ſupplicate his ſubject; but nothing could make him court vice, though couched beneath the form of an angel, or cheriſh a ſerpent in his boſom.'

Theſe Letters in general diſcover the ſentiments of a virtuous and well educated mind, that retains a taſte unvitiated either by the faſhionable gaieties of life, or an increaſed acquaintance with the world; and in point of compoſition, they are ſuperior to common novels.

Remarks

Remarks upon an Eſſay, intituled, The Hiſtory of the Coloniſation of the Free States of Antiquity, applied to the preſent Conteſt between Great Britain *and her* American *Colonies. By* John Symonds, *LL.D.* 4*to.* 2*s.* 6*d.* Payne.

IN our Review for June 1777, we gave an account of the Hiſtory which forms the ſubject of the Remarks at preſent before us. Conſidered as a literary diſcuſſion only, an inquiry into the nature of ancient coloniſation might be treated with great impartiality; but its apparent reference to the diſpute ſubſiſting between Great Britain and America, can hardly fail of ſubjecting its authors to the ſuſpicion of being actuated by intereſted motives. A charge of this kind is intimated by Dr. Symonds againſt the author on whom he comments; nor has the doctor, in his turn, eſcaped an imputation of the ſame nature. But however the ſentiments of the different authors may be warped by party, no concluſions drawn from the ancient mode of coloniſation can be juſtly, and invariably applied to the practice of modern times; and the controverſy ought ſtill to be conſidered as a ſpeculative, hiſtorical inquiry.

A part of the Introduction will ſhew our readers the ſpirit with which Dr. Symonds ſets forth; but in reſpect of the many points in controverſy, we muſt refer them to the Remarks.

'It is related of Lyſimachus, who had been a captain in Alexander's army, and an eye-witneſs of all that paſſed in the courſe of his victories, that, after he had heard ſome exaggerated memoirs of that prince's exploits recited, he calmly obſerved, and where was I, whilſt theſe feats were atchieved? To a ſimilar cenſure do thoſe writers expoſe themſelves, who, be their end what it will, pervert the records of antiquity. Were this learned artifice confined to queſtions of curioſity, or verbal criticiſm, it would do little or no diſſervice to the world; and a man, who attempted to refute it, might poſſibly be blamed for an idle and frivolous zeal; but when doctrines of importance are eſtabliſhed upon ſo falſe a foundation, it becomes a matter of great and general concern: and it cannot be thought improper for any one, who has applied himſelf to the ſtudy of ancient literature, to bear his teſtimony againſt ſuch reaſonings, whenever they are offered to the public.

'This muſt be my apology (if the reader ſhall think that I ſtand in need of any) for examining the leading principles of The Hiſtory of the Coloniſation of the Free States of Antiquity, &c. The author appears to be a man of ſenſe, and know-

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knowledge; and competently verſed in the beſt writers of Greece, and Rome: but, whether we may aſcribe it to too much haſte in reading, or whether we are to look for any other cauſe, it is certain, that he either has not carefully inquired into facts, or has not ſtated them fairly and honeſtly. His readers muſt have obſerved, that, though he has fallen into ſeveral errors, he has not once miſtaken in favour of the ancient coloniſts: a circumſtance, which they will be led to impute to ſomething more than accident; for though it cannot be denied, that many actions of thoſe coloniſts are deſerving of cenſure, yet it is highly diſingenuous to put always upon them the worſt conſtructions.

'The main drift of our author, as it appears from his introduction, is "to inveſtigate the nature of the connexion which ſubſiſted between the Carthaginians, Greeks, and Romans, and their colonies; and particularly to aſcertain the practice of antiquity with regard to the much controverted article of taxation," p. 3. He ſays farther, "that the chief reaſon which induced him to undertake this taſk, was becauſe he wiſhed to prepare the nation for the parliamentary ſettlement on the ſubmiſſion of the colonies, both by ſuggeſting to the legiſlature itſelf all the information which can be derived from the pureſt precedents of ancient hiſtory, and by attempting to reconcile the minds of the people in general to that ſettlement, when they ſhall find it, perhaps, ſupported by the policy of thoſe ages, which enjoyed the moſt perfect civil liberty," p. 4. I apprehend, that our author's zeal has betrayed him into an inconvenience, which he did not foreſee. Great indulgence is due to a writer, who ſubmits his opinions with modeſty to the public: but when any one profeſſes *to inſtruct the legiſlature*, he gives up his claim to ſuch an indulgence: and the errors, which in others might eaſily be pardoned, would in him be deemed inexcuſable.

'Our author's argument for taxation, which is the very hinge upon which his whole eſſay turns, is nothing more than this: the free ſtates of antiquity taxed their colonies; therefore Great Britain hath a right to tax her's. An extraordinary inference indeed! which brings to my mind an argument employed by Swift in his digreſſion concerning madneſs: "There is, ſays he, in mankind a certain ******* hic multa deſiderantur—and this I take to be a clear ſolution of the matter." On a point of ſo great conſequence as the right of taxation, it would have become our author to have been more cautious, or more candid. He ought either not to have uſed ſuch an argument; or not to have left his readers to find out the exceptions, to which it was liable. One may venture to ſay,

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that, by his mode of reaſoning, it would not be difficult to juſtify the moſt flagrant abuſes of power, that are to be found under any government in Europe.'

In the courſe of theſe Remarks we meet with many judicious obſervations; but the whole, it muſt be acknowledged, favours more of a polemical than a critical inquiry, and ſeems to be intended as a counter-poiſe to the influence of the other Eſſay; for which it is adapted both by argument and hiſtorical learning.

Mathematical Principles of Natural Philoſophy. By Sir Iſaac Newton, *Knight. Tranſlated into* Engliſh, *and illuſtrated with a Commentary, by* Robert Thorp, *M. A. Volume the Firſt.* 4to. *1l. 1s. in boards.* Cadell.

THE importance of the great work of the immortal ſir Iſaac Newton has been long and univerſally acknowledged and experienced. It has gone through three editions in this country, in the life-time of the illuſtrious author, with ſucceſſive improvements and additions. It has alſo been printed in different parts of Europe, where the doctrines contained in it have at length been received and eſtabliſhed, in oppoſition to the ſtrong prejudices which for many years prevented this general effect. In one edition it was extended to four quarto volumes by means of the large commentaries of the learned and laborious fathers Le Seur and Jacquier. We have had publiſhed an Engliſh tranſlation of it in two neat octavo volumes, accompanied with Mr. Machin's theory of the moon, deduced from the principles of gravity laid down in that work. Beſides all theſe we are in daily expectation of the ſo long promiſed publication of all ſir Iſaac Newton's works, with a commentary, by Dr. Horſley, the preſent learned ſecretary of the Royal Society. Notwithſtanding theſe, Mr. Thorp, it ſeems, judged one more tranſlation and a commentary not unneceſſary. Of his performance the preſent is the firſt volume, a ſecond being promiſed to complete the work.—Mr. Thorp gives an account of it in an advertiſement prefixed to this volume.

'The following Commentary is in a particular manner adapted to the uſe of thoſe, who, without dedicating their time to the ſtudy of the deeper parts of mathematics, are deſirous of being acquainted with the principles of ſir Iſaac Newton's philoſophy, and thoſe clear and convincing reaſonings, by which they are eſtabliſhed in his own writings. The evidence and accuracy of reaſoning, the ſingular perſpicuity both of thought and expreſſion, by which theſe writings, even in their moſt abſtruſe parts, are

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are so eminently distinguished, must, to every reader who is furnished with a previous knowledge of the mathematical sciences render the author himself much clearer than any Commentary that can be written to explain him. But to those who, by their employments, or pursuits of other parts of useful learning, are unable to apply that attention and time, which are necessary to acquire a complete knowledge of the different branches of mathematics, the uses and advantages of a commentary are apparent; to supply those demonstrations, which the author has omitted, on the supposition that they are previously known; to point out the extent and limits of problems; and to shew their practical use and application to the system of the world.

'The editor requires of his readers a clear and accurate knowledge of the geometry of Euclid, of the elementary parts of algebra, and a few of the primary properties of the conic sections. From these principles the reasoning is every where taken up, and carried on through every intermediate step omitted by the author. Whatever immediately relates to the subject, by which the argument may be illustrated, except the elementary principles already mentioned, is supplied in the Commentary, as the occasion may require. A variety of corollaries, deductions, and philosophical scholiums are there likewise added; such as cannot fail to elucidate the use and tendency of the most abstract propositions: and, where it is possible, their application to the phenomena of nature.

'The synthetic form of demonstration being best suited to those readers for whose use this work is intended, the geometrical style of the author is adopted also in the Commentary. The doctrine of prime and ultimate ratios (the foundation of his method) is established, so as to remove the various objections which have been raised against it, since it was first published. To the relations of finite quantities alone the reasoning on this subject is confined; and the form of demonstration is shewn to be agreeable to that which was made use of, and always admitted as strictly conclusive, by the most accurate of the ancient geometers. But the synthetic method being first applied, there are moreover added a few analytical demonstrations of some of the principal propositions by the method of fluxions; which being the invention of the author himself, and established on the strictest and most unexceptionable reasoning, concise in its process, general and comprehensive in its conclusions, cannot fail to give the greatest satisfaction to all mathematical readers. But the present publication not being particularly intended for such, the demonstrations of this kind are few, and may be omitted by other readers.

'The translation is in general as literal as possible; the elegance and accuracy of the original, and the nature of the subject, requiring nothing further. In a few instances indeed the editor has departed from this rule; particularly in the meaning of certain terms, such as, *quantitates quam minimæ, evanescentes, ultimæ,*

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timæ, infinitè magnæ and the like; which, though not rendered according to the original import of the words, are yet explained in that ſenſe, and with thoſe limitations, under which the author cautions his readers to underſtand them. This is the more neceſſary, as the terms *infinite, infinitesimal, leaſt poſſible*, and the like, have been groſsly miſapplied and abuſed: and it would contribute much to the accuracy required in mathematical knowledge, if they were entirely rejected from all reaſonings on ſuch ſubjects.

'The ſubſtance of many of the notes is taken from Maclaurin, Saunderſon, Keill, Morgan's notes on Rohault, Excerpta quædam e Newtoni Principiis Philoſophiæ Naturalis, cum notis variorum, and ſeveral other writings, in which particular parts of the Principia are elucidated.'

From this ſhort ſtate, which ſeems to be juſt, the nature of this work may be eaſily known; we may however obſerve, that Mr. Thorp has prefixed to this volume a large introduction of his own, containing general and pertinent reflections on ſome of the principal ſubjects treated of in the Principia, together with Dr. Halley's Latin poem, and tranſlations of ſir Iſaac Newton's three prefaces to the three different editions of it, as alſo that of the very ingenious and learned Mr. Cotes, the editor of the ſecond edition, publiſhed in the year 1713.

'This work is well printed, the text in a large type, and the comment on a ſmaller one at the bottoms of the ſame pages.—We wiſh that the uſual mode of printing the ſchemes with wooden cuts, on the pages with the letter-preſs, had been retained, inſtead of the ſeparate ſheets of copper-plates here introduced, as a diſtinction would thus have been preſerved between the original figures belonging to the text and thoſe added by the tranſlator to illuſtrate his commentary, which are mixed in the ſame folding ſheets.

The nature of ſir Iſaac Newton's Principia is too well known to render a deſcription of its contents neceſſary. And as neither it nor the commentary are proper ſubjects to make extracts from, we ſhall ſelect a ſpecimen from the popular introduction of the ingenious editor.

'No part of aſtronomy was more imperfect, before ſir Iſaac Newton's time, than the theory of the comets. The appearance of a few of the moſt remarkable had indeed been recorded in hiſtory. But the prevailing opinion was, that they were only meteors, floating in the atmoſphere of the earth. He therefore begins by ſhewing, that they are above the moon, and in the planetary regions. He proceeds to trace out their orbits: and finds, that they revolve round the ſun, like planets, in very eccentrical

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centrical ellipſes, approaching nearly to the form of parabolas: and he ſhews, how ſuch trajectories may be determined from three obſervations. From the examples to which he has applied his theory it appears, that the motions of comets, as deduced from the computations of their orbits, agree as nearly with their real motions, derived from obſervation, as the theory of the planets agrees with their motions. But few of the comets have yet been obſerved with care and accuracy; though their number is probably very great. The improvement therefore of this important part of aſtronomical ſcience muſt be left to the labours of future ages; when, by long and accurate obſervations on ſuch as may appear at nearly equal intervals, their periods and orbits may be determined; and their theory, by the application of the principles here laid down, may at laſt be brought to the ſame perfection as that of the planets. For though they cannot be expected to return in the ſame orbits, and at equal intervals, accurately, on account of the diſturbances ariſing from their mutual gravitations, and various other reſiſtances; yet it muſt be obſerved, that their motions are ſo contrived, as to diminiſh theſe inequalities as much as poſſible. For that no inconvenience may ariſe from their mutual gravitations, the planes of their orbits are inclined to each other, and to the plane of the ecliptic in large angles; ſo that they can never approach very near either to each other, or to the planets, except they happen to be at the ſame time in the interſections of thoſe planes. And to prevent the errors in the higher parts of their orbits, where the effects of their diſturbing forces on each other are greateſt, both becauſe their motions are ſloweſt, and becauſe the action of the ſun is leaſt, they are made to move in various directions, many of them contrary to the order of the ſigns, and to the courſe of the planets; ſo that aſcending towards different parts of the heavens, they recede to great diſtances from each other. That the comets are ſolid compact bodies ſir Iſaac Newton concludes from their near approach to the ſun, where vapours and all rarer ſubſtances would ſoon be diſſipated and conſumed by the heat. The remarkable comet of the year 1680 approached ſo near the body of the ſun in its perihelion, that dry earth, placed at the ſame diſtance, might acquire a heat 2000 times greater than that of red hot iron. And though the communication of heat, eſpecially to large bodies, is gradual; and the comet receded with an immenſe velocity from the ſun; yet as it is computed, that the heat at that diſtance was about 28000 times greater than that of the ſummer ſun in England, it muſt have conceived, and be ſo conſtituted as to bear, a very great degree of heat, ſuch as would diſſipate the moſt ſolid bodies in this earth. We muſt alſo ſuppoſe, that the denſities of all the comets are adapted to the ſeveral degrees of heat, to which they are reſpectively expoſed in their different orbits.

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'From all the phenomena relating to theſe bodies, as well as the other parts of the ſyſtem, ſir Iſaac Newton concludes, that their motions could not have their origin from mechanical cauſes. And that the revolutions of the comets, paſſing freely through the orbits of the planets, in all directions, in very eccentric ellipſes, and in very different planes; and the motions of the planets, performed in the ſame direction, in ellipſes approaching nearly to circles, and in planes inclined to each other in very ſmall angles, muſt be the effects of the moſt wiſe and excellent contrivance for the beſt ends. Six primary planets, projected at different diſtances, revolve round the ſun in periods, which bear a regular and invariable proportion to their diſtances. One ſatellite revolves round the earth: but Jupiter and Saturn, the two planets moſt remote from the light of the ſun, are illuminated, the former by four, the latter by five ſatellites, revolving in the ſame direction, and nearly in the ſame plane; and, the periods and diſtances of ſuch as tend to the ſame centre being compared together, the ſame harmony takes place between them, as was obſerved in the caſe of the planets. One uniform principle of gravity is diffuſed over all the bodies in the ſyſtem; which extending itſelf to their centres, and to every particle which they contain, is the power by which they are united together, and preſerved entire; and varying according to the inverſe proportion of the ſquares of their diſtances, regulates their revolutions, and retains them in their proper orbits. No other law of gravity could have been eſtabliſhed ſo proper, either for uniting the parts of the ſeveral globes, or for preſerving their regular courſes. If the gravities of particles are ſuppoſed to vary inverſely as the cubes of their diſtances, the attractions of ſpheres, compoſed of ſuch particles, will be indefinitely greater in contact than at the leaſt finite diſtance (441 and 442.) If the gravities of the planets had been made to vary inverſely as the cubes of their diſtances from the ſun, or in any greater proportion, the conſequence would have been, that whenever their motions became oblique to the directions of their forces, they would from that time either aſcend for ever from the ſun, or deſcend continually till they fell upon his body (218.) But the alternate approach and receſs of the planets in every revolution; and the motions of the comets, deſcending very near to the ſurface of the ſun, and then aſcending to immenſe diſtances in very eccentric orbits, evidently follow from the eſtabliſhed law of gravity (213. and 218.).

'From every thing that can be diſcovered with any certainty relating to the conſtitutions and denſities of the planets it appears, that they are nicely adapted to their different ſituations, and to the different degrees of heat and cold, which they muſt bear at their reſpective diſtances from the ſun. The proportions of the quantities of matter and denſities of three of the planets are pretty accurately determined: and the mean denſity of the earth

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earth appears to be almoſt ſix times greater than that of Saturn, and above four times greater than that of Jupiter. And it is probable that the denſities of all the planets increaſe, the leſs their diſtance is from the ſun. If a body of the ſame denſity as the earth was placed in the orbit of Venus or Mercury, the fluid parts would ſoon be diſſipated with the heat: if it was removed to the diſtance of Jupiter or Saturn, they would be congealed with the cold: but the greater denſity of the inferior planets, and rarity of the ſuperior, are exactly ſuited to the ſeveral diſtances aſſigned them in the ſyſtem. From ſome obſervations upon the figure of Jupiter, the diameter at the equator of that planet is found to exceed its axis, ſo much more than it ought to do, upon the ſuppoſition of an uniform denſity, that there is great reaſon to ſuppoſe the denſity at the centre much greater than at the ſurface: and that the proportion of the denſity, at the ſurface of that planet, to the denſity of the earth, approaches much nearer to the proportions of the denſities of the ſolar rays, at their reſpective diſtances, than the proportions of their mean denſities above mentioned. And it does not ſeem improbable, that the denſities at the ſurfaces of all the planets are nearly proportional to the heat of the ſun at their reſpective diſtances.

'The light of the fixed ſtars being of the ſame nature with the light of the ſun; and their magnitudes being at leaſt as great; ſir Iſaac Newton conjectures, from the conformity obſervable in all the appearances of nature, that they are alſo ſuns enlightening other ſyſtems of planets. From the ſmallneſs of the angles, under which they appear through teleſcopes, magnifying to a very great degree; from the immenſe diſtances, to which ſome of the comets recede from the ſun, without coming within the attraction of the neareſt fixed ſtar; from their apparent aberrations, compared with the immenſe velocity of light; and from the ſmallneſs of their annual parallax; it appears, that their diſtances are ſo great, that the whole orbit which the earth deſcribes round the ſun, if viewed from ſuch diſtances, would ſubtend an angle hardly obſervable; the ſun would appear as a point; and the reflected light of the planets would become inviſible. A body then of the ſame nature and magnitude as the ſun, attended with a ſyſtem of planets, and removed to the diſtance of a fixed ſtar, would appear to us as a fixed ſtar is really ſeen, diminiſhed to a ſmall lucid point, and diveſted of thoſe planets. But it is not agreeable to that excellent contrivance and diſpoſition of things, evidently adapted with the moſt perfect wiſdom to the beſt ends, to ſuppoſe that bodies of ſuch magnitudes ſhould be removed to immenſe diſtances from the ſolar ſyſtem, and from each other, without deſign, and without any objects near enough to receive their beneficial influences. Nor can it be imagined, that bodies, ſuited in their nature to ſupport and enlighten as many ſyſtems of planets, ſhould be intended only for the uſe of this ſmall globe, where the far greater

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number of them is inviſible to the naked eye. By the help of glaſſes three thouſand fixed ſtars have been obſerved and their places determined. And as every improvement of the teleſcope has conſtantly been followed by the diſcovery of multitudes, unſeen, before; we have reaſon to conclude, that as their diſtances are beyond our conception, ſo their number is unlimited.

'Whether we have any relation to the more diſtant bodies of the univerſe, either of the ſolar ſyſtem, or any other, is entirely unknown. And as, for wiſe reaſons, the Author of Nature has rendered it impoſſible for us to have acceſs to any of them, this part of our knowledge, in our preſent ſtate, muſt be imperfect. But as we immediately perceive, from the neareſt and moſt obvious effects, the influences of that Supreme Being, who by ſtated and eſtabliſhed laws regulates and ſuſtains the whole ſyſtem of nature; though the more immediate cauſes, the inſtruments of his action, are partially and obſcurely known to us; ſo we diſcover enough in the diſtant parts of the univerſe to enlarge our conceptions of the Almighty Power, which faſhions and ſupports ſo many immenſe bodies; which gave motion to the greateſt and the leaſt; which produced all degrees of velocity, ſome too ſwift, ſome too ſlow for our perceptions; and which regulates by certain laws, and with equal facility, the motions of the largeſt planets, and of the ſmalleſt portions of matter. And from our partial knowledge of the ſcheme of nature, and the intimations which we perceive of greater and more ſurpriſing operations beyond the reach of our faculties, we may be led to conſider our preſent ſtate as incomplete without relation to a future exiſtence: and to reflect on the more extenſive and perfect views which will be diſcloſed to us of the deſigns of Providence, if endowed with enlarged faculties, we ſhall then be enabled to behold the various effects of nature, as they are derived from the firſt cauſe, and to comprehend more fully the whole ſcheme of the divine operations, extended as it really is, beyond all imaginable limits of ſpace, or periods of time.'

Illuſtrium Virorum Elogia Sepulchralia. *Edidit* Edvardus Popham. *Col.* Oriel Oxon. *nuper Socio.* 8*vo.* 5*s.* Dodſley.

THIS is a ſelect collection of monumental inſcriptions, exhibiting the names, employments, and perſonal qualities of ſome of the moſt eminent poets, hiſtorians, philoſophers, divines, lawyers, warriors, and princes, which England, France, Italy, and other nations of Europe, have produced, in the courſe of about four preceding centuries. They are ranged in alphabetical order, for the convenience of turning to any one of them immediately, as occaſion may require; but the chronological order, with an index, would have been prefer-

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preferable in many reſpects. It would have ſhewn the reader at one view, which of theſe eminent men have been contemporaries, and how they have riſen up and flouriſhed in a regular ſucceſſion; it would have pointed out the general progreſs of the ſciences, which is intimately connected with the lives of great men; and would have exemplified the prevailing taſte of the times, with regard to ſepulchral compoſitions.

Though epitaphs are frequently the productions of vanity, partiality, and adulation, yet many of them contain ſome uſeful information. They ſerve to elucidate facts, and to fix dates; they are a proper tribute of reſpect to virtuous and heroic actions; they are a ſort of annals, or a compendious hiſtory of mankind, which is not kept in cloſets, but expoſed to the view of the people in public places, and may be conſulted at any time. And as they are engraved on marble or braſs, they acquire a ſingular importance, and are ſuppoſed to confer immortality on great and good men.

The Latin language is generally uſed on theſe occaſions, for the following reaſons: 1. The elogies of illuſtrious men are more particularly addreſſed to thoſe who have had a liberal education, and can form a proper judgment of their character and abilities. 2. The words of this language are ſonorous, and eaſily thrown into an harmonious arrangement. 3. The expreſſions are generally conciſe and nervous, and frequently derive a beauty from ſome claſſical alluſion. Laſtly, this language is underſtood by the learned of all nations; and will certainly continue, without variation, to the end of time; which may not be the caſe with any of our modern languages. —The common language of the country, is, however, not improperly made uſe of in the epitaphs of private perſons, whoſe names are not diſtinguiſhed in the general republic of letters.

It has been obſerved, that theſe inſcriptions are often inadequate to the dignity of the ſubject, and more calculated to expoſe the ignorance, or the falſe taſte of the writer, than celebrate the virtues of thoſe philoſophers, patriots, or heroes, for whom they are compoſed. To remedy this inconvenience, or more properly ſpeaking, to prevent this national diſgrace in France, the celebrated Mr. Colbert formed the plan of an academy for the ſtudy of antiquities, and the expreſs purpoſe of ſuperintending public monuments and inſcriptions. This ſociety received its academical form in 1701, and has been much diſtinguiſhed by the learning of its members, and the value of the works they have publiſhed.

The great beauty of monumental inſcriptions chiefly conſiſts in an expreſſive brevity, and an unaffected ſimplicity. A luxuriancy

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uriancy of words, or a profusion of metaphorical images, is improper.

The following passage in Dr. Busby's epitaph is, in this respect, exceptionable. If you wish, says the author to form a proper notion of his genius and abilities,

'Academiæ utriusque, & fori *lumina*,
Aulæ, senatûs, atque ecclesiæ
Principes viros contemplare.
Cumque satam ab illo ingeniorum *messem*
Tam variam, tamque uberem lustraveris,
Quantus is esset, qui severit, cogita.
Is certè erat,
Qui insitam cuique à naturâ indolem
Et acutè perspexit,
Et exercuit commodè,
Et feliciter promovit.
. . . . .
Dumque pueri instituebantur
Sensim succrescerent viri.'
&c.

Those great men, who were educated by Dr. Busby are first represented as lights or luminaries, and immediately afterwards, as a field of corn. Either of these metaphors singly might have been allowed; but both of them cannot be applied to the same objects, at the same time, without absurdity.—The two last lines are frivolous and insignificant, falsely ascribing to the care and discipline of Dr. Busby, a natural and necessary effect.

Sir Edward Coke is said to have been,

'Legum anima, interpres, oraculum non dubium arcanorum,
'*Promus-condus* mysteriorum,
Cujus ferè unius beneficio,
Juriperiti nostri sunt juriperiti.
Eloquentiæ *flumen*, *torrens*, *fulmen*;
Suadæ sacerdos unicus;
Divinus heros.'

Here is a multitude of words, and most of them to the same effect. *Promus-condus mysteriorum* is an ambiguous expression, and no great compliment to a lawyer; for it signifies a man, who *brings forth*, and *hoards up* mysteries for future occasions: that is, one who deals in the quirks and subtilties of the law. *Torrens* after *flumen* is an anticlimax; and *fulmen* a metaphor inconsistent with either. *Divinus heros* is a pompous phrase without any meaning.

Nothing

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Nothing in nature can be more oppoſite and incommutable than fire and water; yet in the inſcription on the tomb of Baptiſta Marinus we are told, that this wonderful genius drew fire from the waters of Permeſſus.

'*Hauſto* è Permeſſi *undâ* volucri quodam *igne* poeſeos,
Grandiore ingenii vena effervuit.'

In the epitaph of Nathanael Mather, a celebrated divine among the Diſſenters, the author, who, if we rightly recollect, was Dr. Watts, ſpeaking of divine grace, which the preacher was ſuppoſed to communicate, uſes this vulgar metaphor.

'Gratiam Jeſu Chriſti ſalutiferam,
Quam *abundè hauſit* ipſe, aliis *propinavit*,
Puram ab humana *fæce*.'

The excellence of ſepulchral compoſitions, as we have already obſerved, conſiſts in an expreſſive brevity. Not an epithet ſhould be admitted, which is either ſuperfluous, or calculated to debaſe the ſentiment. The author of the inſcription on the monument of admiral Churchill, concludes with this account of his death.

'Laboribus tandem & morbis confectus,
Inter amplexus & lachrymas
Amicorum, clientum, &c.
Pius, tranquillus, *animoſus*, *cælebs*
Obiit.'

Animoſus denotes the fire and activity of a hero in the hour of battle; not the proper fortitude of a Chriſtian on his death-bed. *Cælebs* is a deſpicable anticlimax. If there had been any other word between *tranquillus* and *obiit* it ſhould have been *impavidus*, or ſome expreſſion to the ſame effect. Though indeed any degree of heroiſm beyond a calm tranquillity muſt rather ſpring from foolhardineſs, than a due ſenſe of the weakneſs and unworthineſs of man, in the awful criſis of death.

In the epitaph on the celebrated Gerhard Voſſius, we have the following lines.

'Invida mors *videt*, *videt* quoque Voſſius, illam
Dum calamo mortem vincit & ingenio.'

This couplet gives us the picture of a piece of low buffoonery, a ludicrous conteſt between death and Voſſius.

In the inſcription on the monument of lord chancellor Forteſcue, the author thus puns upon his name.

'Lex viva ille fuit patriæ, lex ſplendida legis,
Forte bonis *ſcutum*, ſontibus & ſcutica.'

Of

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Of all the abſurdities, which can enter into the compoſition of an epitaph, conceits, puns, and quibbles are the moſt intolerable.

We ſhall conclude theſe few curſory remarks with an inſcription, which is expreſſed with great ſimplicity, and at the ſame time, a ſuitable dignity and elevation of language.

'H. S. E.
Isaacus Newton, Eques Auratus,
Qui, animi vi propè divinâ,
Planetarum motus figuras
Cometarum ſemitas, oceanique æſtus,
Suâ Matheſi facem præferente,
Primus demonſtravit;
Radiorum lucis diſſimilitudines,
Colorumque inde naſcentium proprietates,
Quas nemo antea vel ſuſpicatus erat perveſtigavit,
Naturæ antiquitatis, S. Scripturæ,
Sedulus, ſagax, fidus interpres.
Dei O. M. magiſtatem philoſophiâ aperuit,
Evangelii ſimplicitatem moribus expreſſit,
Sibi gratulentur mortales,
Tale tantumque extitiſſe
Humani Generis decus.
Obiit 20 Mar. 1726.
Ætat. 84.'

A Military Courſe for the Government and Conduct of a Battalion, deſigned for their Regulations in Quarter, Camp, or Garriſon; with uſeful Obſervations and Inſtructions for their Manner of Attack and Defence. By Thomas Simes, *Eſq.* 8*vo.* 9*s.* 6*d. in boards.* Almon.

THE title, in a tolerable degree, indicates the nature of the materials of which the book is compoſed. We are not preſented with the ſcience of war, in its proper ſignification; Mr. Simes contents himſelf with detailing the manœuvres, ceremonies, forms of books, of orders, &c. uſed in a battalion. The articles treated of, are indeed very numerous, and often unimportant and trifling, at leaſt they ſeem ſo to us, to whom the number of buttons and button-holes on waiſtcoats, &c. are of little conſequence. But the book is written intirely for the uſe of the army, who will find in it a maſs of ceremonious articles, of uſeful information, for their conduct in many ſituations.

From the nature of this work, very little of it admits of being extracted for public inſpection. The hints, however, on gun-

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gunpowder, being a ſubject not confined to the military, may be given as a ſpecimen of the author's manner of writing.

'How to prove the goodneſs of Gun-powder by the Sight, the Touch, and by the Fire.

'As to the firſt: when you perceive your powder more black than uſual, it is a certain ſign that it is too moiſt, and if you put it upon ſome white paper, and find that it blackens it, you may aſſure yourſelf that there is too much charcoal amongſt it: but if it be of a deep aſh colour, inclining a little to the red, it is a ſure ſign that your powder is good.

'To try Gun-powder by the Touch.

'Bruiſe ſome grains or corns of it with the end of your finger, and if it readily diſperſes and yields eaſily to the preſſure of your finger, you may conclude that there is too much charcoal in it. If upon ſqueezing or preſſing it a little ſtrong upon a marble or ſmooth wooden table, you feel particles that are harder than the reſt, which prick you a little, and that cannot be cruſhed without ſome difficulty, you may infer that the ſulphur is not well incorporated with the ſalt-petre, and that conſequently the powder is not duly prepared.

'In ſhort, you may determine with the utmoſt certainty concerning the goodneſs or badneſs of your gun-powder by means of fire as follows: lay little parcels or heaps of gun-powder upon a clean ſmooth table, at the diſtance of two or three inches from one another, and ſet fire to one of them; which if it blows up at once without catching hold of any other parcels, and makes a little ſort of an acute noiſe, or produces a white, clear ſmoke, riſing with a ſudden velocity, and appearing in the air like a little circle or diadem of ſmoke, you may depend upon its being perfectly well prepared. If after this powder is enkindled, there remains any black ſpots upon the table, it will be a ſign that there is a great deal of charcoal in it which has not been ſufficiently burnt; if the board is as it were greaſy, you may be aſſured that the ſulphur and ſalt-petre have not been ſufficiently purified or purged of that noxious and vicious humour, which is natural to both the one and the other of them. If you find any ſmall particles which are white or inclining to lemon-colour, it will be a mark that your ſulphur is not well clarified, and conſequently that it ſtill retains earthy particles, or common ſalt; and moreover, that the ſulphur is not compounded or ground enough, not ſufficiently incorporated with the two other ingredients of the compoſition.

'To reſtore damaged Gun-powder.

'If powder be long in a damp place, it will become damaged, and formed into hard lumps: when thus cemented, you will ſee, at the bottom of the barrel, ſome ſalt-petre, which, by being wet, will ſeparate from the ſalt-petre and coal, and always

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always fall to the bottom and ſettle there in the form of a white downy matter; to prevent this, move the barrels as often as convenient, and place them on their contrary ſides or ends to which they ſtood before; though great care be taken of powder, and kept as dry as poſſible, yet length of time will greatly leſſen its former ſtrength.

'When any of the abovementioned accidents happen to your powder, you may recover it by applying to the directions here given, viz. if the powder has not received much damage proceed thus: ſpread it on canvaſs cloth, or dry boards, and expoſe it to the ſun; then add to it an equal quantity of good powder, mix them well, and when quite dry, barrel it up. If gunpowder be very bad, the method to reſtore it is, firſt to know what it weighed when good; then, by weighing it again, you will find how much it has loſt by the ſeparation and evaporation of the ſaltpetre; then add to it as much refined ſaltpetre as it has loſt in weight; but, as a large quantity would be difficult to mix, it will be neceſſary to add a proportion of nitre to every twenty pounds of powder; when done, put one of theſe proportions into your mealing table, and grind it therein, till you have brought it to an impalpable powder; then ſearce it with a fine ſieve; if any remain in the ſieve that will not paſs through, return it to the table, and grind it again, till you have made it all fine enough to go through the ſieve: being well ground and ſifted, it muſt be made into grains thus: firſt, you muſt have ſome copper wire ſieves made according to what ſize you intend the grains to be; theſe are called corning ſieves, or grainers; fill them with the powder compoſition, then ſhake them about, and the powder will paſs through the ſieve formed into grains. Having thus corned your powder, ſet it in the ſun; and when quite dry, ſearce it with a fine hair ſieve, to ſeparate the duſt from the grains. This duſt may be worked up again with another mixture; ſo that none of the powder will be waſted: ſometimes it may happen, that the weight of the powder when good cannot be known; in which caſe, add to each pound an ounce or an ounce and an half of ſaltpetre, according as the powder is decayed; then grind, ſift, and granulate it, as before directed.

'*N. B.* If a large quantity of powder is quite ſpoiled, the only way is to extract the ſaltpetre from it, as powder thus circumſtanced would be difficult to recover.

'How to extract Saltpetre from damaged Gun-powder.

'You muſt have filtering bags hung on a rack, with glazed earthen pans under them; then take any quantity of damaged powder, and put it into a copper, with as much clean water as will juſt cover it; and, when it begins to boil, take off the ſcum, and, after it has boiled a little, ſtir it up; take it out of the copper with a ſmall hand kettle, and then put ſome in each bag, beginning at one end of the rack, ſo that by the time you have got to the laſt bag, the firſt will be ready for more: continue thus

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thus till all the bags are full; then take the liquor out of the pans, which boil and filter as before, two or three times, till the water runs quite clear, which you must let stand in the pans for some time, and the saltpetre will appear at the top.

'To get all the saltpetre entirely out of the powder, the water from the saltpetre already extracted, to which add some fresh water and the dregs of the powder that remain in the bags, and put them together in a vessel, to stand as long as you please; and when you want to extract to nitre, you must proceed with this mixture as with the powder at first, by which means you extract all the saltpetre: but this process must be boiled longer than the first.'

The following short extract places in a strong light the *humanity* and *honourable* means of carrying on the art of war.

'When you are certain the enemy will besiege you, stop up the avenues leading to the place with bodies of large trees, &c. burn mills, cut your dikes, and drown the country if you can; drive in cattle, and bring in forage, &c. of all kinds; and lastly, set fire to every house and place round about the garrison.

'Make the inhabitants and soldiers believe that succours are coming to your relief, and for which purpose produce sham letters and messengers.

'Have in the enemy's camp some faithful spies, who may give you secret intelligence of all their movements, by throwing into your works or other places appointed, letters tied to lead or stones, and when you find them true and exact, reward them generously. They are cheap at any price.'

Mr. Simes then relates a few stories of some curious means by which places have been surprised.

'A siege, says he, is a business of schemes and projects; and there are numberless precautions which escape the foresight of many employed upon that occasion, though a skilful and experienced enemy may soon, perhaps, observe them and artfully take occasions for making some fine strokes: history contains such examples, which are only rare now a-days, because we do not study them sufficiently; but an elevated genius, from a combination of ideas, depending on a thorough knowledge of the enemy's situation, will soon find his advantage in perfectly understanding them.

'A place is surprised by drains, case-mates, or the issues of rivers or canals; by encumbering the bridges or gates by waggons meeting and stopping each other; sending soldiers into the place under pretence of deserters who on entering surprize the guard, being sustained by troops at ambush near at hand, to whom they give admittance; soldiers sometimes dressed like peasants, merchants, Jews, priests, workmen, or women, and as such presenting themselves at your gate are immediately admitted.

'Henry

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'Henry the Fourth of France loſt Amiens, in Picardy, by a waggoner letting fall a ſack of nuts, as if by accident; for while the ſoldiers of the guard were picking them up, the Spaniards, who had diſguiſed themſelves like peaſants on purpoſe, ruſhed out of a houſe near the gate, where they had laid in ambuſh, put them to the ſword, and carried the town.

'The blockade of Sardis by Antiochus the Great, ſays he, had laſted two years, when Lagoras of Crete, a man of extenſive knowledge, put an end to it in the following manner: he conſidered that the ſtrongeſt fortifications are often taken with the greateſt eaſe; for the beſieged in ſuch places are generally negligent; and, truſting to the natural or artificial defences of their town, are at no pains to guard it: he knew likewiſe that they are often taken at the ſtrongeſt places, from the beſieged being perſuaded that their enemy will not attempt to attack them where they think themſelves impregnable. Upon theſe conſiderations, though he knew it univerſally believed that Sardis could not be taken by aſſault, and that hunger could induce its defenders to open the gates, yet he hoped to ſucceed; for the knowledge of his difficulties but encreaſed his zeal.

'Having perceived that a part of the wall which joined the citadel to the town, was built upon a rock extremely high and ſteep; and that from thence, as into an abyſs, the people of the town threw down the carcaſes of dead horſes, on which great numbers of carnivorous birds aſſembled daily to feed, and after having filled themſelves, never failed to reſt upon the top of the rock or wall, our Cretan concluded that no guard could be near it.

'He went to this place, examined carefully its approach, and where to fix his ladders; having found a proper ſpot for his purpoſe, he informed the king of his diſcovery, and acquainted him with his deſign. Antiochus, delighted with the project, adviſed Lagoras to purſue it, and granted him two officers, whom he aſked for, as people poſſeſſed of qualities neceſſary for aſſiſting him.

'Theſe three, on conſultation, reſolved to execute their project the next night, at the end of which there was no moon; that being come, they choſe fifteen of their ſtouteſt and braveſt men to carry ladders, ſcale the walls, and run the ſame riſk that they did: they likewiſe took thirty others, and placed them in ambuſh in the ditch, to aſſiſt thoſe who ſcaled the wall in breaking down a gate; at which two thouſand more from the king were to enter: Antiochus favoured their enterprize by marching the reſt of his army to the oppoſite ſide: Lagoras and his people approached ſoftly with their ladders, and having ſcaled the rock, they broke open the gate, let in the two thouſand, cut the throats of all they met, and ſet fire to the houſes; ſo that the town was pillaged and ruined in an inſtant.

'Young officers who read this account, ought to reflect on this attack: the penetration of Lagoras, in making his diſcovery;

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covery; his attention in going himself to examine the proper places for fixing his ladders; his discernment in the choice of officers and soldiers to support him; and the harmony of the whole means which were employed on that occasion, afford very excellent lessons for any officers who may attempt such attacks.

'Though stupendous rocks may be thought inaccessible by the besieged, yet this is a proof that none are insurmountable to such penetrating geniuses as Antiochus's engineer.

'Captain Vedel was once detached to a village where the curate of the parish had obtained leave from the commanding-officer to make a procession of the penitents of a neighbouring convent to a chapel in the village which he named; alledging that it was an annual custom; but the captain being astonished to see that such a numerous procession could be composed of devotees, beat to arms, and having drawn up his party of fifty men, disconcerted their scheme; for many in the procession, which he stopped, were found to be peasants, armed with pistols and swords, whom the commanding-officer, upon being informed of his discovery, caused immediately to be hanged with the curate and several of the penitents.

'In 1708, M. de Schower surprised Benevarvi in Spain, by the Spaniards neglecting the guard of an old castle at the entrance of the place, which he seized by a forced march in the night, and then detached several parties to attack the town: the garrison, confused by such a visit, sought for safety in flight, and ran to take shelter in the citadel; but were scarcely entered before they were made prisoners; the enemy succeeded by the garrison's suspecting no danger.

'Counterfeiting a route from their prince or general for the marching in of troops, under pretence of reinforcing the garrison, and to prevent a discovery, they put in practice the following stratagem:

'They fix upon a person of the same country as of those who compose the garrison, dressed in an officer's uniform of the same pattern as those of their own troops; who rides up to the barrier, asks for the officer of the guard, and having shewn him the route, desires as a favour, his permission for the men to march in directly, as they are very much fatigued, and that they will remain about the guard-room door till he has received the governor or commandant's orders concerning them.

'The officer not suspecting but they were friends, complied with the request; upon which they marched in, seized the guard, and immediately sent detachments to take possession of the other gates; while the main body marched in at the same time, surprised the troops in barracks and quarters, made the governor or commandant prisoner, and put all to the sword who made the least resistance, or fired out of windows, &c.'

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A Treatise on Practical Seamanship, &c. by W. Hutchinson. *4to.* 12*s.* 6*d. Boards.* Richardson *and* Urquhart.

IN the address prefixed to this work, the author gives the following modest account of his undertaking.

'This Treatise on Practical Seamanship, with hints and remarks relating thereto, as mentioned in the contents, is humbly addressed to all whom the different parts mostly concern; but more especially to young sea officers, who use their utmost endeavours, under Providence, to make the knowledge and discharge of their duty in their stations, the principal pleasure and pursuit of their time, which may make them a benefit and not a burden to their country, their friends, and themselves, in their voyage through life.

'It must be allowed, that the improvement of our ships, and the management of them, for many years past, has given that remarkable superiority British seamen have over others, on all important occasions. Yet I have learned from experience, that this art of seamanship, and its importance, is not so generally understood amongst us as it deserves, for one trading part of the nation has, by their practice, the experience the other wants.

'Some men are so devoted to the methods they have been accustomed to, that they cannot be prevailed upon to try another; others endeavour to try impracticable methods, and attempt to make ships do impossibilities, such as to back them astern clear of a single anchor, when the wind is right against the windward tide, that drives them to windward of their anchors; or to back a ship with sails so set as to prevent her from shooting a-head towards a danger when laid to, or driving broad side with the wind right against the tide, not knowing that a ship driving on either tack will always shoot and advance bodily forward, the way her head lies, in spite of any sails that can be set aback; all which, I trust, will be shewn in their proper place in the following work.

'Not only the above instances, (by which I have known ships go on shore,) but the whole duty and conduct of sea officers, as far as mentioned in this book, has hitherto been left entirely to the slow progress of experience, by which they, and all concerned with them, are constantly liable to be great sufferers by mistaken practices in seamanship.

'Frequent observations of this defect, induced me to endeavour to fix the best rules of practical seamanship, that seamen may not be left entirely to learn their duty by their own and other people's misfortunes, which has been the case hitherto, but by the experience of others who have gone before them. From all that I have seen, in the many different trades that I have been employed in, those seamen in the coal and coasting trade, to the city of London, are the most perfect in working and managing

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their ships in narrow, intricate, and difficult channels, and in tide ways; and the seamen in the East India trade are so on the open seas.

'I have heard it was said by the great doctor Halley, that the safety of navigating ships, in his time, depended principally upon three L's, meaning lead, latitude, and lookout. But a late mathematician, a friend of mine at Liverpool, said, that there was no hidden or unknown principles concerned in the art of building, sailing, working, and managing of ships, but the laws of motion, the pressure of fluids, and the properties of the leaver, which are all well known to the British philosophers and mathematicians, and nothing so much deserved their attention and pursuit, to bring this art to its utmost perfection for the welfare and support of Great Britain.

'These reasons, and that of the most of the useful arts having been made public, to our great improvement and advantage, emboldens me to publish this laboured performance on this long neglected subject, which, I must own, will appear to great disadvantage from the unexpected difficulties I have found, in being a new writer venturing to lead the way on so important and extensive a subject, in this learned criticising age; but for my imperfections, as a scholar, I hope the critics will make allowance for my having been early in life at sea as cook of a collier; and having since then gone through all the most active enterprising employments I could meet with, as a seaman, who has done his best, and who, as an author, would be glad of any remarks candidly pointed out how to improve his defects, if there should be a demand for second edition.'

After this simple and ingenuous conclusion, it would have been cruel to criticise severely a performance so well intended, even if we had found the work in general deserving of animadversion. It is, however, but doing the author justice to acknowledge that, excepting those defects, and for which the apology he has made may be admitted as sufficient, we have, on a careful perusal, found his book filled with materials equally new and useful.

The performance is not of that kind which usually passes under the title of a Treatise of Navigation, containing only the mathematical rules and methods of computing a ship's way and run on her various courses; but it includes the mechanical conduct or working of a ship in all situations, besides a practical account of every thing proper to be done on such occasions. The directions and observations under the several heads are taken from, and illustrated by practical cases, in which the author was concerned, and which serve greatly to enforce the precepts he endeavours to inculcate. The directions and observations seem both to result from good sense, and a careful attention to circumstances.

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Although the language and method may be condemned as defective, they are sufficient to render the dissertations clear, and not unpleasant; the descriptions are also illustrated with many useful copper-plates. To enumerate the contents would give no adequate idea of this performance: recommending it therefore to the attention of practical mariners, and to commanders in particular, we shall take our leave of it with the following short specimen, on towing and rowing a ship in chase.

'Chasing in little winds and calms, may often require both to tow and row the ship with oars, therefore, to do it in the most advantageous manner, deserves notice. When towing a ship to make her steer and work, it may require the tow-rope not only from the bowsprit end, but from the jib boom end, which will give more power in proportion as it is farther from the ship's turning motion to pull her about, but when towing to give a ship the most head way possible, the tow-rope should be made fast no higher than necessary to keep it clear of the water.

'To row the ship with oars, the oars should be made suitable to the room the ship affords to row and stow them.—In the Liverpool privateer, we rowed with eleven oars on each side, and sculled with two, run out right aft, after the manner of the Chinese. And in order to add more power, by more people pulling altogether, at the oars on each side, and prevent the confusion and hindrance that is occasioned by the people's not pulling all together, we had swifters for each side, made of single ropes with gromits in them, at the same distance of the row ports from each other, and put on the handles of the oars so that men could pull between the oars by these swifters, which after a little practice, soon made all the people pull completely together.

'The two sculling oars abaft were made crooked or curved, with the flat of their blades bending downwards, and an iron socket nailed to the under part of the oar at the port, when the blade was flat in the water, and a short bolt tapered and filed like a wood screw, with a round head, was fixed in the middle of the ports for the oars to turn upon, the staples in the deck, right under the handle of the oars, to hook a line with an eye-splice on the handle of the oar that bears the strain, whilst the men scull by standing on each side of the handle of the oar, and only have to pull to, and push from them with all their strength, which makes the blade cant and act slanting downwards into the water each way with great power, to give the ship head way, and may likewise help to steer the ship and bring her about from one tack to the other, when it cannot be done by the rudder, and sweep a ship stern about as occasion may require, when engaging in a calm. The comparative power and effect of sculling oars, to force a vessel through the water, is indisputably proved in China, where the the people appeared to me no ways expert in their navigation, but in this method of sculling all their very

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numerous river-veſſels and paſſage boats great and ſmall without any ſail or rudder: and this they do in a more dexterous eaſy and expeditious manner, in my opinion, than any other part of the world that I have ſeen. I have obſerved with pleaſure their veſſels with 20 tons of goods and room to accommodate their families, ſculled by two men only, from the city of Canton (20 miles) to our ſhips, ſtemming and ſculling againſt the tide, running above two miles an hour and laying the ſhips on board in a ſafe and eaſy manner. And not only their large river veſſels, but their ſmall boats are moved very faſt through the water by this method of ſculling. I was once in a fine eight oar'd pinnace that was beat with eaſe and laughed at by two men in one of their common bumb-boats in ſpite of our utmoſt endeavours, this therefore deſerves notice, and might in my opinion be brought into uſeful practice among us, on many occaſions, in narrow rivers, canals, boats to land numbers of men where there is not room to row with oars, and our whale boats, &c. for with the very power they ſcull the veſſel a head they ſteer her at the ſame time, which muſt on this account be much better than a rudder, that ſtops water, as has been obſerved on rudders. I cannot forbear here remarking that theſe Chineſe ſculling veſſels are built upon good principles to anſwer their propoſe, as all veſſels that are to be moved with oars or paddles ought to be, having flat rounding bottoms, with flanging projecting bows and ſterns, without keel, ſtem or ſtern poſt to hinder their ready turning, and drawing ſo little water that they are eaſily made to ſkim in a manner, at a great rate over the ſurface of it, where the particles give way much eaſier than they can do at a greater depth, and their method of ſculling makes (them as much as poſſible for art) to imitate the nature of porpoiſes, which ſcull with their horizontal tails ſwifter than any other fiſh we ſee at ſea, where they frequently ſeem to ſport and mock a ſhip when ſailing at the rate of ten miles an hour, and will ſwim as may be obſerved ſculling with their horizontal tails croſs and croſs the ſhips bows at ſuch an angle, that they cannot go leſs than at the rate of 30 miles an hour, which muſt be allowed to make greatly in favour of the Chineſe method of ſculling their veſſels, inſtead of rowing them as we do with oars, which are levers, and our method of applying their power in rowing, will in my opinion never be beat, by any complicated machinery.'

Hiſtorical and practical Enquiries on the Section of the Symphyſis of the Pubes, as a Subſtitute for the Cæſarian Operation, performed at Paris, *by M.* Sigault, October 2, 1777. *By M.* Alphonſe Le Roy. *Tranſlated from the* French, *by* Lewis Poignand. 8*vo.* 1*s.* 6*d.* Baldwin.

SO early as the time of Hippocrates it was obſerved, that in pregnant women, the bones of the pelvis gradually ſeparate from each other, by a dilatation of the ſubſtance which con-

nects them; but though the juſtneſs of this remark has been repeatedly admitted by anatomical writers, it was not till lately been rendered ſubſervient to any uſeful purpoſe in the practice of the obſtetrical art. The perſon entitled to the honour of this invention is Mr. Sigault, a French phyſician, who, in 1768, propoſed the ſection of the ſymphyſis of the pubes as a ſubſtitute for the Cæſarian operation, ſo often productive of the moſt fatal conſequences; and the utility of this practice was exemplified laſt year in the caſe of Mrs. Souchot, on whom he made the experiment, in conjunction with Mr. Le Roy, the author of theſe Enquiries. After informing our readers that Mrs. Souchot was a deformed woman, of a ſmall ſtature, with a narrow pelvis, we ſhall preſent them with the account of the operation.

'I obſerved that the child preſented by its feet, that the orifice of the uterus was very much dilated, and that the diameter, from the anterior to the poſterior part of the pelvis, did not exceed two inches and a half. I told Mr. Sigault, that as the diameter of a child's head at its birth is uſually at leaſt three inches and a quarter, it would be impoſſible for it to be delivered at an aperture of only two inches and a half; that conſequently ſhe muſt ſubmit to the Cæſarian operation, or that which we intended to ſubſtitute for it, to which laſt ſhe conſented.

'Every thing being got ready, we folded the mattraſs three times, and placed her on it. We began by feeling for the middle part of the cartilage of the ſymphyſes, which we readily diſcovered by the finger. I adviſed Mr. Sigault to begin the ſection of the ſuperior part of the ſymphyſes, but not above the pyramidal muſcles, and to do it by two inciſions. Firſt, to divide the integuments as far as the middle of the pubes, while I held the lower part downwards, and then to begin the ſection of the cartilage. Secondly, to finiſh the inciſion of the integuments, without any fear of hæmorrhage obſtructing him in the ſection of the cartilage. Mr. Sigault had nothing but a common biſtory to perform this operation with. The thighs being opened and raiſed, he performed it in the manner mentioned. The moment the ſeparation was completed, the pubes parted, as if the ſtring of a bow had been divided, and receded to each ſide under the integuments. I immediately began to extract the child after Mr. Sigault had broke the membrane, and brought the feet as far as the os externum. I firſt made myſelf ſure of the extent of the ſeparation which we had gained by the ſection, in order to judge of a proper method to extract the head. I laid my four knuckles in the ſpace procured by the ſection, which meaſured *two inches*

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inches and a half, an extent somewhat more than that which I had gained upon the body of Mrs. Brasseur, which gave me pleasure. The child's heels were turned to the right side, and I extracted the body by gentle efforts, which I directed towards the lateral parts entirely, and not to the spine. I disengaged the left arm, and then the right, the head being still above the brim of the pelvis, I applied my hand to the face, which corresponded with the symphyses of the left ilium; I opened her thighs as far as I could, and fixed the largest portion of the right parietal in the separation. The integuments projected; I made the left parietal answer to the right lateral side of the hollow of the sacrum; afterwards, upon raising the body of the child, I drew out the left lateral side of the head, while at the same time, with the right hand applied to the nasal fossa, I brought the chin downwards. By these united efforts I overcame the greatest resistance at the brim of the pelvis. When it had now gained the hollow of the sacrum, I brought the occiput between the separation, and disengaged the chin at the inferior part of the os externum, by raising the child's body; the rest of the body followed presently, and the patient was delivered, to her great joy, of a living son. The thighs being lowered, the separation appeared not to exceed eight lines. I immediately extracted the placenta, because the uterus began to contract itself exceedingly.

'During this operation, which was neither very painful nor tedious, the woman lost very little blood, and the husband being called in, could scarce give credit to so fortunate and speedy a delivery. We applied some lint to the wound, and removed the patient on the matrass, in order to make her bed. Upon the least opening of her thighs she felt very acute pains in the left posterior side of the loins and pelvis. We applied a napkin, by way of bandage, to keep the pelvis in a just position, to which we fastened two ribbands behind, one on the right, the other on the left, and brought them under the thighs, in order to tie them before. When put to bed, we found her pulse was not affected, and enraptured at becoming a mother, she requested us to give her the child, in order to suckle it.'

Mrs. Brasseur, whose name is mentioned in this narrative, was a person on whose body Mr. Le Roy made trial of the operation, immediately after she had expired from the injurious treatment of a woman who attempted to deliver her.

Mr. Le Roy informs us, that he has performed the section of the pubes upon dead subjects, both male and female. In the former he observed a separation of between two and three

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lines space, and in the latter from three to four; but in those who died in child-bed he constantly gained from six to nine lines.

Both Mr. Sigault and Mr. Le Roy have received distinguished honours from the faculty of physic at Paris, for the zeal with which they have prosecuted this extraordinary improvement in midwifery; and it is to be hoped that many lives may henceforth be preserved, by the performance of this operation.

The History of the Holy Bible. As contained in the sacred Scriptures of the Old and New Testaments. Attempted in easy Verse. With occasional Notes. By John Fellows. 4 *Vols. Small* 8vo. 8s. *sewed,* Hogg.

THERE is no book in the world, which it is so difficult to translate into verse, as the Bible. The majesty of the sacred writers is almost incompatible with the levity of the Muse; especially in the light, airy measure of eight syllables. This writer, we really believe, has taken infinite pains to render his versification easy and harmonious. But whilst he is pursuing the sublime, he frequently falls into the bathos. Thus, in describing the deluge, he says,

'The driving storm each sinner feels,
With mighty waters *at his heels.*'

. . . . . .

'Huge giants plunge amidst the tides,
Which rolling *lash their brawny sides.*'

. . . . . .

'Lash'd by fierce winds, old ocean raves,
And madly *throws about* his waves.'

. . . . . .

'Seas, storms, and clouds, together blend,
Foam, smoke, and dashing *roar and rend.*'

In versifying the story of Balaam's ass, he uses this familiar language.

'His thoughts on gain *old Balaam* plac'd,
And *hurries on* his ass with haste.'

But when the angel appeared with a sword in his hand,

——————The trembling ass
Dares not draw nigh, or by it pass;
But *hurls* the rider to the ground.
Soon as his *legs the old man found,*
To the poor brute in wrath he goes,
And *loads his hide* with heavy blows.'

But

But as we have already intimated, that a poetical version of the Old and New Testament would be an arduous undertaking for the most exalted genius, we shall not attempt to expose any ludicrous passage, which might be found in this work, but shall subjoin only one extract, in which the author appears to more advantage. We must however premise, that we do not agree with him in supposing, that the devil carried our Saviour *on his back*, when he is said to have taken him up to the top of a high mountain in the wilderness. The original word παραλαμβανει conveys no such idea.

> ' ——The tempter takes
> The great Redeemer up, and *makes*
> For a vast mountain, on the crown
> *He sets the sacred burden down.*
> Then by his bold delusive powers,
> He brings vast cities, temples, towers,
> And all the glorious, glittering things,
> Which wait on empires, and on kings,
> Full in the sight: all round they lie,
> And swell upon the wandering eye:
> To fill the heart the whole combine,
> And all the gaudy landscape shine.'

We freely allow, that there are many passages in this work, which are really poetical: but, upon the whole, we cannot but look upon this attempt as a transformation of the patriarchs, prophets, and apostles, into modern beaux.

The notes, which accompany this translation, are few and concise. The second contains this curious information.—' About a mile from Damascus, in a valley, by the side of a hill, is a place, where a house now stands, which is shewn for the spot, where Cain murdered his brother. The Jewish writers say, that he was killed by a blow on the head with a stone. Milton says, he was slain with a stone; but supposes him to have received the blow on his stomach.'—This note, we suppose, is for the amusement of *young readers*.

These volumes are neatly printed, and adorned with elegant copper-plates.

The Example: or the History of Lucy Cleveland. *By a Young Lady.* 2 *vols.* 12*mo.* 5*s. sewed.* Fielding *and* Walker.

WHAT is the subject of this novel? Love.—What its story? Love.—What is it calculated to promote? Love, almighty Love.—The dear name of one of its ladies is no other

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other than Delia.—Delia Morley; one of the names of Venus herself!—But then the novel is penned by the hand of a lady, who thus addresses the reader.

'When I attempt to interest an impartial public in favour of the following work, it is not from a vain hope, that it is deserving of the *approbation* of the *judicious*.—No, my hopes are better founded: a candid, a liberal, a generous public, will make the necessary allowances, for the *first* attempt of a young female adventurer in letters.'

Perfectly ready are we to make every allowance for this lady's first appearance; we wish, however, that she had consulted some of her friends concerning that appearance: for we will do her the justice to say she discovers some ability; and much reading, especially among our poets.

But, beside that 'green and yellow melancholy' of Shakspeare, which her fond pencil has thrown over the whole piece; the figures are not sufficiently marked. They have no characters.

'Thus did my worthy father delineate the many virtues of a man, whom your poor Lucy already began to find too formidable.—My vanity had suggested to me at the first interview, that I had made an equal impression on him—but when I heard he was already married! I was almost petrified by the intelligence.'

This is literally *falling* in love—*tumbling* headlong into the bottomless pit; not, like an engineer, making gradual approaches.

'A few days after, as I was expressing my gratitude for such disinterested, such unmerited friendship, the servant interrupted me by announcing, "Captain Morley is arrived, sir, and requests half an hour's conversation with you."—Mr. Smyth left the room, but in a very short time returned, introducing captain Morley to me.—"There, Frank, said he, is a young amiable widow! what say you to her?" "I say, replied Morley, nothing"—Nothing!' reiterated Mr. Smyth, with great quickness, "I thought, sir, you would have said much—and that to the purpose too, or I would never have introduced you to so much excellence!"

"Dear sir, said Morley, you are so hasty, that you interrupt me most unfortunately. I was going to say, Nothing, that could be spoke with propriety in the lady's presence—my sentiments respecting her, shall not long remain a secret, but when I have not been half an hour in the room with her, to say more would be indelicate to the highest degree."—

Yet, in this half hour, more business it seems was transacted than *common folk* can credit.—Again—

'Mr.

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'Mr. Delmont visited us yesterday, and unless I am greatly mistaken, intirely deprived my sister of her heart.'

Happy Delmont, to make a conquest in a very first visit, before many commanders would have thought of opening the campaign! But all the ladies and gentlemen here are as combustible as gunpowder. Our authoress had previously paired all the drooping inhabitants of her pastoral grove; and it did not occur to her, that any reader would think *that* unnatural or sudden with which she had been long acquainted; or would endeavour to put asunder those her invention had joined together.

To unravel the whole complicated web of this entangled love-tale is impossible. The lady, who gives it the name of Lucy Cleveland, is rather singular in the article of her history. Her modesty falls in love, at first sight, with Mr. Boswell whom she understands to be married. As bigamy is not yet introduced into novels, she marries Mr. Arlington, because she could not marry Mr. Boswell. But, as soon as she has married Mr. A. she finds she might have married Mr. B. since his supposed wife was only his mistress. She is doomed, however, to the arms of Mr. A. who, at least, is indifferent to her; and Mr. B pines in vain for his lovely Lucy. This knot of difficulties is at last cut by the scythe of death. Mr. A. most obligingly dies; and that, as suddenly as the heroes and heroines of the novel fall in love. Mr. B. changes his name to Seymour for a little fortune of 2000l. a year, and Lucy Cleveland changes her name a second time to Seymour.

As to the influence which this novel may have upon the morals of its readers, the authoress indeed says—

'All I intreat of those who may think it worth their while to form a judgment of the following work, or, who may be inclined to criticise on it, is, that they will recall to their remembrance the motive that first induced the undertaking; that of holding out a good *example* to my female readers.'

If, to *put together* a bundle of incidents which the wildest child of romance can never believe—if to draw an extravagant picture which would soften the heart of the softest beholder—if to tell a tedious tale of love, with the perusal of which Love herself would be fatigued—if these be to 'hold out a good example to female readers,' then is Lucy Cleveland the most complete example of morality, wrapped up in the most engaging dress, which we remember to have seen.

Friend-

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Friendſhip in a Nunnery; or, the American *Fugitive.* 2 *vols.* 12*mo.* 5*s. ſewed.* Rew.

THE two volumes before us, like many of our modern novels, conſiſt of a ſeries of letters.—Our American fugitive ſhould not complain of any want of her favourite *liberty*, in the nunnery in queſtion, ſince ſhe and her friend muſt have been permitted to divulge by letter all the ſecrets of the priſon-houſe, and more perhaps 'than imagination ever formed of gorgons, hydras, and chimeras dire;' or we ſhould never have peruſed the preſent performance.

Its ſtory is this—Miſs Gerrard's widowed mamma, thinking the young lady too tall for her own ſchemes in life, ſends her to a convent. An intimacy ſoon commences between her and Miſs Smith, who is driven to board in the ſame convent by the American troubles. Miſs Gerrard, upon her mother's marrying again, takes the veil, in a ſhort time after Louiſa, a moſt beautiful French lady. An Engliſh nobleman, upon his travels, had been enamoured of Louiſa, previouſly to this fatal ſtep, and did not afterwards drop his hopes. Louiſa and Miſs Gerrard become exceedingly intimate. By virtue of conſtant letters from Miſs Gerrard and the American fugitive, to Miſs Freeman in England, we are made acquainted with the vices and allurements of convents, with the dangers which virtue and religion run within their holy walls. This intelligence is not new to the world, nor all of it perhaps agreeable to truth; but mothers and guardians may profit by what cannot eaſily be exaggerated, by what they cannot be told too often.

In a little time lord D—, Louiſa's lover, viſits the lady abbeſs in a female diſguiſe; and, by the friendſhip of a cardinal, he and his friend, Mr. Venols, are ſoon made prieſts, and confeſſors to the convent. They bring with them from Rome a dangerous and infectious fever, which ſoon obligingly thins the ſiſterhood, and gives opportunity to the two diſguiſed fathers to convey the dead bodies of two other nuns into the cells of Louiſa and Miſs Gerrard; and to convey them, in diſguiſe out of the convent. The unfortunate American has before quitted it, upon gaining a trifling prize in the Engliſh lottery of 20,000l. The civil fever never preſumes to approach the parties concerned in this novel; the two confeſſors ſoon follow the ladies, and leave the infection to devour the few remaining nuns.

Upon the arrival of all the parties in England, Louiſa diſcards her titled deliverer, and goes off with an enſign, who made love to her in the paſſage from Calais.—Lord D—— notwithſtanding his diſappointment, for marriages there muſt be

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be in the laſt page or two of theſe hiſtories, takes to wife Miſs Freeman; his friend Venols marries the American fugitive; and Miſs Gerard, after all, remains ſingle, that ſhe may have more time, we ſuppoſe, to write improbable novels.

The following extracts will ſhow the politics of this novel; and, at the ſame time, may ſerve as a ſpecimen of its ſtyle and language, which, to ſay truth, are of a ſuperior order.

'My countrymen were actuated by far different motives: they ſought only to convince the king they loved, that his miniſters were *deceived* or *deceiving*, and to avert an evil their ſhoulders were unable to ſuſtain. This was the ſpark which the Scotch ſoon blew into a flame; it was flying in the face of *majeſty*, to arraign the wiſdom of the *miniſter*—and whitening all at once by our ſide, we, poor Americans, with Engliſh hearts in our boſoms, and Engliſh blood in our veins, were proclaimed rebels.—Scotchmen ſurrounded the throne—Long live the *power*, the *will* of royalty, was the word—until the pleadings of parental tenderneſs were borne down—and two-thirds of the Britiſh troops, reluctant, ſent forth to ſlaughter their brothers, and chaſtiſe the conduct they ſecretly applauded.—Hence all the Scotch fugitives got into office, (the navy and army ſaving them from famine and drudgery,) and with ſword in hand, as every bad woman is ſaid to hunt down a betrayed innocent, advanced to *ſcourge* us into ſubjection. But the true point of pity and ridicule is, that the Americans were repreſented to the ſovereign as an ignorant, feeble race, who would fly before a handful of Britiſh ſoldiers: the bravery and reſolution with which they fought under the Engliſh banner, during the laſt war, was wholly forgotten.—Hear theſe truths, ſaid the little Niobe—hear my wrongs, cried ſhe, burſting into tears, now that her rage had ſpent itſelf—and learn to revere a nation that will teach you, though ſorely againſt their wiſhes—no human power ſhall oppreſs them with *impunity*.'

This, and much more of the ſame kind which theſe volumes contain, would make a capital figure in the moſt conſpicuous column of a republican print. The misfortune of it is, in our political novel, all this learning comes from a young lady who is 'turned of fourteen.' What may not be expected from the old men and ſages of that happy continent, when its maidens, its babes and ſucklings talk, and write, and reaſon thus!

FOREIGN

FOREIGN ARTICLES.

Monument élévé à la Gloire de Pierre le Grand, *ou Rélation des Travaux & des Moyens mécaniques qui ont été employés pour transporter à* Petersbourg *un Rocher trois millions pesant, destiné a servir de Base à la Statue équestre de cet Empereur; avec un Examen physique & chymique du même Rocher. Par le Comte* Marin Carburi de Ceffalonie, &c. *with Plates. Folio. 47 Pages.* Paris.

SURELY it was the same creative, bold, and persevering genius who enabled Peter the Great to raise Russia towards its present power and rank in the world, that also inspired Catherina the Second with the sublime thought of rearing his monument on a basis that bids fair to last as long as his name or earth itself! For never could the difficulty, the rapidity, and the success of his atchievements have been more nobly expressed than by exhibiting him to posterity, as arriving on full gallop on the summit of a steep and craggy rock. This rock was to form the basis of his equestrian statue. That this basis might consist of one piece, hard enough to resist the effects of the northern frosts, so destructive to the finest and firmest buildings, were points ardently to be wished, but hardly to be hoped for. The first difficulty was to find out a rock both large and hard enough for this purpose; and the next, to transport it from its native place to that of its future destination. But fortune favoured the efforts of genius. Count Carburi, who, under Mr. de Betzki's auspices, directed the labours at the monument, was told by a peasant, that there was a very large rock, in a morass near the bay of the Gulph of Finnland, at six wersts (or Russian miles, at 104½ to a degree) distance from the banks of the water, and twenty wersts, (considering the turnings of the river by which it was transported,) from the capital. Thither count Carburi therefore instantly went on foot, the only means of arriving there: he found the rock overgrown with moss; caused all its angles to be searched; and found its basis flat. Its figure was a parallelipepidon, forty-two feet long, twenty-seven feet in breadth, and twenty-one feet high. Its weight was afterwards found to be three millions of pounds.

Its breadth and height were abundantly sufficient to afford such a pedestal for the statue as Mr. Falconet had conceived; who therefore ardently desired its transportation; but with many other judicious persons, thought it an undertaking far above the reach of human and of mechanical powers. It was then proposed to break the rock into four or six parts; a scheme which, had it been adopted, would have deprived it of its chief value; but fortunately its size and value were protected by its hardness. For as it could only have been sawed like porphyry, the length of the saws and that of the time to be employed on this task, would have rendered it a very expensive operation; and by every other method of breaking it, it must have been endangered.

All these considerations determined count Carburi to try to transport it entire. But the enormous mass lay in the midst of a very deep morass, sunk fifteen feet into the ground, whence it was to be lifted; and carried over brooks and eminences; to be embarked and transported on the Neva; and disembarked. Perhaps nothing but a lucky ignorance of all the real difficulties, says our noble author, could have induced me to risk the undertaking.

Having

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Having therefore nearly completed his measures and combined his operations, he proposed it to Mr. de Betzki, who not only approved but encouraged the hazardous attempt.

The count began with designing and constructing a model of the machine by means of which the rock was to be transported. This machine is very minutely delineated in the plates, to which we must refer our readers. Having completed the model, he placed three thousand pounds weight upon it, and very easily moved it with *one* finger. He now no longer doubted of the power and success of the machine itself; and in the summer of 1768, set out for the place with four hundred workmen; for whose accommodation barracks were erected; and caused the ground, from the rock to the river Neva, to be cleared to the breadth of twenty fathoms. When the frost was become hard enough; a space of fourteen fathoms in breadth, and fifteen feet deep, was excavated round the rock, in order to raise it from its bed. It was absolutely necessary to turn it, and for this purpose large levers, each composed of three masts, of fifteen or eighteen inches in diameter, and sixty-five feet in length, were made; piles were then driven into the ground, to serve for props to these levers, and their upper ends were drawn by capstans. Two drummers, posted on the rock gave the signals, for the uniformity of the manœuvres. Towards the end of March 1769, the rock was raised on its bed These operations were greatly facilitated by the general skill of the Russian peasants and soldiers in carpenter's work. Wherever the morass could not freeze to its bottom, piles were driven in, and a road was made, consisting of alternate strata of small fir-trees stript of their branches, and of gravel.

In order to lift the rock on the machine that was to transport it to the water-side, twelve iron pullies were applied; four capstans drew it over a glacis or inclined plane, towards the road; but on flat and horizontal grounds two capstans, each of them manned with thirty-two men, proved sufficient to move the rock. After the first motion was impressed, it advanced with the utmost ease. The men ran, whilst turning the capstans almost without any effort. Some pretty considerable acclivities were to be ascended; and then four, and sometimes six capstans, always manned with thirty-two men each, were employed.

The signals were always given by two drummers posted on the rock; all the motions were very regular; the fatigue being equally divided, was not hard for any individual. Thus the rock advanced from eighty to two hundred fathoms a day, where not obstructed by acclivities, or impracticable roads; and we must remember that a winter day lasts but four or five hours, in those regions.

During the march of the rock, both the stone masons at its sides, and the forge established on its top, continued their work. The sledges tied to it, carried all that was necessary for this purpose; and the sight of a rock thus marching at the call of the two Russian Amphions on its top, drew crowds of spectators from every quarter. At the end of six weeks it arrived on the banks of the river, where a bark of one hundred and eighty feet in length, and drawing only eight feet of water, lay ready to receive it. It was filled with water, in order to make it rest on the bottom of the river: the bark was opened on the side, where the rock was to enter, which was drawn horizontally to the midst of the rake, by two capstans fixed in a vessel at anchor. When the rock arrived there, the workmen first repaired the side of the bark, and then began to pump the water

out,

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out, but soon found the bark bent under the enormous weight, and leaky on every side. Count Carburi, however, without being discouraged by this unfortunate accident, had her head and stern loaded with stones; and the lead being thus made equal every where, the bark recovered her level. A vessel was then posted on each side, to which the bark was fixed with cables, and thus eased, kept steady, and supported against the agitation of the waves. On the 2nd of September, the day on which the anniversary of the empress's coronation was celebrated at Petersburgh, the rock at length arrived before her palace, on purpose, as it were, to pay its respectful obeysance to her majesty.

Its disembarkation proved not less difficult and operose than its embarkation had been. The bark was not now to be sunk to the bottom; they were obliged to drive piles, and to cut these off eight feet below the surface of the water, to serve as a basis for the bark to rest on: her head and stern were supported by two rakes, propped on each side by three masts; six large masts were laid across, reaching to a loaded ship on the other side of the bark, and constituted an equilibrium to the weight of the rock; and by these means the rock was at last drawn on shore, and conveyed to the place of its final destination.

The success of this Herculean undertaking sufficiently evinces the spirit and genius of its author. It has given him occasions to reflect on mechanical powers and resistances; it has led him to ideas applicable to other mechanical projects; and he has made models and trials, which he intends to publish.

One essential caution forcibly impressed on this noble author by a painful, long, and dangerous experience, must not be omitted here. This rock lay in the midst of a morass. Whenever a number of people must be employed in a similar situation on any considerable work, the best and surest way will be, to begin with entirely draining the morass, if possible. This will not only facilitate their labours, but also secure them against the diseases which, but for this precaution, would be unavoidable. No constitution, however strong, is proof against the effects of the foul vapours, the humidity, and other inconveniencies felt in morasses. These foul vapours injure, especially the health of those who, being entrusted with the direction of such enterprises, have no leisure for violent bodily exercises. Count Carburi felt himself weakened and afflicted by a general languor, a disordered stomach, violent rheumatic pains in all his joints; by the scurvy, and an excruciating tooth-ach; he almost lost his teeth; and long fevers brought him to the brink of the grave. Every remedy proved ineffectual; and it was only the use of oranges, lemons, and acids in general, a violent and continual exercise, frictions over all the body, and chiefly his journeys into hot countries, that stopped at last the progress of his diseases.

To the narrative of these mechanical proceedings, an account of the chemical process for ascertaining the nature of this rock, by M. de Carburi, a consulting physician to the king of France, has been subjoined; by which the rock appears to be a granite.

Count Carburi has taken this opportunity to explain the motives which had formerly induced him to assume the name of Chevalier de Lascary, by which he has hitherto been known. A passion always impetuous in youth, but infinitely more so in southern climes, had formerly betrayed him into an act of violent rashness, which his youth might indeed extenuate, but which his heart must have

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have deteſted, and which the laws could not fail to proſecute. He therefore baniſhed himſelf from his native country; and on leaving it, reſolved alſo to change his name, but to chuſe another not entirely foreign to him. His family had originally been ſettled in the Peloponneſe, or Morea, and afterwards in Candia; they were related to ſome of the moſt ancient and conſiderable families, which the revolutions of the eaſtern empire had forced to ſeek refuge in Cephalonia, and among others, to that of Laſcary. This name he therefore borrowed, firmly determined to ſupport its dignity, and thus to render himſelf worthy of reaſſuming that which he had inherited from his anceſtors with the beſt examples. He is now recalled to his native country, Cephalonia. In this once warlike and unfortunate, but at preſent peaceable and happy iſland, he now enjoys the fineſt climate and the ſweeteſt retirement, and contemplates with 'pleaſure and ſurprize the lagunes of Venice giving laws to a part of Greece; and a princeſs born on the banks of the Elbe, cheriſhing the laws of Rome, and the arts of Athens, among the Hyperboreans.'

Our readers will ſurely join with us in wiſhing that count Carburi may long enjoy the delights of his preſent ſituation, and employ his leiſure and genius for the further improvement of arts and ſciences.

Count Carburi, profeſſor of chemiſtry at Padoua, who has diſcovered the ſecret of preparing a ſort of paper which will not burn or take fire, and whoſe invaluable diſcovery has by the ſenate of Venice been rewarded by a medal ſtruck in honour of him, ſeems to be a near and worthy relation to our noble Carburi of Cephalonia.

Oratio de Re Militari. 8vo. Goettingen.

THIS ſenſible and elegant diſcourſe was originally delivered by its author lieutenant-colonel De Grothauſs, in an extraordinary meeting of the Royal Society of Sciences at Goettingen, honoured with the preſence of his ſerene highneſs prince Charles of Heſſe. It contains judicious and intereſting reflexions on military affairs, with plauſible propoſals of ſome improvements.

Every reader acquainted with ancient hiſtory, and capable of entering on a compariſon of the exploits of the ancient Roman with thoſe of modern troops, will readily allow that the moderns, notwithſtanding all their drilling, training, and exerciſing, are yet, in point of bodily ſtrength, vigour, health, durableneſs, agility, and conſequently of ſerviceableneſs, greatly inferior to the ancient Romans; accordingly the neglect of forming and inuring the bodies of modern ſoldiers to the labours and fatigues of war, has been frequently and ſeverely arraigned by the ableſt writers on that art.

Mr. de Grothauſs too inſiſts on the neceſſity and expediency of reſtoring the corporeal exerciſes, eſpecially thoſe of running and of ſwimming; after the example of the ancients and the precepts of Vegetius; and it is indeed evident, that a body of troops thus trained would, at firſt, ſo far have a viſible and conſiderable ſuperiority over all other troops, deficient in thoſe reſpects.

Some appendages in our modern ſoldiery appear hurtful and deſtructive to the agility, health, and durableneſs of the troops; for inſtance, the cumberſome knapſacks preſſing againſt the breaſts of the infantry, and the portmanteaus of the cavalry. Theſe incumbrances

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our author wishes to see removed. He proposes to furnish both the officers and soldiers of every company with a number of blue shirts, to be changed together at stated times, then washed, and on marches carried on horseback, with a supply of stockings and shoes. These alterations would be best promoted by the chearful example of the officers.

Of the two different methods of inspiring troops with bravery and spirit, either by concealing the degree, or even the reality of dangers from them, or by diverting their attention to some other object; our author rejects the former, and, we think, with very good reason, since it appears apt to produce both rashness and panics; and as to the latter, he proposes again to introduce trophies, military rewards, triumphal processions, statues, &c. We think, however, the renewal of some of those ancient institutions, liable to great objections in our modern times and manners.

Beati Flacci Albini, *seu* Alcuini, *Abbatis* Caroli Magni, *Regis ac Imperatoris, Magistri, Opera, post primam Editionem, a Viro clarissimo D.* Andrea Quercetano *curatam, de novo collecta, multis Locis emendata & Opuscula primum repertis plurimum aucta variisque Modis illustrata, Cura & Studio* Frobenii, *S. R. I. Principis & Abbatis ad* S. Emmeranum Ratisbonæ. *In 2 Parts, 4 Volumes, Folio.* Ratisbon.

ALCUIN's works are so interesting for the political, ecclesiastical, and literary history of the age of Charlemagne, that any apology for the collection and republication of them would be superfluous. A collection of these valuable works had indeed been already published by Mr. Du Chesne; but his edition is not only become scarce, but has been found very incomplete, and deficient in point of critical accuracy. The present illustrious editor has therefore taken great pains to remedy and supply these essential defects; and his endeavours have been favoured by a great number of MSS. communicated him from Italy, France, Germany, England, and even from Spain; which have enabled him not only to revise and correct such of Alcuin's works as were already published, but to discover and to publish many new, and several very interesting ones. His edition therefore comprises not only all the pieces formerly published by Canisius, Du Chesne, Mabillon, Martene, Baluzius, Pez, and others; but many treatises, letters, and poems, not yet published; the whole arranged in a more methodical order, carefully collated, and illustrated with historical and critical introductions, disquisitions, and notes.

Histoire la Republique Romaine, *dans le Cours du VII. Siécle, par* Salluste. *3 Vols. Quarto. With Plates.* Dijon.

MR. de Brosses, count of Tournai, and first president in the parliament of Dijon, the very learned and respectable editor and author of this instructive work, was so fond of Sallust's method of treating historical subjects, and so sensible of the loss of that excellent historian's principal work, that he resolved to collect Sallust's fragments with yet greater care than had ever been done before; by the most accurate arrangement to trace out as near as possible the plan and chief features of that work, and then to connect these fragments in the manner of Freinshemius, whose

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whole *Fragmenta Livii* are justly considered as one of the best works on the Roman history. But as Mr. de Brosses soon became sensible of the difficulty of assimilating his Latin diction to that of Sallust; he changed his first design, and resolved on translating both the fragments and his author's histories of the Catalinarian and Jugurthan wars into French, and to attempt to supply the lost work from other ancient writers.

The first volume of Mr. de Brosses' work opens with a preface, containing judicious remarks on the various methods of writing histories; and an introduction, giving general informations concerning Roman names, ranks (ordines), magistracies, and elections. The body of the work itself begins with a translation of, and commentary on Sallust's Jugurthan war. The notes subjoined to this part treat chiefly of the geography and population of Africa: the text is moreover illustrated with a map of Africa, designed by Mr. de Brosses for his Sallust; a plan of Metellus's march against Jugurtha, and its illustration by a military connoisseur. After this translation and commentary follow the two first books of Mr. de Brosses' restoration of Sallust's five books of histories, from page 247—646.

The second volume contains the third, fourth, and fifth books of the same work, in 676 pages; comprising the war with Mithridates, so fruitful in great and various events; a description of the Pontus Euxinus, with the adjacent countries; the Gladiatorian war, raised by Spartacus; and the war of Creta.

The third volume (of 500 pages) contains a translation of the Catalinarian war, with its sequel; illustrated with a great number and variety of historical and political notes; Sallust's two letters to Cæsar, commonly styled Orat. de Rep. Ordinanda, and considered by Mr. de Brosses as genuine; a very minute collection of all the notices of Sallust's life, writings, gardens, buildings, and even of the remains discovered in later times. The whole work concludes with Abbé Cassagne's sensible Essay on the Art of composing History, and on the Works of Sallust, and a necessary and useful historical index.

It is decorated with elegant portraits of Marius, Sylla, Bocchus, Pompeius, Mithridates, Cicero, Cæsar, Cato, Sallust, and Mr. de Brosses; and seven plates, representing ancient coins.

Discours choisis sur divers Sujets de Religion & de Littérature. Par M. l'Abbé Maury, *&c.* 12mo. Paris.

THESE select Discourses will do equal credit to the head and heart of their author. They consist of an eulogy on the celebrated Fenelon, archbishop of Cambray; a panegyric on St. Louis; another on St. Austin; reflexions on the sermons of Bossuet; and, what we think more generally interesting to foreign readers, a very judicious and sensible discourse on the eloquence of the pulpit, containing useful reflexions on eloquence in general, and on its several parts; and very interesting particulars concerning the French preachers, who have distinguished themselves by the power and effects of their eloquence, especially Mr. Bridaine and St. Vincent de Paul.

The character of the latter, as drawn by Mr. Maury, is an honour to humanity. 'A man of a sublime virtue, though but little known; the best citizen France ever had; the apostle of humanity; who, after being a shepherd in his infancy, has left in his native

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country institutions more useful to the unfortunate than the finest establishments of his sovereign Lewis the Fourteenth.'

This Vincent de Paul was successively a slave at Tunis, (and probably it was this circumstance that for ever after warmed his zeal for the relief of the distressed; non ignara mali, miseris succurrere disco); preceptor to cardinal de Retz, a country curate, general almoner of the galleys, chief of the missionaries, &c. He established, in France, the Lazarists, the nuns *de la charité*, who devote themselves to the relief and consolation of the unhappy; he founded hospitals for foundlings, orphans, lunatics, galley-slaves, and for old people. His generous pity extended itself to every species of misfortune incident to mankind, and memorials of his beneficence are to be met with in all the provinces of France.—While kings in arms desolated the earth, already afflicted with other calamities, the son of a poor labourer in Gascony repaired these national afflictions to the utmost of his power, and diffused more than twenty millions of livres, in Champagne, Picardy, Lorrain, and Artois, where whole villages of poor people were dying of famine, and their bodies left in the fields unburied, till Vincent de Paul charged himself with the payment of the expence of their burial. For some time his zeal and charity were employed in preaching to, and comforting the galley-slaves. Beholding one of these unhappy men, condemned to a three-years slavery for smuggling, who seemed inconsolable for having left his wife and children in the utmost wretchedness and want, Vincent de Paul offered to take his place; and, what will hardly be believed, his offer was accepted. This virtuous man was chained down among the galley-slaves, and his feet continued for ever after swollen, from the weight of those honourable fetters he had worn.

When Vincent de Paul came to Paris, foundlings were, in Saint Landry-street, sold at the rate of twenty sols per head, or else given away, by way of charity, to sick women, who wanted these innocent creatures for drawing off their corrupt milk. Almost all these children, thus abandoned by government to the commiseration of the publick, perished, and such of them as happened to escape so many dangers, were clandestinely introduced into wealthy families, and made to usurp the property of lawful heirs. Vincent de Paul at first provided for the support of twelve foundlings, and soon after, his charity was enabled to provide for all such as were exposed at the gates of churches. But the new fervour always inspired by new institutions, having cooled, their support entirely failed, and the former outrages to humanity were going to begin anew. Vincent de Paul was not discouraged. He called an extraordinary meeting; caused a very great number of these unfortunate foundlings to be placed in the church, instantly ascended the pulpit, and with eyes streaming with tears, thus addressed his audience:

'My ladies, compassion and charity have induced you to adopt these little creatures for your children; by God's grace you have been their mothers, since their natural mothers have abandoned them: consider now, whether you will abandon them too. Cease now to be their mothers, and become their judges; their lives and deaths are in your hands . . . If you continue charitably to support them, they will live; if you abandon them, they all must die.'

His exhortation was answered with sobs from every quarter; and in that very spot and instant, the Foundling Hospital of Paris was founded, and endowed with forty thousand livres annual rent.

'But

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If this be not a sufficient proof of the author's abilities, take the following lines. Speaking of fame, he says, it is

'A feather buoyant on the rapid stream,
By bubbles drawn, that solid globules seem:
In contact come, th' aerial building falls
A victim. Thus the long sieg'd Trojan walls,
Assail'd by hoary Time did yield at last;
Alas how soon is human grandeur past!
Oh men! vain men! what shadows ye pursue;
E'n shadows shadows to th'Almighty view.'

The whole composition is in the same strain.

MISCELLANEOUS.

Miscellanies in Prose and Verse. By Percival Stockdale. 12mo. 3s. Flexney.

This publication contains a Letter on Travelling; a piece, entitled the Temple of Fortune, translated from the French; the author's Preface to his Translation of Sabbathier's Institutions, with some additional paragraphs; the Character of Lord George Germaine, printed in the Public Advertiser; Observations on Sterne's Letters to Eliza; a Letter to Mrs. Dobson, occasioned by her erroneous quotation of some lines in Mr. Stockdale's translation of Tasso's Aminta, which that lady had prefixed as a motto to her Life of Petrarch; Reflections on the present State of the Republic of Letters, addressed to Mr. Garrick; Remarks on Mr. Macklin's Abilities and Conduct, when he attempted to act Macbeth in 1773: and some poetical bagatelles.

If the reader should observe, that many of these pieces are too insignificant for public attention, the author begs leave to remind him, 'that it is the province of the poet, not only to enforce the important and the serious; but likewise to illuminate and dignify the trivial and the gay.'

A Physical and Moral Enquiry into the Causes of that internal Restlessness and Disorder in Man, which has been the Complaint of all Ages. By James Vere, *Esq.* *Small* 8vo. 2s. 6d. White.

From this work we learn, that by the influence of different temperaments, a man may be addicted to anger, outrage, and passion: or, on the contrary, may be inclined to sadness and sorrow; or become fearful, lustful, &c. &c.

Narcissus; *or, the Young Man's Entertaining Mirror: containing a humourous Descant on Manners. Taken from the* Spanish Galateo *of* Don Lucas Gracian de Antisco, *and adapted to the Manners of the* British *Nation, by* C. Wiseman, *N. P. S. T.* 12mo. 2s. 6d. *sewed.* Bew.

The professed design of this work is to teach persons of both sexes, but especially young men, a genteel carriage and behaviour;

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our, according to the ſentiments and practice of all well-bred perſons, at church, at table, at home, or abroad; in company with ſuperiors, equals, or inferiors; in action, converſation, poetry, muſic, dancing, fencing, &c.

Gratian is a grave, ſerious, and ſenſible author. His directions are delivered in a plain and familiar ſtyle; and are calculated to give young people, in common life, a proper ſenſe of decency, complaiſance, and good manners.

In the courſe of this work we meet with ſeveral ungrammatical expreſſions: as, I have *lain* down rules; their garden *lays* neglected; do not *lay* lolling on one ſide; ſome misfortune had *befel* them; good manners *does* not require you to give up your judgement; not ſpeaking to any when *drank* to; *more* preferable; he cannot think of obtaining victory in a wrangling diſpute, *no* more than in a bloody field; you *was* not heard, &c. But, in general, the language is not contemptible.

Memoirs of a Clergyman; or, the Character and Ideas of the Rev. Mr. Clegg. *Small* 8*vo.* 3*s.* Bew.

A plain, ſimple narrative of the birth, education, amours, and adventures of Mr. Clegg, terminating in his marriage. By ſome expreſſions of warmth and acrimony, it appears to be, what the author repreſents it, a hiſtory founded on fact. But this, we apprehend, is a point of more importance to the author, than the reader.

Grammatical Inſtitutes, or a practical Engliſh *Grammar: on a Plan entirely new. By* James Wood.

This grammar is divided into two parts. The firſt conſiſts of definitions, rules, and examples; the ſecond, of exerciſes or inſtances of falſe regimen, bad arrangement, and impropriety of expreſſion, to be rectified by the obſervations and rules in the firſt part. This work is drawn up in a plain methodical manner, and abounds with uſeful examples.

A Letter to the Right Hon. the Earl of Sandwich. *From* George Forſter, *F. R. S.* 4*to.* 1*s.* Robinſon.

This Letter is to prove that Mr. Forſter and his father have not been rewarded ſufficiently nor agreeably to contract, for accompanying captain Cooke in his laſt famous voyage.

Upon the face of this Letter theſe gentlemen have certainly been ill uſed; but the ſmalleſt weight will cauſe one ſcale to ſubſide, when nothing is put into the other. 'A plague of opinion!' as Therſites ſays in Shakſpeare—'a man may wear it on both ſides, like a leathern jerkin.'—

The New Proſe Bath *Guide, for the Year* 1778. *Small* 8*vo.* 2*s.* 6*d. ſewed.* Dodſley.

A production of this kind admitted of much more wit and humour, than we find in the performance before us; which appears

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'But Vincent de Paul's whole life was a continual ſeries of charitable actions, whoſe fruits we ſtill enjoy. He lived to the age of eighty-five years. On the day of his death he was very ſleepy. His friends aſked him the cauſe of that continual ſlumber. He anſwered, ſmiling: "'Tis the brother (le ſommeil, or ſleep) come to announce his ſiſter (la mort, or death.)" Never was nature ſo heartily forgiven the neceſſity of dying. S. Vincent de Paul's misfortune was, (if however it be a misfortune, to be little praiſed and even little known,) not to have been celebrated at his death, in 1661, by that eloquent Boſſuet, who immortalized all his heroes; and who, at that very time, was compoſing funeral orations on much leſs worthy ſubjects.'

A misfortune for Vincent de Paul not to have been celebrated by Boſſuet!—Say rather, it was a misfortune for Boſſuet not to have celebrated S. Vincent de Paul! Far from degrading his genius by fulſome homages paid to rank and power, in the pulpit, he would then have immortalized himſelf by a heart-felt tribute paid to unaſſuming and tranſcendant worth, to ſincere ardent charity, and to uſeful eloquence.'

As for Vincent de Paul, ſurely he needed no reward that mankind could beſtow or with-hold. Though miſtaken, or unknown by men, his intentions and actions were their own reward. No triumphal entry can ever have yielded a conqueror an internal pleaſure comparable to what he muſt have felt, when he was the inſtrument thus in a few minutes to provide for the ſupport of thouſands and hundred thouſands of innocent helpleſs fellow-creatures. His own heart applauded him, and his action was recorded in the book of life.

FOREIGN LITERARY INTELLIGENCE.

De Animalium ex Mephitibus et noxiis Halitibus interitu ejuſque propioribus Cauſis Libri tres. Auct. Baſſiano Carminato. 4to. Lodi.

IN order to diſcover and aſcertain the effects of a variety of noxious and poiſonous vapours on the ſenſible and irritable parts of different animals, ſignor Baſſiano has ſubjected a great number of unfortunate fowls, birds, cats, frogs, &c. to many curious and fatal experiments, and here given an accurate and inſtructive account of their reſult.

Jo. Schraderi *Liber Emendationum.* 4to. Leuwarden.

Containing, in thirteen chapters, a great number of critical emendations of corrupt paſſages, in 1. Catullus. 2. and 3. The Culex and the Ciris, 5—9. Propertius; 10—12. Ovid; interſperſed with many quotations, emendations, and illuſtrations of paſſages of other writers, together with confutations of ſeveral opinions of other critics, whom he has however treated with candour and moderation.

L. A. G. Schrader's *Grund Geſetze der Natur in der Geburt, dem Leben und Tode der Menſchen;—or, Fundamental Laws of Nature in the Birth, Life, and Death of Mankind.* 1 *Vol.* 8vo. (German) Glückſtadt.

A free but judicious, accurate, and methodical abſtract of the late Mr. Süſſmilch's celebrated work on political arithmetic, improved with ſeveral valuable additions.

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Anton. Brugman's *Magnetiſmus, ſeu de Affinitatibus Magneticis Obſervationes Academicæ.* 4to. Leyden.

How little all the properties of the load-ſtone have hitherto been known, will appear from an attentive peruſal of theſe very curious Obſervations, founded on the moſt accurate and repeated experiments.

Eſſai ſur la Mineralogie du Bailliage d'Orgelet, *en* Franche-Comté, *&c. par M. le Marquis de* Marneſia, *&c.* Beſançon.

The diſtrict in queſtion appears from this account to be very rich in various foſſils and minerals; but the author has contented himſelf with enumerating them, and recommending their ſearch and uſe to his countrymen, without pointing out their reſpective arrangement, poſition, thickneſs and direction of their ſtrata.

L'Eloquence, Poëme didactique en ſix Chants; par M. l'Abbé de la Serre. Paris.

The ſubject of this didactic poem is fine, and the poet by no means deſtitute of talents: but many of his thoughts are not ſufficiently digeſted, ſome of them are erroneous; and his diction is not, what the ſtyle of every didactic poem ought to be, ſimplex munditiis.

In the firſt canto he conſiders the Influence of Senſibility on Eloquence; in the ſecond, the Influence of Taſte; in the third, that of Virtue; in the fourth, that of the Form of Government; in the fifth, the Influence of Learning and Knowlege; in the ſixth, the Effects of Eloquence.

Récherches ſur la Preparation que les Romains *donnoient à la Chaux dont ils ſe ſervoient pour leurs Conſtructions, & ſur la Compoſition & l'Emploi de leurs Mortiers. Par M.* De la Faye. 2 *Parts.* 8*vo.* Paris.

A work containing fine experiments, and excellent reflexions; written with perſpicuity, preciſion, and elegance.

Atlas Celeſte de Flamſteed. *Par M.* J. Fortin, *&c.* 80 *Copper Plates. in Quarto, with* 48 8*vo. Pages of Letter-preſs.* Paris.

Containing Mr. Flamſteed's maps reduced to one third of their ſize, and deſigned for 1780; with ſome additions and improvements. The work has been approved by the Pariſian Academy of Sciences; this is the ſecond edition.

Del Gius naturale, divino, ricauato, ed illuſtrato da una nuova Analiſi dell' Uomo per una Dimonſtrazione e Chiariſicazione originaria e particolare del Siſtema cattolico. 2 *Vols. Quarto.* Florence.

A profound ſage, 'exempt,' as he himſelf proteſts, 'from all party ſpirit and every prejudice,' here gravely undertakes, with only the book of nature in his hand, to analyze and inveſtigate the conſtitution of human nature, and of human ſociety, and thus at once to ſettle every diſpute between believers and unbelievers.

Accordingly he demonſtrates that, ſince the law of nature is a divine law, it is hierarchy that conſtitutes the main ſpring and fundamental power of every human ſociety; and from the impulſe of human nature towards infinity, reſolutely deduces—the univerſal and tranſcendant power of the pope—biſhops—celibacy—the ten commandments—all the ſeven ſacraments—the myſtery of the holy Trinity—and, indeed, the whole ſyſtem of faith of the moſt orthodox catholic Chriſtian.

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Edvardi Sandifort, *Anat. & Chir. Prof. Observationes Anatomico-pathologicæ.* 4to. *With* 8 *Plates.* Leyden.

A valuable collection of remarks and observations, concerning either deviations from the natural ſtructure of the human body, or remarkable effects of diſeaſes. Some of theſe obſervations are peculiarly curious, and illuſtrated with plates.

Expoſitio brevis Locorum S. S. ad Orientem ſeſe referentium—ex Obſervationibus certis plerumque propriis Inſtituta, à D. Chr. Wilh. Ludeke. 8vo. Halle.

Theſe Obſervations are digeſted under the general heads of climate, agriculture, animals, domeſtic life, travelling, towns, political and eccleſiaſtical ſtate of the Eaſt. Moſt of them were made on the ſpot by the author; and though they contain little or nothing new, yet as they were made by an eye-witneſs, they may ſerve to confirm the obſervations of former travellers on the ſame ſubjects, and for the ſame purpoſe.

Théatre de M. Bret, *des Académies de* Dijon *& de* Nanci. 2 *Vols.* 8vo. Paris.

Several of the dramatic pieces contained in this collection, have from the firſt met with great applauſe, and are now ſtanding plays, ſuch as, l'Ecole Amoureuſe; and la Double Extravagance. The others, as les Faux Généreux; le Jaloux; l'Humeur à l'Epreuve; la Maiſon, an imitation from the Trinummus of Plautus; le Protecteur Bourgeois; les Lettres Anonymes; and les Deux Juliets are alſo not deſtitute of merit.

Demi-Drames, ou pétites Pièces propres à l'Education des Enfans; par M. de S. Marc. *Premiére Partie.* Paris.

The deſign of theſe ſhort plays is meritorious and well executed. This firſt part contains: la Vanité corrigée; la Confiance malplacée, and l'Amour filial.

Ant. Caneſtrini, *M. D. Monita Medico-politica ad non paucos eoſque potiſſimum Habitatores Ruris.* Caſchaw *in* Hungary.

A ſhort treatiſe conſiſting of three chapters. The firſt contains chiefly inſtructions for recovering perſons apparently dead; the ſecond is levelled againſt ſome ſuperſtitious notions of the common people, concerning the cauſes and remedies of ſeveral diſeaſes, eſpecially nervous ones. The third is pointed againſt noſtrums, quacks, and old female phyſicians. The whole appears to be calculated for the county of Maramaroſch, on the frontiers of Poland.

Muſeum Virorum Lucernatium *Fama & Meritis illuſtrium quorum Imagines ad vivum depictæ viſuntur.* 4to. Lucern.

The Lucern worthies noticed in this work, are ſome writers, politicians, ſoldiers, and clergymen; the moſt remarkable among theſe, for foreigners, are, Louis Pfyffer, an officer of diſtinction in the ſervice of France, who with his Swiſs troops conducted the French court, then afraid to be ſurpriſed by the proteſtants, and unprotected by any national troops, into a place of ſafety, and conſtantly repulſed the frequent attacks of the enemy's cavalry; and another Louis Pfyffer, a lieutenant-general in the French ſervice, who with incredible pains, dangers, and expence, actually employs himſelf in repreſenting a part of the mountains of Switzerland, in an accurate model made of a kind of paſte; where every hill and mountain's ſize and figure are diſtinctly expreſſed, and almoſt every individual houſe may be inſtantly known. A very

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extenſive, ſtupendous, and, without any exaggeration, unparalleled work!

Lettres de M. Alexandre Volta, *&c. ſur l'Air inflammable des Marais, auxquelles on a ajouté trois Lettres du même Auteur, tirées du Journal de* Milan, *traduites de l'*Italien. 8*vo.* Straſburgh.

Valuable for ſeveral new, curious, and intereſting obſervations and diſcoveries.

Le parfait Boulanger, ou Traité complet ſur la Fabrication & le Commerce du Pain. Par M. Parmentier, *&c.* 8*vo.* Paris.

A capital and intereſting work.

Correſpondance d'un jeune Militaire, ou Mémoires du Marquis de Luſigni *& d'*Hortenſe de Saint Juſt. 2 *vols.* 12*mo.* Iverdun *&* Paris.

A well written and entertaining novel.

Relazione del Fulmine caduto nell Conduttore della pubbica Specola di Padova. *A ſua Excellenza il Signor* Angelo Quirini, *Senatore.* 4*to.* Padova.

Some obſervations tending to evince the great uſe of conductors, and to ſhew that one ſingle point is by no means ſufficient to ſecure an extenſive building from the effects of lightning.

Le Tartuffe *Epiſtolaire démaſqué, ou Epître très-familière à M. le Marquis* Caraccioli, *Colonel in Partibus, Editeur, & comme qui diroit Auteur des Lettres attribuées au Pape* Clement XIV. 8*vo.* Paris.

The author of this very furious and virulent attack takes a great deal of unneceſſary pains to prove what was already ſufficiently known, that moſt of the valuable letters publiſhed under the name of Ganganelli, were never written by that pope. Mr. Caraccioli's crime in the eyes of this antagoniſt, ſeems to conſiſt in his encomiums on the deſtroyer of the order of the Jeſuits.

Récherches & Conſidérations ſur la Population de la France. *Par M.* Moheau. 8*vo.* Paris.

This work is ſaid to be the completeſt that has hitherto appeared in France upon the ſubject. It conſiſts of two parts. In the firſt, the author has collected, analiſed, and diſcuſſed a great number of facts concerning the whole population of France, the proportion of the number of the individuals of both ſexes; the average duration of life, the mortality of the different ages, &c. In the ſecond, he examines the influence of phyſical and moral cauſes on the ſtate of population.

Habacuc, *Vates olim* Hebræus, *inprimis ipſius Hymnus, denuo illuſtratus. Adjecta eſt Verſio* Theotiſca. 8*vo.* Frankfurt *and* Leipzig.

A ſhort but excellent commentary, accompanied with a good tranſlation.

Pomona Franconica. *Deſcription des Arbres Fruitiers les plus connus & les plus eſtimés en* Europe, *qui ſe cultivent maintenant au Jardin de la Cour de* Wurzbourg. *Vol. 1ſt.* French *and* German. *Quarto. With 42 fine coloured Plates.* Nurnberg.

A capital and claſſical work for gardeners.

MONTHLY

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MONTHLY CATALOGUE.

DIVINITY.

A Sermon preached at St. Mary's *Church, in* Oxford, *on* Thurſday, July 2, 1778, *on Occaſion of the Anniverſary Meeting of the Governors of the* Radcliffe *Infirmary. By* John *Lord Biſhop of* Oxford. 4*to.* 1*s.* Rivington.

THE learned and judicious author of this diſcourſe explains the principles of benevolence and charity, inculcated by the Jewiſh law, and the Chriſtian revelation. And where the poor are too numerous to be fully and effectually relieved by individuals, he points out the proper mode of ſelecting objects, and exerting our beneficence in the moſt uſeful and effectual manner. This naturally introduces ſome general obſervations in favour of the Radcliffe infirmary.

The Beneficial Effects of Harmony. A Sermon preached at the Meeting of Three Choirs in the Cathedral Church of Glouceſter, *on* Wedneſday *the 9th of* September, 1778. *By* S. Glaſſe, *D. D. F. R. S.* 4*to.* 1*s.* Rivington.

The meeting of the three choirs, in the cathedral church of Glouceſter, is intended to promote a charitable eſtabliſhment for the benefit of the widows and orphans of the clergy. Dr. Glaſſe very properly recommends this benevolent inſtitution, and vindicates the admiſſion of harmony into the ſolemnities of religion, by ſhewing its beneficial influence on the human affections.

Popery a perfect Contraſt to the Religion of Chriſt: proved in a Sermon preached at Clapham, November 5, 1758. *And publiſhed at the Deſire of the Congregation. Now republiſhed, with Additions, and addreſſed to Proteſtant Parents. By* H. Venn, *A. M.* 8*vo.* 6*d.* Crowder.

The text is taken from James iii. 17. 'The wiſdom from above is firſt pure, then peaceable, gentle, and eaſy to be entreated, full of mercy and good fruits, without partiality, and without hypocriſy.'

The author deſcribes the origin of Chriſtianity, and its diſtinguiſhing characteriſtics, contraſting with them the origin, tenets, and ſpirit of popery. The former, he ſays, is derived from heaven, the latter from popes, fathers, councils, and traditions. Its votaries are taught to exalt the pope of Rome above all earthly potentates, and offer incenſe to him with proſtration and adoration, to worſhip graven images without number, to call upon a multitude of inferior mediators, to believe the doctrines of tranſubſtantiation and purgatory, to depend on the efficacy of indulgences, confeſſion, and abſolution. Chriſtianity is peaceable, gentle, merciful. Popery ſupports her uſurpations by bulls, interdicts, excommunications, anathemas, perſecutions, maſſacres,

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facres, and inquiſitions. Chriſtianity is without partiality. Popery has the moſt bigotted partiality for her doctrines and practices, condemning all proteſtants, and confining ſalvation within her own pale. Chriſtianity deſpiſes an ignorant aſſent to truth, and every act of religion, that is without underſtanding and ſincerity. Popery teaches her votaries to offer up their prayers in an unknown tongue, and content themſelves with the mere repetition of prayers, called the opus operatum. She pretends to honour the name of Chriſt, when ſhe robs him of his real glory, by depriving the people of the ſcriptures, by exacting an implicit obedience to her decrees, and interpretations of ſcripture, by refuſing the cup to the laity, by aſcribing pardon of ſin to the power of the pope, juſtification to the merit of good works, purification to the fire of purgatory, and ſalvation to the bleſſed Virgin.

In this manner the author compares Chriſtianity and popery, in order to guard his proteſtant readers againſt the errors of the latter.

CONTROVERSIAL.

Popery vindicated from ſeveral vulgar Aſperſions, with a Juſtification of its Votaries, in taking the Oath of Allegiance, and a few Proteſtant Objections humbly ſubmitted to their Solution. In ſome Letters, occaſioned by the Dialogues of the Rev. James Smith, *in his Apology for his Apoſtacy.* 8vo. 6d. Bew.

This publication conſiſts of ſix or eight letters, looſely and inaccurately written, and ſome time ſince publiſhed in the London Packet, and other evening papers, on ſubjects ſufficiently explained in the foregoing title page.

POLITICAL.

An Addreſs to both Houſes of Parliament, reſpecting the preſent State of Public Affairs: with a particular Addreſs to the Bench of Biſhops. 8vo. 1s. Robſon.

The deſign of this Addreſs is to ſhew, that we are a very depraved, licentious, and ſinful people; that we have abuſed the goodneſs of divine Providence, and neglected to ſeek his aid and direction in our national concerns; and that if we have any regard for our properties, our liberties, our lives; the welfare of our country, and the glory of the Britiſh empire, we muſt immediately commence a general reformation. In promoting this important work, he tells us, that the clergy and the magiſtrate ſhould exert themſelves in their reſpective capacities, and ſet a good example; that the former ſhould conſtantly and earneſtly preach the doctrines of the firſt thirteen articles of the church, and the latter enforce the laws of the land againſt atrocious offenders; that a faſt ſhould be appointed every ſix months, during the preſent war, &c.—A pious, well-intended performance.

An

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An authentic Account of the Part taken by the late Earl of Chatham *in a Tranſaction which paſſed in the Beginning of the Year* 1778. 4to. 6d. Almon.

The correſpondence contained in this account, with Dr. Addington's annexed Narrative, lately appeared in the public papers; and from comparing them with the declaration of ſir James Wright, and the more ample and ſatisfactory one of lord Mountſtuart, we cannot help being of opinion, that the whole tranſaction is a compound of well-meant officiouſneſs and miſtaken inſinuation; too vague and unauthoriſed, either to impute any miniſterial overture to one of the noble lords, or to do honour to the memory of the other.

POETRY.

An Ode addreſſed to the Scotch *Junto, and their* American *Commiſſion, on their late Quarrel between Commiſſioner* Ed-n *and Commiſſioner* J-hnſt-ne. 4to. 1s. 6d. Bew.

The author of this publication is a bold, active, and a poignant ſatiriſt. In his various attacks on Weſley and the methodiſts, he endeavours to extirpate "fanatics, hypocrites, and impoſtures," out of the church. In his political productions, addreſſed to lord North, lord Mansfield, lord G. Germaine, and others, he attempts to explode our preſent ſyſtem of politics, and reform the ſtate. A common ſatiriſt would content himſelf with brandiſhing his quill, and ſcourging an obnoxious junto in metaphor. But this furious Drawcanſir calls for the poniard, and exclaims in this vehement language: "Where, or when will Britain, inſulted by a Scottiſh junto, find another Felton!"

The Favourite; a Character from the Life. Addreſſed to the ſovereign Minion of the Times, on the much-lamented Death of the patriotic Earl of Chatham. 4to. 2s. Bew.

This is the production of the ardent, indefatigable, and intrepid author of the Junto. It is, like the reſt of his pieces, outrageouſly ſarcaſtic. Here lord Bute is the object of his vindictive zeal; the victim of his ſcalping-knife.

Eccleſiaſtical Gallantry: or, the Myſtery unravelled, a Tale. Dedicated to his Grace the Archbiſhop of Canterbury, *without Permiſſion.* 4to. 2s. Bew.

The *dedication* of this poetical jeu d'eſprit, which ſolely relates to the late rector and curate of St. Anne's, is a proof, that when a writer wants to indulge himſelf in a little witty ſpleen, he can always find a pretence for ſatirizing a reſpectable character.

Windſor: *An Ode ſacred to the Birth-Day of her Royal Highneſs the Princeſs Royal of* England. 4to. 1s. Robinſon.

In this piece, Denham, Cowley, and Pope, are ſuppoſed to return from the ſhades, and appear to the bard at Windſor; where

where they celebrate the birth-day of her royal highneſs, according to the cuſtom of poets, in a few complimentary ſtanzas. The ſtyle of theſe eminent writers is imitated with very moderate ſucceſs.

A Monody (after the Manner of Milton's Lycidas) *on the Death of Mr.* Linley; *who was drowned* Auguſt *the 5th*, 1778, *in a Canal at* Grimpſthorpe, *in* Lincolnſhire, *the Seat of his Grace the Duke of* Ancaſter. 4*to*. 1*s*. Wilkie.

Milton's Lycidas was occaſioned by the death of a learned friend, who was drowned in his paſſage from Cheſter to Ireland, in 1637. It is enlivened with a variety of beautiful deſcriptive imagery: in the concluſion the lamenting ſhepherds are comforted by an aſſurance, that the deceaſed is received into 'the kingdom of joy and love'. The preſent Monody, on the death of Mr. Linley, is an imitation of Lycidas, but not comparable to that celebrated poem in its chief excellence, its enchanting imagery. Linlæus is not conveyed like Lycidas into the ſuperior regions, but into the grotto of the Naiades, where he is married to one of thoſe aquatic nymphs. This lady, it ſeems, is not only exquiſitely beautiful, but poſſeſſed of more *valuable* qualifications:

'Her agate CHARIOT ſtudded o'er with GEMS,
Which waited on the margin of the ſtream,
Bore to her cryſtal grot the happy pair;
Where, rapt in nuptial bliſs, they fondly dream,
Nor fear th' approach of love-deſtroying care;
There, happy ſhall they live devoid of pain,
And mutual harmony for ever reign.'

The Enraptured Swain. A Paſtoral Poem. 4*to*. 1*s*. 6*d*. Wilkie.

A ſimple tale, in the ſtyle of Chevy Chace, or the Babes in the Wood.

Peace. A Poem. 4*to*. 1*s*. 6*d*. Bew.

Poets are ſuppoſed to have the peculiar privilege of ſtretching, ſhortening, ſlaſhing, lopping, and trimming their language, as it ſuits their purpoſe. This is termed a poetic licence, and is extremely convenient to ordinary poets. The author of this performance thus extends his literary dwarfs.

'His *parched* tongue half *cleaved* to its roof.'
'In earth, in *heaven*, human and divine.'
'Averſe from *heaven* is Bellona's train.

On the other hand, when he meets with a refractory ſyllable, or a polyſyllable that is too gigantic, he cuts it ſhorter, or caſtrates it in this manner:

'All things replete *with's* kindly bounty ſhine.'
'This converſe deigning *from's* immortal breaſt.'
'*On's* low'ring brows.'
'The iron rod, in *h'helf* of loſt mankind.'
'From tempeſt's rage and *d'vouring* blights ſecure.'

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pears rather calculated to anſwer the narrow ends of private approbation and perſonal reſentment —What are *ſtrangers* to expect from this writer, when he tells a ſtory of the want of feeling and humanity of 'an old, rich, lame *relation*;' who, he ſays, is 'a crippled wretch'—and of an 'honourable lady' who 'was twenty years a kept miſtreſs;' &c.

The following anecdote of Naſh will make our readers ſmile.

'Naſh did not love fighting, nor have we ever met with many men who do, when they can prudently avoid it; but yet Naſh knew, that a proof of his proweſs was neceſſary, before he could *ſied firme*, as the French ſay, over all the parts of his royalty. He therefore, before his ſovereign authority was well eſtabliſhed, determined to avail himſelf of the firſt fair occaſion to give an inſtance of his courage; and an opportunity ſoon offered. It was, in thoſe days, the faſhion for the ladies, eſpecially thoſe of youth and beauty, when they bathed, to have their heads dreſſed as elegantly for the baths, as they now are for the balls. In this ſituation, Naſh happened to find a beautiful new-married lady bathing in the Croſs-bath, when the warmth of the waters had given a natural glow of colour, almoſt ſuperior even to modern art. While Naſh was contemplating this, the higheſt finiſhed and moſt pleaſing object, which God has given to delight the mind of man, the huſband of the lady came to take a look at the partner of his joys, and being no leſs ſenſible of the manner her beauty was heightened (by the warmth of the bath) than Naſh; he told her ſhe looked more like an angel than a mortal being, and concluded, by wiſhing himſelf with her. Naſh inſtantly embraced this occaſion of offering his ſervice, and ſeizing the gentleman by the collar of his bridal-coat, and the waiſtband of his breeches, threw him ſouſe over the parapet, and then left the lovers, like two ducks, to dry their feathers in the ſun. The exaſperated huſband, however, called *the beau out* upon dry land; and Mr. Naſh finiſhed his ſtory, by ſhewing us his right arm, which certainly had been ripped up ſufficiently to make him ſmart for joking ſo wantonly with *edged tools*. By this double ſtroke, he, however, ſhewed himſelf a man of pleaſantry as well as ſpirit. Two excellent qualifications for a prince, who preſides over the pleaſures and paſtimes of youth.'

Truth has been ſaid to lie in a well—Naſh proved, in this inſtance, that wit lay in a bath.

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CORRESPONDENCE.

To the Authors of the CRITICAL REVIEW.

Gentlemen,

IT is with much reluctance that I give you the trouble of another letter. I would have paſſed over in ſilence all the ſevere, and, I think unjuſt, ſtrictures on the third volume of my Hiſtory of Great Britain, contained in the eighth article of your Review for January, if they had affected only my reputation as a writer. But that article contains a charge of a higher nature, which affects my moral character, and accuſes me of a crime, of which, if I know my own heart, I am incapable. The charge is contained in the following words (p. 38): 'He characteriſes as a troubadour, or poet, Richard I. of England. And he appeals to the Catalogue of Royal and Noble Authors as his authority. He even aſſerts that one of the poems of Richard was publiſhed in this work. Yet in this work no ſuch poem is to be found; and Mr. Walpole, the ingenious author, is of opinion, that Richard was no poet.' Now, gentlemen, I beg you will take the trouble to look into Mr. Walpole's book, ſecond edition, London, A. D. 1759, vol. i. p. 3, 5, where you will find the following words: "However, ſince this article was written, I have found reaſon to believe that Richard was actually an author—In the Laurentine library is the king's ſonnet mentioned above, which I have twice tranſcribed with the greateſt exactneſs." Then follows the ſonnet in the original language, pages 6, 7, 8. From this I took the firſt ſtanza and tranſlated it, becauſe many of my readers might not underſtand the Provençal language of the 12th century. I did not indeed mention the edition of Mr. Walpole's very curious work, from which I quoted, becauſe I did not imagine that any body read the firſt edition, when a ſecond one, corrected and enlarged, had been publiſhed above eighteen years, with which all men of learning are well acquainted.

As I hope you are now convinced that I am not guilty of the heavy charge brought againſt me—of aſſerting a falſhood, I am perſuaded you will not refuſe to publiſh this ſhort diſpaſſionate vindication of myſelf. I am,

Gentlemen,

Edinburgh, March 24, 1778. Your moſt humble ſervant, ROBERT HENRY.

The publication of the above Letter will, we hope, be conſidered as a proof of our candour—The Reviewer of Dr. Henry's third volume has now ſeen the ſecond edition of The Catalogue of Royal and Noble Authors; and deſires the doctor to compare it, at p. 6. vol. I. with his Hiſtory of Great Britain, p. 503, vol. III.

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THE CRITICAL REVIEW.

For the Month of *November*, 1778.

Isaiah. *A new Translation; with a Preliminary Dissertation, and Notes critical, philological, and explanatory.* By Robert Lowth, *D. D. F. R. SS.* Lond. *and* Goettin. *Lord Bishop of* London. 4to. 18*s. boards.* Cadell.

ISAIAH is an author, whose writings are, on many accounts, entitled to the highest estimation. His father Amoz is said to have been the son or the grandson of Joash, king of Judah. We may therefore suppose him to have been intimately acquainted with the most important circumstances of the Jewish state. The observation, which Quinctilian makes on Messala, a celebrated Roman orator, is perhaps equally applicable to Isaiah: 'quodamodò præ se fert in dicendo nobilitatem suam.' His language is certainly pure and elegant; and where the subject requires elevation, it is animated and sublime. His descriptions abound with a variety of grand and striking images. In his writings we have a full view of the beauty, force, and majesty of the oriental style; and those rapturous flights, and excursions into futurity, which indicate, beyond dispute, a divine inspiration.

It may be farther observed, that Isaiah is of much earlier date * than any profane author now extant, except Homer and Hesiod; and that his writings throw a light on some obscure parts of history, and several remarkable customs of antiquity.

We cannot therefore forbear expressing our satisfaction at the sight of this publication, which bears inconteſtible marks

* Esaias vidit gloriam Domini, ch. vi. anno ant. Chr. 759. Usher.

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of extensive learning, united with a refined taste; and is calculated to do equal honour to the commentator, and the illustrious prophet.

The design of the present version is not only to give an exact and faithful representation of the words and of the sense of the prophet, by adhering closely to the letter of the text, and treading as nearly as may be in his footsteps; but, moreover, to imitate the air and manner of the author, to express the form and fashion of the composition, and to give the English reader some notion of the peculiar turn and cast of the original.

The latter part of this design coincides perfectly well with the former. It is indeed impossible to give a just idea of the prophet's manner of writing, otherwise than by a close literal version. And yet, though so many literal versions of this prophet have been given, as well of old as in later times, a just representation of the prophet's manner, and of the form of his composition has never been attempted or even thought of, by any translator, in any language, whether ancient or modern. Whatever of that kind has appeared in former translations, and much indeed must appear in every literal translation, has been rather the effect of chance than of design, of necessity than of study: for what room could there be for study or design in this case, or at least for success in it, when the translators themselves had but a very imperfect notion, an inadequate or even false idea of the real character of the author as a writer; of the general nature, and of the peculiar form, of the composition?

'It has, I think, says this learned writer, been universally understood, that the prophecies of Isaiah are written in prose. The style, the thoughts, the images, the expressions, have been allowed to be poetical, and that in the highest degree: but that they are written in verse, in measure, or rhythm, or whatever it is that distinguishes, as poetry, the composition of those books of the Old Testament, which are allowed to be poetical, such as Job, the Psalms, and the Proverbs, from the historical books, as mere prose; this has never been supposed, at least has not been at any time the prevailing opinion. The opinions of the learned concerning Hebrew verse have been various; their ideas of the nature of it vague, obscure, and imperfect, yet still there has been a general persuasion, that some books of the Old Testament are written in verse; but that the writings of the prophets are not of that number.'

In opposition to this notion, his lordship, in a preliminary Dissertation, endeavours to shew, that there is a manifest uniformity between the prophetical style, and that of the books sup-

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ſuppoſed to be metrical; a uniformity in every known part of the poetical character, which equally diſcriminates the prophetical and the metrical books, from thoſe acknowleged to be proſe; and conſequently, that the poetical and the prophetical character of ſtyle and compoſition, though generally ſuppoſed to be different, are really one and the ſame.

The firſt and moſt manifeſt indication of verſe in the Hebrew poetical books preſents itſelf in the acroſtich or alphabetical poems, of which there happily remain many examples, and thoſe of various kinds. The nature, or rather the form, of theſe poems is this: the poem conſiſts of twenty-two lines, or of twenty-two ſyſtems of lines, or periods, or ſtanzas, according to the number of the letters of the Hebrew alphabet; and every line, or every ſtanza begins with each letter in its order, as it ſtands in the alphabet, that is, the firſt line, or firſt ſtanza, begins with א, the ſecond with ב, and ſo on. This was certainly intended for the aſſiſtance of the memory; and was chiefly employed in ſubjects of common uſe, as maxims of morality, and forms of devotion: which being expreſſed in detached ſentences, or aphoriſms, (the form in which the ſages of the moſt ancient times delivered their inſtructions) the inconvenience ariſing from the ſubject, the want of connection in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. There are ſtill extant in the books of the Old Teſtament, twelve * of theſe poems; reckoning the four firſt chapters of the Lamentations of Jeremiah as ſo many diſtinct poems; three † of them perfectly alphabetical: in which every line is marked by its initial letter; the other nine leſs perfectly alphabetical, in which every ſtanza only is ſo diſtinguiſhed.

His lordſhip examines the moſt remarkable circumſtances in theſe alphabetic poems, and then draws the following inferences.

'In the firſt place, we may ſafely conclude, that the poems perfectly alphabetical conſiſt of verſes properly ſo called; of verſes regulated by ſome obſervation of harmony or cadence; of meaſure, numbers, or rhythm. For it is not at all probable in the nature of the thing, or from examples of the like kind in other languages, that a portion of mere proſe, in which numbers and harmony are totally diſregarded, ſhould be laid out according to a ſcale of diviſion, which carries with it ſuch evident

* Pſal. xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv. Prov. xxxi. v. 10—31. Lam. i, ii, iii, iv.

† Pſal. cxi, cxii. Lam. iii.

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marks of ſtudy and labour, of art in the contrivance, and exactneſs in the execution. And I preſume it will be eaſily granted, in regard to the other poems, which are divided into ſtanzas by the initial letters, which ſtanzas are ſubdivided by the pauſes of the ſentence into a certain number of lines eaſily diſtinguiſhed one from another, moſt commonly the ſame number of lines to a ſtanza in the ſame poem; that theſe are of the ſame kind of compoſition with the former, and that they equally conſiſt of verſes. And in general, in regard to the reſt of the poems of the Hebrews, bearing evidently the ſame marks and characteriſtics of compoſition with the alphabetical poems in other reſpects, and falling into regular lines, often into regular ſtanzas, according to the pauſes of the ſentences; which ſtanzas and lines have a certain parity or proportion to one another; that theſe likewiſe conſiſt of verſe; of verſe diſtinguiſhed from proſe, not only by the ſtyle, the figures, the diction; by a loftineſs of thought, and richneſs of imagery; but by being divided into lines, and ſometimes into ſyſtems of lines; which lines having an apparent equality, ſimilitude, or proportion, one to another, were in ſome ſort meaſured by the ear, and regulated according to ſome general laws of metre, rhythm, harmony, or cadence.

'Further, we may conclude from the example of the perfectly alphabetical poems, that whatever it might be that conſtituted Hebrew verſe, it certainly did not conſiſt in rhyme, or ſimilar and correſpondent ſounds at the ends of the verſes: for as the ends of the verſes in thoſe poems are infallibly marked; and it plainly appears, that the final ſyllables of the correſpondent verſes, whether in diſtichs or triplets, are not ſimilar in ſound to one another; it is manifeſt, that rhymes, or ſimilar endings, are not an eſſential part of Hebrew verſes. The grammatical forms of the Hebrew language in the verbs, and pronouns, and the plurals of nouns, are ſo ſimple and uniform, and bear ſo great a ſhare in the termination of words, that ſimilar endings muſt ſometimes happen, and cannot well be avoided; but ſo far from conſtituting an eſſential or principal part of the art of Hebrew verſification, they ſeem to have been no object of attention and ſtudy, nor to have been induſtriouſly ſought after as a favourite acceſſary ornament.

'That the verſes had ſomething regular in their form and compoſition, ſeems probable from their apparent parity and uniformity, and the relation which they manifeſtly bear to the diſtribution of the ſentence into its members. But as to the harmony and cadence, the metre or rhythm, of what kind they were, and by what laws regulated, theſe examples give us no light, nor afford us ſufficient principles on which to build any theory, or to form any hypotheſis. For harmony ariſes from the proportion, relation, and correſpondence of different combined ſounds; and verſe from the arrangement of words, and the diſpoſition of ſyllables, according to number, quantity, and accent; therefore the harmony and true modulation of verſe depends

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depends upon a perfect pronunciation of the language, and a knowlege of the principles and rules of versification; and metre supposes an exact knowledge of the number and quantity of syllables, and, in some languages, of the accent. But the true pronunciation of Hebrew is lost: lost to a degree far beyond what can ever be the case of any European language preserved only in writing: for the Hebrew language, like most of the other Oriental languages, expressing only the consonants, and being destitute of its vowels, has lain now for two thousand years in a manner mute and incapable of utterance: the number of syllables is in a great many words uncertain; the quantity and accent wholly unknown. We are ignorant of all these particulars; and incapable of acquiring any certain knowledge concerning them: how then is it possible for us to attain to the knowlege of Hebrew verse? That we know nothing of the quantity of the syllables, in Hebrew, and of the number of them in many words, and of the accent, will hardly now be denied by any man: but if any should still maintain the authority of the Masoretical punctuation, (though discordant in many instances from the imperfect remains of a pronunciation of much earlier date, and of better authority, that of the Seventy, of Origen, and other writers,) yet it must be allowed, that no one, according to that system, had been able to reduce the Hebrew poems to any sort of harmony. And indeed it is not to be wondered, that rules of pronunciation, formed, as it is now generally admitted, above a thousand years after the language ceased to be spoken, should fail of giving us the true sound of Hebrew verse. But if it was impossible for the Masoretes, assisted in some measure by a traditionary pronunciation, delivered down from their ancestors, to attain to a true expression of the sounds of the language; how is it possible for us at this time, so much further removed from the only source of knowlege, in this case, the audible voice, to improve or to amend their system, or to supply a more genuine system in its place, which may answer our purpose better, and lay open to us the laws of Hebrew versification? The pursuit is vain; the object of it lies beyond our reach; it is not within the compass of human reason or invention. The question concerning Hebrew metre is now pretty much upon the same footing with that concerning the Greek accents. That there were certain laws of antient Hebrew metre is very probable; and that the living Greek language was modulated by certain rules of accent is beyond dispute: but a man born deaf may as reasonably pretend to acquire an idea of sound, as the critic of these days to attain to the true modulation of Greek by accent, and of Hebrew by metre.

'Thus much then, I think, we may be allowed to infer from the alphabetical poems; namely, that the Hebrew poems are written in verse, properly so called; that the harmony of the verses does not arise from rhyme, that is, from similar corres-

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ponding ſounds terminating the verſes; but from ſome ſort of rhythm, probably from ſome ſort of metre, the laws of which are now altogether unknown, and wholly undiſcoverable; yet that there are evident marks of a certain correſpondence of the verſes with one another, and of a certain relation between the compoſition of the verſes and the compoſition of the ſentences; the formation of the former depending in ſome degree upon the diſtribution of the latter; ſo that generally periods coincide with ſtanzas, members with verſes, and pauſes of the one with pauſes of the other; which peculiar form of compoſition is ſo obſervable, as plainly to diſcriminate in general the parts of the Hebrew Scriptures, which are written in verſe, from thoſe, which are written in proſe.'

This requires a larger and more minute explication; not only as a matter neceſſary to the author's deſign; that is, to aſcertain the character of the prophetical ſtyle in general, and that of the prophet Iſaiah in particular; but as a principle of conſiderable uſe, and of no ſmall importance in the interpretation of the poetical parts of the Old Teſtament. He therefore reſumes the ſubject (which he had occaſionally treated in his Prælections *) purſues it to a greater extent, and illuſtrates it with a variety of new examples.

The correſpondence of one verſe, or line, with another, he calls paralleliſm. When a propoſition is delivered, and a ſecond is ſubjoined to it, or drawn under it, equivalent, or contraſted with it, in ſenſe, or ſimilar to it in the form of grammatical conſtruction, theſe he calls parallel lines, and the words or phraſes anſwering one to another in the correſponding lines, parallel terms.

Parallel lines he reduces to three ſorts: parallels ſynonymous, parallels antithetic, and parallels ſynthetic. Of each of theſe he gives a variety of examples, in order to ſhew the various forms, under which they appear: firſt from the books univerſally acknowleged to be poetical; then correſpondent examples from the prophet Iſaiah; and ſometimes alſo from the other prophets; to ſhew, that the form and character of the compoſition is in all the ſame.

Firſt of parallel lines ſynonymous: that is, which correſpond one to another by expreſſing the ſame ſenſe in different but equivalent terms. As in the following exemples:

' O-Jehovah, in-thy-ſtrength the-king ſhall-rejoice;
And-in-thy-ſalvation how greatly ſhall-he-exult!
The-deſire of-his-heart thou-haſt-granted unto-him;
And the-requeſt of-his-lips thou-haſt-not-denied.'
Pſ. xxi. 1—2.

* Prælect. xviii, xix.

' Becauſe

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'Becauſe I-called, and-ye-refuſed;
I-ſtretched-out my-hand, and-no-one regarded:
But-ye-have-defeated all my-counſel;
And-would-not incline to-my-reproof:
I alſo will-laugh at-your-calamity;
I-will-mock, when-what-you-feared cometh;
When-what-you-feared cometh like-a-devaſtation;
And-your-calamity advanceth like-a tempeſt,' &c.
Prov. i. 24—27.

Seek-ye Jehovah, while-he-may-be-found;
Call-ye-upon-him, while-he-is near:
Let-the-wicked forſake his-way;
And-the-unrighteous man his-thoughts:
And-let-him-return to Jehovah, and-he-will-compaſſionate-him;
And-unto our-God for he-aboundeth in-forgiveneſs.
Iſa. lv. 6, 7.

The author produces many other examples, from the prophets, in which, he obſerves, the parallel lines ſometimes conſiſt of three or more ſynonymous terms; ſometimes of two; which is generally the caſe, when the verb, or the nominative caſe of the firſt ſentence is to be carried on to the ſecond, or underſtood there; and ſometimes of one only.

The terms in Engliſh, conſiſting of ſeveral words, are hitherto diſtinguiſhed by marks of connection; to ſhew, that they anſwer to ſingle words in Hebrew.

Sometimes, he obſerves, the lines conſiſt, each of double members, or two propoſitions.

'Bow thy heaven, O Jehovah, and deſcend;
Touch the mountains, and they ſhall ſmoke:
Dart forth lightening, and ſcatter them;
Shoot out thine arrows, and deſtroy them.' Pſ. cxliv. 5, 6.

'And they ſhall build houſes, and ſhall inhabit them;
And they ſhall plant vineyards, and ſhall eat the fruit thereof:
They ſhall not build, and another inhabit;
They ſhall not plant, and another eat;
For as the days of a tree, ſhall be the days of my people;
And they ſhall wear out the works of their own hands.'
Iſa. lxv. 21, 22.

Parallels are ſometimes formed by a repetition of part of the firſt ſentence.

'My voice is unto God, and I cry aloud;
My voice unto God, and he will hearken unto me.
. . . . . .
The waters ſaw thee, O God;
The waters ſaw thee; they were ſeiſed with anguiſh.'
Pſ. lxxvii. 1, 16.

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'For he hath humbled those that dwell on high;
The lofty city, he hath brought her down:
He hath brought her down to the ground;
He hath leveled her with the dust.
The foot shall trample upon her;
The feet of the poor, the steps of the needy.' Is. xxvi. 5, 6.

There are parallel triplets, when three lines correspond together, and form a kind of stanza; of which however only two commonly are synonymous.

'The wicked shall see it, and it shall grieve him;
He shall gnash his teeth, and pine away;
The desire of the wicked shall perish. Ps. cxii. 10.

'And he shall snatch on the right, and yet be hungry;
And he shall devour on the left, and not be satisfied;
Every man shall devour the flesh of his neighbour.' Is. ix. 20.

There are likewise parallels consisting of four lines: two distichs being so connected together by the sense and the construction, as to make one stanza. Such is the form of the thirty-seventh Psalm, which is evidently laid out by the initial letters in stanzas of four lines.

'Be not moved with indignation against the evil doers;
Nor with zeal against the workers of iniquity:
For like the grass they shall soon be cut off;
And like the green herb they shall wither.' Ps. xxxvii. 1, 2.

'The ox knoweth his possessor;
And the ass the crib of his lord;
But Israel doth not know Me;
Neither doth my people consider.' Is i. 3.

In stanzas of four lines sometimes the parallel lines answer to one another alternately; the first to the third, and the second to the fourth:

'As the heavens are high above the earth;
So high is his goodness over them that fear him:
As remote as the east is from the west;
So far hath he removed from us our transgressions.'
Ps. ciii. 11, 12.

'And ye said; Nay, but on horses will we flee;
Therefore shall ye be put to flight:
And on swift coursers will we ride;
Therefore shall they be swift, that pursue you.'
Isa. xxx. 16.

His lordship produces some periods, which make stanzas of five lines; and then proceeds to the second sort of parallels, viz. the antithetic; in which the degrees of antithesis are various. Examples.

'A wise

'A wiſe ſon rejoiceth his father:
But a fooliſh ſon is the grief of his mother.' Prov. x. 1.

Where every word hath its oppoſite: for the terms *father* and *mother* are, as the logicians ſay, relatively oppoſite.

'The memory of the juſt is a bleſſing;
But the name of the wicked ſhall rot.' Prov. x. 7.

Here there are only two antithetic terms: for *memory* and *name* are ſynonymous.

'There is that ſcattereth, and ſtill encreaſeth;
And that is unreaſonably ſparing, yet groweth poor.'
Prov. xi. 24.

Here is a kind of double antitheſis;, one between the two lines themſelves, and likewiſe a ſubordinate oppoſition between the two parts of each.

The foregoing examples, and others, which our author cites, are taken from the Proverbs of Solomon, where they abound: for this form is peculiarly adapted to that kind of writing; to adages, aphoriſms, and detached ſentences. Indeed the elegance, acuteneſs, and force of a great number of Solomon's wiſe ſayings, ariſe in a great meaſure from the antithetic form, the oppoſition of diction and ſentiment. We are not therefore to expect frequent inſtances of it in the other poems of the Old Teſtament; eſpecially thoſe, that are elevated in the ſtyle, and more connected in the parts. The author however adds a few examples from the higher poetry.

'Theſe in chariots, and thoſe in horſes;
But we in the name of Jehovah our God will be ſtrong.
They are bowed down, and fallen;
But we are riſen, and maintain ourſelves firm.' Pſ. xx. 7, 8.

'Yet a little while and the wicked ſhall be no more;
Thou ſhalt look at his place, and he ſhall not be found:
But the meek ſhall inherit the land;
And delight themſelves in abundant proſperity.'
Pſ. xxxvii. 10, 11.

In this example the oppoſition lies between the two parts of a ſtanza of four lines, the latter diſtich being oppoſed to the former. So likewiſe the following:

'For the mountains ſhall be removed;
And the hills ſhall be overthrown:
But my kindneſs from thee ſhall not be removed;
And the covenant of my peace ſhall not be overthrown.'
Iſa. liv. 10.

The third ſort of parallels the author calls ſynthetic, or conſtructive, where the parallelism conſiſts only in the ſimilar form of conſtruction: in which word does not anſwer to word, and ſen-

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ſentence to ſentence, as equivalent or oppoſite; but there is a correſpondence and equality between different propoſitions in reſpect of the ſhape and turn of the whole ſentence, and of the conſtructive parts; ſuch as noun anſwering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative.

'Praiſe ye Jehovah, ye of the earth;
Ye ſea-monſters, and all deeps:
Fire and hail, ſnow and vapour;
Stormy wind, executing his command:
Mountains and all hills;
Fruit-trees, and all cedars:
Wild beaſts, and all cattle.' &c. Pſ. cxlviii. 7.

'Is ſuch then the faſt which I chooſe?
That a man ſhould afflict his ſoul for a day?
Is it, that he ſhould bow down his head like a bulruſh;
And ſpread ſackcloth and aſhes for his couch?
Shall this be called a faſt;
And a day acceptable to Jehovah?
Is not this the faſt that I chooſe?
To diſſolve the bands of wickedneſs;
To looſen the oppreſſive burthens;
To deliver thoſe that are cruſhed by violence;
And that ye ſhould break aſunder every yoke?
Is it not to diſtribute thy bread to the hungry;
And to bring the wandring poor into thy houſe?
When thou ſeeſt the naked, that thou clothe him;
And that thou hide not thyſelf from thine own fleſh?
Then ſhall thy light break forth like the morning;
And thy wounds ſhall ſpeedily be healed over:
And thy righteouſneſs ſhall go before thee;
And the glory of Jehovah ſhall bring up thy rear.'
Iſa. lviii. 5—8.

His lordſhip produces other examples on this head, and obſerves, that though there are perhaps no two lines correſponding one with another as equivalent or oppoſite in terms; yet there is a paralleliſm equally apparent, and almoſt as ſtriking, which ariſes from the ſimilar orm and equality of the lines, from the correſpondence of the members and the conſtruction; the conſequence of which is a harmony and rhythm little inferior in effect to that of the two kinds preceding.

'Of the three different ſorts of parallels, as above explained, every one hath its peculiar character and proper effect: and therefore they are differently employed on different occaſions... Synonymous parallels have the appearance of art and concinnity, and a ſtudied elegance. They prevail chiefly in ſhorter poems; in many of the Pſalms; in Balaam's prophecies; frequently in thoſe of Iſaiah, which are moſt of them diſtinct poems of no great

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great length. The antithetic parallelism gives an acuteness and force to adages and moral sentences; and therefore abounds in Solomon's proverbs, and elsewhere is not often to be met with. The poem of Job, being on a large plan, and in a high tragic style, though very exact in the division of the lines, and in the parallelism, and affording many fine examples of the synonymous kind, yet consists chiefly of the constructive. A happy mixture of the several sorts gives an agreeable variety; and they serve mutually to recommend and set off one another.'

The author, having observed, that there appeared to be two sorts of Hebrew verses, differing from one another in regard to their length, and having fully described the shorter kind, proceeds to treat of the longer.

This distinction of Hebrew verses into longer and shorter, is, he says, founded on the authority of the alphabetic poems; one third of the whole number of which being manifestly of the larger sort of verse, the rest of the shorter. He does not attempt exactly to define, by the number of syllables, the limit, which separates one sort of verse from the other; all that he affirms is this; that one of the three poems perfectly alphabetical, and therefore infallibly divided into its verses; and three of the nine other alphabetical poems, divided into their verses, after the manner of the perfectly alphabetical, with the greatest degree of probability; that these four poems, being the four first Lamentations of Jeremiah, fall into verses about one third longer, taking them one with another, than those of the other eight alphabetical poems. Example of these long verses from a poem perfectly alphabetical.

'I am the man, that hath seen affliction, by the rod of his anger:
He hath led me, and made me walk in darkness, and not in light.
Even again turneth he his hand against me, all the day long.
He hath made old my flesh and my skin, he hath broken my bones.' &c. Lam. iii. 1—4.

Examples of the same sort of verse, where the limits of the verses are to be collected only from the poetical construction of the sentences.

'The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple:
The precepts of Jehovah are right rejoicing the heart;
The commandment of Jehovah is clear enlightening the eyes.' &c. Ps. xix. 7.

'A sound

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'A sound of a multitude in the mountains, as of many people;
A sound of the tumult of kingdoms, of nations gathered together:
Jehovah God of hosts musters the host for the battle.
They come from a distant land, from the end of heaven;
Jehovah and the instruments of his wrath, to destroy the whole land.' Isa. xiii. 4, 5.

His lordship having endeavoured to establish, and to point out, the criteria of two sorts of verse, the shorter and the longer, shews the reader the use and application of the foregoing observations.

'It is, says he, incumbent on every translator to study the manner of his author; to mark the peculiarities of his style, to imitate his features, his air, his gesture, and, as far as the difference of language will permit, even his voice; in a word, to give a just and expressive resemblance of the original. If he does not carefully attend to this, he will sometimes fail of entering into his meaning; he will always exhibit him unlike himself; in a dress, that will appear strange and unbecoming to all that are in any degree acquainted with him. Sebastian Castellio stands in the first rank for critical abilities and theological learning among the modern translators of Scripture: but by endeavouring to give the whole composition of his translation a new cast, to throw it out of the Hebrew idiom, and to make it adopt the Latin phrase and structure in its stead, he has given us something that is neither Hebrew nor Latin: the Hebrew manner is destroyed, and the Latin manner is not perfectly acquired: we regret the loss of the Hebrew simplicity, and we are disgusted with the perpetual affectation of Latin elegance. This is in general the case; but chiefly in the poetical parts. Take the following for a specimen.

"Quum Israelitæ ex Ægypto, quum Jacobæa domus emigraret ex populo barbaro,
"Judæi Israelitæ Deo fuere sanctitati atque potestati.
"Quo viso, mare fugit, & Jordanis retrocessit.
"Montes arietum, colles ove natorum ritu exiliverunt."

'Surely to this even the barbarism of the Vulgate is preferable: for though it has no elegance of its own, yet it still retains the form, and gives us some idea of the force and spirit, of the Hebrew. I will subjoin it here; for it need not fear the comparison.

"In exitu Israel de Ægypto, domûs Jacob de populo barbaro,
"Facta est Judæa sanctificatio ejus, Israel potestas ejus.
"Mare vidit, & fugit: Jordanis conversus est retrorsum.
"Montes exultaverunt ut arietes: & colles sicut agni ovium."

'Flatness and insipidity will generally be the consequence of deviation from the native manner of an original, which has a

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real merit, and a peculiar force of its own; for it will be very difficult to compensate the loss of this by any adventitious ornaments. To express fully and exactly the sense of the author is indeed the principal, but not the whole duty of the translator. In a work of elegance and genius he is not only to inform: he must endeavour to please; and to please by the same means, if possible, by which his author pleases. If this pleasure arises in a great measure from the shape of the composition, and the form of the construction, as it does in the Hebrew poetry perhaps beyond any other example whatsoever, the translator's eye ought to be always intent upon this: to neglect this, is to give up all chance of success, and all pretension to it.'

'—This strict attention to the form and fashion of the composition of the sacred writings of the Old Testament is not only useful and even necessary in the translator, who is ambitious of preserving in his copy the force, and spirit, and elegance of the original: it will be of great use to him likewise merely as an interpreter; and will often lead him into the meaning of obscure words and phrases: sometimes it will suggest the true reading, where the text in our present copies is faulty; and will verify and confirm a correction offered on the authority of MSS. or of the antient versions.'

His lordship adds some examples as evidences of what is here advanced, from Isaiah xxviii. 14, 15, 18, where the parallelism has a remarkable influence in determining the sense of the words, and rectifying two inveterate mistakes in the text.

Rabbi Azarias, a learned Jew of the sixteenth century, has treated of the ancient Hebrew versification upon principles similar to those above proposed, and partly coincident with them. He makes the form of the verse depend on the structure of the sentence, and the measures in every verse to be determined by the several parts of the proposition. As he is the only one of the Jewish writers, who appears to have had any just idea at all of this matter; as his system seems to be well founded; and as his observations may be of use on the present occasion, both by giving some degree of authority to the hypothesis above explained, and by setting the subject in a light somewhat different, his lordship gives his opinion at large.

He agrees with Azarias in his general principle of a rhythmus of things: but instead of considering terms, or phrases, or sense in single lines, as measures, determining the nature and denomination of the verse, as dimeter, trimeter, or tetrameter, he considers only that relation and proportion of one verse to another, which arises from the correspondence of terms and from the form of construction; from whence results a rhythmus of propositions and a harmony of sentences.

'This

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'This peculiar conformation of ſentences, ſays his lordſhip, ſhort, conciſe, with frequent pauſes, and regular intervals, divided into pairs, for the moſt part, of correſponding lines, is the moſt evident characteriſtic now remaining of poetry among the Hebrews, as diſtinguiſhed from proſe: and this, I ſuppoſe, is what is implied in the name *mizmor*; which I underſtand to be the proper name for verſe, that is, for numerous, rhythmical, or metrical language. This form made their verſe peculiarly fit for muſic and dance, which with them were the uſual concomitants of poetry, on occaſions of public joy, and in the moſt ſolemn offices of religion...

'But, beſides the poetical ſtructure of the ſentences, there are other indications of verſe in the poetical and prophetical parts of the Hebrew ſcriptures: ſuch are peculiarities of language, unuſual and foreign words, phraſes, and forms of words, uncommon in proſe; bold elliptical expreſſions; frequent and abrupt change of perſons; and an uſe of the tenſes out of the common order: and laſtly, the poetical dialect conſiſting chiefly in certain anomalies peculiar to poetry; in letters and ſyllables added to the ends of words: a kind of licence commonly permitted to poetry in every language. But as theſe cannot be explained by a few examples, nor perfectly underſtood without ſome knowlege of Hebrew; I muſt beg leave to refer the learned reader, who would enquire further into this ſubject to what I have ſaid upon it in another place; or rather, to recommend it to his own obſervation in reading the ſacred poets in their own language.'

Thus far of the genuine form and character of the prophet's compoſition, which it appears to have been the tranſlator's endeavour cloſely to follow, and as exactly to expreſs as the difference of the languages would permit: in which indeed he has had great advantage in the habit, which our language has acquired, of expreſſing with eaſe, and not without elegance, Hebrew ideas, and Hebrew forms of ſpeaking, from our conſtant uſe of a cloſe verbal tranſlation both of the Old and New Teſtament, which has by degrees moulded our language into ſuch a conformity with that of the original ſcriptures, that it can, upon occaſion, aſſume the Hebrew character, without appearing altogether forced and unnatural.

[*To be continued.*]

Medical and Philoſophical Commentaries, by a Society in Edinburgh. 5 *vols.* 8*vo.* 1*l.* 15*s.* Murray.

THIS work, which has been publiſhed in periodical numbers, was begun about five years ago; and, by quarterly publications, five volumes are now completed. Beſides an In-

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dex to each volume, there is now subjoined to the fifth a general alphabetical Table of Contents to all that has been already published. By this general index the compilers tell us, that they are in hopes they shall render the product of their first lustrum, one complete and connected work. Their quarterly publications were intended for giving early intelligence of medical discoveries. The five volumes united together by this index, are now offered to the public as exhibiting a compendious view of the most important improvements which have of late years been made in the healing art.

The plan, as well as the title of this work, is in a great measure borrowed from the quarterly publication entitled, *Commentarii de Rebus in Scientia Naturali & Medicina gestis*, which has been regularly published at Leipsic for upwards of thirty years. The Leipsic Commentaries have long been held in very high esteem by every intelligent and industrious medical practitioner; and we mean not to detract from the merit of that work when we observe, that the compilers of the Edinburgh Commentaries in place of exactly following the plan on which it had been conducted, have made both alterations and additions with advantage.

Each number of the Edinburgh Medical Commentaries is divided into four sections. In the first an analysis is given of different publications, which, in the opinion of the editors, claim attention for the medical or philosophical discoveries which they contain. In giving this account of books, the editors seem anxiously to have shunned offering any opinion, respecting the merit of alleged improvements. By this conduct they may indeed avoid making enemies to themselves, among those authors of whose works they give an abridged view; yet there can be no doubt that it would add greatly to the value of their Commentary, were they freely and candidly to give their own opinion respecting the merit or demerit of the publications which they analyse. In this respect they have with impropriety followed the example set them in the Leipsic Commentaries. For by such an opinion the discerning reader, when possessed of a fair analysis, would never be precluded from judging for himself. In this section their sole object seems to be, to present their readers with the earliest intelligence of whatever has been published as a discovery, either in the transactions of public societies, of which many are now established in every part of the world, or in the numerous writings of private persons. Hence, even although no opinion on the merit of them be given, it must still be an object of high importance to every medical practitioner, who has neither leisure nor opportunity for making diligent search himself though

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through numbers of voluminous works, and who is yet at a loss of exercising his profession with the utmost advantage to others. After these discoveries cease to be novelties, and have been confirmed by general experience, these Commentaries will continue to preserve a concise and candid account of them, to those who cannot possess all the original works in which they were first communicated to the public. And in the five volumes which have already appeared, an analysis is to be found of near two hundred different publications. Thus they may be considered as forming no inconsiderable library of modern books of merit on medical and philosophical subjects, to any of which, by aid of the general index, the reader may immediately have access.

The second section of each number consists of original observations, communicated to the compilers, which have never been published in any other collection. This is totally an addition to the plan of the Leipsic Commentaries, and must at least give a probable chance of furnishing another extensive source of valuable information. The five volumes already published, contain upwards of eighty observations, many of them communicated by men of great eminence, and well meriting attention, either for their singularity or importance in the practice of medicine.

While the compilers of the Edinburgh Medical Commentaries have, under the title of Medical Observations, introduced a section which has no place in the Leipsic Commentaries, they have also altered, with advantage, the section which bears the title of Medical News. For, besides giving accounts of learned men and societies, they introduce also accounts of opinions and discoveries, which, although never published, have been much the subject of conversation. To all these the last section, which contains a list of the medical books, published during the three months immediately preceding the appearance of each number, must be no unacceptable addition to the greater part of readers.

From the account which we have given of the plan of this work, there can be no doubt of its being well calculated to be highly beneficial to the medical practitioner. And we may add, that the method in which this plan is executed, will in no degree tend to disappoint his expectations. For the compilers have hitherto bestowed very great attention on every part of it. The character of Dr. Duncan, who, as we are informed in the Introduction to the first volume, acts as secretary to the society who publish these Commentaries, is already well known to the medical world by his other works, and by his eminence as a teacher of medicine. On him as the ostensible editor, great

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great part of the conduct of this work must depend. If he has formerly given proofs of his abilities, the present publication affords strong evidence of his judgement and industry; and it must add not a little to that reputation which he has already justly acquired.

It is with pleasure we learn, from the short Address to the Public, prefixed to the General Table of Contents, that the Edinburgh Commentaries are still to be continued on the same plan as formerly, and by the same men.—When it is considered how much the community are interested in the speedy and extensive publication of important medical discoveries, we cannot help thinking that it becomes the duty of all, who have it in their power, to lend their assistance to a work, manifestly calculated for this useful purpose. Hence the editors will probably continue to be favoured with the assistance of others, as long as they shall continue to deserve it. And by exerting the same impartial discernment and persevering industry which they have already demonstrated, their future publications must be creditable to themselves, useful to the medical faculty, and beneficial to the public.

A History of the Military Transactions of the British *Nation in* Indostan. *Vol. II. Sect. I. and II.* [bound in Two Vols.] 4*to.* 2*l.* 2*s. in Boards.* Nourse. *(Concluded, from p.* 251.*)*

WE concluded our former review of this interesting work with the expedition for the relief of Bengal. The event next mentioned in the History is the taking the French fort of Chandernagore, an operation which the nabob endeavoured, both by menaces and insidious negotiations, to obstruct. The plunder of this fort amounted to a hundred thousand pounds sterling. This transaction was soon followed by the defeat of Surajah Dowlah, whose temporizing conduct could no longer avail him; and whose catastrophe is related by the author in the subsequent quotation.

'On the 2d of July, two days after the conference at the Seats, news came to the city that Surajah Dowlah was taken, and the report excited murmurs amongst a great part of the army encamped around. The rowers of his boat, fatigued with excessive toil, stopped in the night at Rajah Mahal, and the nabob, with his concubine, took shelter in a deserted garden; where he was discovered at break of day by a man of mean condition, whose ears he had caused to be cut off, when at this place, about 13 months before he took the fatal and furious resolution of returning from his intended expedition against Purneah, to the destruction of Calcutta. The injured man revealed

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him to the brother of Meer Jaffier, reſiding in the town, and he to the ſoldiers who were ſeeking him. They hurried him back to Muxadavad with the eager diligence of men who knew the value of their prize; and, to recommend themſelves ſtill more to their employers, treated him with every kind of inſolence and indignity compatible with the preſervation of his life. In this manner they brought him, about midnight, as a common felon, into the preſence of Meer Jaffier, in the very palace which a few days before had been the ſeat of his own reſidence and deſpotic authority. It is ſaid that Jaffier ſeemed to be moved with compaſſion; and well he might, for he owed all his former fortunes to the generoſity and favour of Allaverdy, who died in firm reliance, that Jaffier would repay his bounties by attachment and fidelity to this his darling adoption; who, himſelf, to Jaffier at leaſt, was no criminal. Surajah Dowlah proſtrated himſelf, and with exceſſive tremor and tears implored for life alone. But Meerum, the ſon of Jaffier, a youth not ſeventeen, fierce, barbarous, and in his nature cruel as Surajah Dowlah himſelf, inſiſted on inſtant death. Jaffier ordered the priſoner to be removed, and the ſoldiers who had taken led him into a diſtant chamber, one of the vileſt of the palace, which they guarded in expectation of farther orders. Moſt of the principal men in the government were at this time in the palace, ſome to teſtify their reſpects, others to tranſact the affairs of their offices. All theſe Jaffier conſulted. Some, although they had before trembled at the frown of Surajah Dowlah, now deſpiſed the meanneſs of his nature, more than they had dreaded the malignancy of his diſpoſition: others, for their own ſakes, did not chuſe to encourage their new ſovereign in deſpotic acts of bloodſhed: ſome were actuated by veneration for the memory of Allaverdy: others wiſhed to preſerve Surajah Dowlah, either as a reſource to themſelves, or as a reſtraint upon Jaffier: all theſe propoſed a ſtrict but mild impriſonment. But the reſt, who were more ſubtle courtiers, ſeconded the opinion of Meerum, repreſenting the riſques of revolt and revolution to which the government of Jaffier would continually be expoſed whilſt Surajah Dowlah lived. Jaffier himſelf gave no opinion; and Meerum ſeeing his unwillingneſs to pronounce, adviſed him to go to reſt; and he himſelf would take care of the priſoner. Jaffier, pretending to underſtand theſe words as if they meant no violence, diſmiſſed the aſſembly, and retired into the inward apartments of the palace; when Meerum privately ſent one of his own menial ſervants, in whom he moſt confided, to the guard, with the fatal mandate; which they received with the ruthleſs alacrity of ruffians who murder for reward. Their boiſterous intruſion into the chamber immediately convinced Surajah Dowlah of their purpoſe, and the inſtant terrors of death threw him into a ſtrong agony of bitter lamentation. At length he recovered ſufficiently to aſk leave to make his ablutions, and to ſay his prayers. A pot of water

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chanced to be near, which the executioners, impatient to perform their work, haſtily threw over his head. The ſervant then ſtruck with his poignard, and the others finiſhed the maſſacre with their ſwords. His mangled remains were expoſed, in the morning, through the city, upon an elephant, and then carried to the tomb of Allaverdy, where they were buried. The populace beheld the proceſſion with awe and conſternation; and the ſoldiery, having no longer the option of two lords, accepted the promiſes of Jaffier, and refrained from tumult.'

From the account of theſe tranſactions our author returns to the affairs of Coromandel and the Decan, where the Engliſh troops march to the aſſiſtance of the nabob, for reducing to ſubjection his brother Nazaabulla, the governor of Nelore; after a fruitleſs attack on which place, they again direct their courſe to Scrapely, whence they had ſet out on the expedition.

During the proſecution of this object, the French take from the Engliſh, by ſurprize, the fort of Elavanaſore, ſituated about ſixty miles weſt of Pondicherry; and a report prevailing, that they intended likewiſe to attack Tritchinopoly, the latter form the reſolution of precluding their farther progreſs by marching to the ſiege of Madura. This expedition proved alſo ineffectual; for both armies, after remaining near each other forty days, at length ſeparated, without a man being wounded on either ſide. It is admitted, however, that both acted prudently in refraining from any engagement, conſidering the reſpective views and circumſtances, which ought to regulate their conduct.

But the reduction of Madura, though abandoned by the Engliſh for the preſent, was ſoon afterwards reſumed with ſucceſs.

From this part of the work we ſhall preſent our readers with the intereſting account of the Polygar of Bobilee.

'The firſt in rank of theſe polygars, who all call themſelves rajahs, was Rangarao of Bobilee: the fort of this name ſtands cloſe to the mountains, about 140 miles N. E. of Vizagapatam; the diſtricts are about twenty ſquare miles. There had long been a deadly hatred between this polygar and Vizeramrauze, whoſe perſon, how much ſoever he feared his power, Rangarao held in the utmoſt contempt, as of low extraction, and of new note. Diſtricts belonging to Vizeramrauze adjoined to thoſe of Bobilee, whoſe people diverted the water of the rivulets, and made depredations, which Vizeramrauze, for want of better military means, and from the nature of Rangarao's country, could not retaliate. Vizeramrauze uſed his utmoſt influence and arguments to perſuade Mr. Buſſy of the neceſſity of re-

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moving this neighbour; and Mr. Bussy proposed, that he should quit his hereditary ground of Bobilee, in exchange for other lands of greater extent and value, in another part of the province; but Rangarao treated the proposal as an insult. Soon after, it became necessary to send a detachment of sepoys to some districts at a distance, to which the shortest road lay through some part of the woods of Bobilee: permission was obtained; but, either by some contrivance of Vizeramrauze, or the predetermination of Rangarao, the detachment was sharply attacked, and obliged to retire with the loss of thirty sepoys killed, and more wounded. Vizeramrauze improved this moment of indignation; and Mr. Bussy, not foreseeing the terrible event to which he was proceeding, determined to reduce the whole country, and to expel the polygar and all his family.

'The province of Chicacole has few extensive plains, and its hills increase in frequency and magnitude, as they approach the vast range of mountains that bound this, and the province of Rajahmundrum, to the N. W. The hills, and the narrower bottoms which separate them, are suffered to over-run with wood, as the best protection to the opener vallies allotted for cultivation. The polygar, besides his other towns and forts, has always one situated in the most difficult part of his country, which is intended as the last refuge for himself and all of his own blood. The singular construction of this fort is adequate to all the intentions of defence amongst a people unused to cannon, or other means of battery. Its out-line is a regular square, which rarely exceeds 200 yards; a large round tower is raised at each of the angles, and a square projection in the middle of each of the sides. The height of the wall is 22 feet, but of the rampart within only 12, which is likewise its breadth at top, although it is laid much broader at bottom; the whole is of tempered clay, raised in distinct layers, of which each is left exposed to the sun, until thoroughly hardened, before the next is applied. The parapet rises ten feet above the rampart, and is only three feet thick. It is indented five feet down from the top in interstices six inches wide, which are three or four feet asunder. A foot above the bottom of these interstices and battlements, runs a line of round holes, another two feet lower, and a third within two feet of the rampart: these holes are, as usual, formed with pipes of baked clay: they serve for the employment of fire-arms, arrows, and lances; and the interstices for the freer use of all these arms, instead of loop-holes, which cannot be inserted or cut in the clay. The towers, and the square projections in the middle, have the same parapet as the rest of the wall; and in two of the projections, on opposite sides of the fort, are gateways, of which the entrance is not in the front, but on one side, from whence it continues through half the mass, and then turns by a right angle into the place; and, on any alarm, the whole passage is choaked up with trees,

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and the outſide ſurrounded to ſome diſtance with a thick bed of thick brambles. The rampart and parapet is covered by a ſhed of ſtrong thatch, ſupported by poſts; the eaves of this ſhed project over the battlements, but fall ſo near, that a man can ſcarcely ſqueeze his body between: this ſhed is ſhelter both to the rampart and guards againſt the ſun and rain. An area of 500 yards, or more, in every direction round the fort, is preſerved clear, of which the circumference joins the high wood, which is kept thick, three, four, or five miles in breadth around this center. Few of theſe forts permit more than one path through the wood. The entrance of the path from without is defended by a wall, exactly ſimilar in conſtruction and ſtrength to one of the ſides of the fort; having its round towers at the ends, and the ſquare projection with its gateway in the middle. From natural ſagacity, they never raiſe this redoubt on the edge of the wood; but at the bottom of a receſs, cleared on purpoſe, and on each ſide of the receſs, raiſe breaſt-works of earth or hedge, to gall the approach. The path admits only three men abreaſt, winds continually, is every where commanded by breaſt-works in the thicket, and has in its courſe ſeveral redoubts, ſimilar to that of the entrance, and like that flanked by breaſt-works on each hand. Such were the defences of Bobilee; againſt which Mr. Buſſy marched, with 750 Europeans, of whom 250 were horſe, four field-pieces, and 11,000 peons and ſepoys, the army of Vizeramrauze, who commanded them in perſon.

'Whilſt the field-pieces plied the parapet of the firſt redoubt at the entrance of the wood, detachments entered into the ſide of the receſs with fire and hatchet, and began to make a way, which tended to bring them in the rear of the redoubt; and the guard, as ſoon as convinced of their danger, abandoned their ſtation, and joined thoſe in the poſts behind; the ſame operations continued through the whole path, which was five miles in length, and with the ſame ſucceſs, although not without loſs. When in ſight of the fort, Mr. Buſſy divided his troops into four diviſions, allotting one, with a field-piece, to the attack of each of the towers. Rangarao was here, with all his parentage, 250 men bearing arms, and nearly twice this number of women and children.

'The attack commenced at day-break, on the 24th of January, with the field-pieces againſt the four towers; and the defenders, leſt fire might catch the thatch of the rampart, had pulled it down. By nine o'clock, ſeveral of the battlements were broken, when all the leading parties of the four diviſions advanced at the ſame time, with ſcaling ladders; but, after much endeavour for an hour, not a man had been able to get over the parapet; and many had fallen wounded; other parties followed with as little ſucceſs, until all were ſo fatigued, that a ceſſation was ordered, during which the field-pieces, having beaten down more of the parapet, gave the ſecond attack more

advantage; but the ardour of the defence encreased with the danger. The garrison fought with the indignant ferocity of wild beasts, defending their dens and families: several of them stood, as in defiance, on the top of the battlements, and endeavoured to grapple with the first ascendants, hoping with them to twist the ladders down; and this failing, stabbed with their lances, but being wholly exposed themselves were easily shot by aim from the rear of the escalade. The assailants admired, for no Europeans had ever seen such excess of courage in the natives of Indostan, and continually offered quarter, which was always answered by the menace and intention of death: not a man had gained the rampart at two o'clock in the afternoon, when another cessation of the attack ensued; on which Rangarao assembled the principal men, told them there was no hopes of maintaining the fort, and that it was immediately necessary to preserve their wives and children from the violation of Europeans, and the more ignominious authority of Vizeramrauze. A number called without distinction were allotted to the work; they proceeded, every man with a torch, his lance, and poinard, to the habitations in the middle of the fort, to which they set fire indiscriminately, plying the flame with straw prepared with pitch and brimstone, and every man stabbed without remorse, the woman or child, whichsoever attempted to escape the flame and suffocation. Not the helpless infant clinging to the bosom of its mother saved the life of either from the hand of the husband and father. The utmost excesses whether of revenge or rage were exceeded by the atrocious prejudices which dictated and performed this horrible sacrifice. The massacre being finished, those who accomplished it returned, like men agitated by the furies, to die themselves on the walls. Mr. Law, who commanded one of the divisions, observed, whilst looking at the conflagration, that the number of the defenders was considerably diminished, and advanced again to the attack: after several ladders had failed, a few grenadiers got over the parapet, and maintained their footing in the tower until more secured the possession. Rangarao hastening to the defence of the tower, was in this instant killed by a musket ball. His fall encreased, if possible, the desperation of his friends; who, crowding to revenge his death, left the other parts of the ramparts bare; and the other divisions of the French troops, having advanced likewise to their respective attacks, numbers on all sides got over the parapet without opposition: nevertheless, none of the defenders quitted the rampart, or would accept quarter; but each fell advancing against, or struggling with, an antagonist; and even when fallen, and in the last agony, would resign his poignard only to death. The slaughter of the conflict being completed, another much more dreadful, presented itself in the area below: the transport of victory lost all its joy: all gazed on one another with silent astonishment and remorse, and the fiercest could not refuse a tear to the deplorable destruction spread be-

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fore them. Whilſt contemplating it, an old man, leading a boy, was perceived advancing from a diſtant receſs: he was welcomed with much attention and reſpect, and conducted by the crowd to Mr. Law, to whom he preſented the child with theſe words: "This is the ſon of Rangarao, whom I have preſerved againſt his father's will." Another emotion now ſucceeded, and the preſervation of this infant was felt by all as ſome alleviation to the horrible cataſtrophe, of which they had been the unfortunate authors. The tutor and the child were immediately ſent to Mr. Buſſy, who, having heard of the condition of the fort, would not go into it, but remained in his tent, where he received the ſacred captives with the humanity of a guardian appointed by the ſtrongeſt claims of nature, and immediately commanded patents to be prepared, appointing the ſon lord of the territory which he had offered the father in exchange for the diſtricts of Bobilee; and ordered them to be ſtrictly guarded in the camp from the malevolence of enemies.

'The enſuing night and the two ſucceeding days paſſed in the uſual attentions, eſpecially the care of the wounded, who were many; but in the middle of the third night, the camp was alarmed by a tumult in the quarter of Vizeramrauze. Four of the ſoldiers of Rangarao, on ſeeing him fall, concealed themſelves in an unfrequented part of the fort until the night was far advanced, when they dropped down the walls, and ſpeaking the ſame language, paſſed unſuſpected through the quarters of Vizeramrauze, and gained the neighbouring thickets; where they remained the two ſucceeding days, watching until the buſtle of the camp had ſubſided; when two of them quitted their retreat, and having by their language again deceived thoſe by whom they were queſtioned, got near the tent of Vizeramrauze; then creeping on the ground they paſſed under the back part, and entering the tent found him lying on his bed, alone, and aſleep. Vizeramrauze was extremely corpulent, inſomuch that he could ſcarcely rear himſelf from his ſeat without aſſiſtance: the two men, reſtraining their very breath, ſtruck in the ſame inſtant with their poignards at his heart; the firſt groan brought in a centinel, who fired, but miſſed; more immediately thronged in, but the murderers, heedleſs of themſelves, cried out, pointing to the body, "Look here! We are ſatisfied." They were inſtantly ſhot by the croud, and mangled after they had fallen; but had ſtabbed Vizeramrauze in thirty-two places. Had they failed, the other two remaining in the foreſt were bound by the ſame oath to perform the deed, or periſh in the attempt.'

After a particular detail of ſome tranſactions in Bengal, the narrative returns to thoſe on the coaſt of Coromandel; where, in April 1758, an action takes place between the Britiſh and French ſquadrons, the former commanded by admiral Pococke, and the latter by M. D'Aché. M. Lally, who arrived

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at this time from Europe, soon afterwards laid siege to Fort St. David, which he took, and utterly demolished.

The second section of the volume opens with a minute account of the siege of Madrass by the French, an operation which, though ineffectual, is said to have been conducted with extraordinary vigour. The next event of importance is the taking of Masulipatam and Conjeveram, by the English, who in a second attempt had also the good fortune to reduce Vandiwash, and soon afterwards Carangoly, Arcot, and other places. These transactions were succeeded by the surrender of Pondicherry, in January 1761: the siege of this fortress was interrupted by a furious tempest that arose in a very critical situation of the operations, and had nearly frustrated the attempt; an account of which may prove acceptable to our readers.

'The rains had ceased for some days, and the weather was restored to its usual temperance; the sky bright, although the winds sometimes strong, which always, at this season, blow from the north, and near the coast in the day from the sea, and at night from the land: but on the 30th of December, although the weather continued fair, a large swell came from the S. E. and the surf beat so hollow and heavy, that no boats could pass; which encreased in the night. The next morning the wind freshened, and the sky was close and dusky, but without that wild irregularity which prognosticates a storm; and this aspect did not change till noon, nor the wind encrease until eight at night. There were in the road eight sail of the line, two frigates, the fire-ship, and the ship with stores from Madrass, in all 12 sail. From eight o'clock the wind blew in squalls, every one stronger than the last, until ten, when the admiral's ship, Norfolk, cut her cable, and fired the signal for the other ships to do so too; but the signal guns were not heard, and the ships, in obedience to the discipline of the navy, rode until their cables parted with the strain, when they with much difficulty got before the wind, none able to set more than a single sail, and none without splitting several. Every minute encreased the storm until twelve, by which time the wind had veered from the N. W. where it began, to the N. E.; when it suddenly fell stark calm with thick haze all round. In a few minutes the wind flew up from the south-east, and came at once in full strength with much greater fury than it had blown from the other quarter.

'By the delay of not getting early under sail whilst the storm was from the north, most of the ships lost the opportunity of giving sufficient sea-room before it came on from the south-east. The first gust of this wind laid the Panther on her beams, and the sea breaking over her, captain Affleck cut away the mizen; and this not answering, the main mast likewise, which broke

broke below the upper deck, tore it up, and continued ſome time encumbering over the ſide of the ſhip without going clear off into the ſea, until the ſhock of a wave ſent it away. The ſhip then righted, the reefed foreſail ſtood, and brought her back into fourteen fathom water, when ſhe dropped the ſheet anchor; but not bringing up, which means turning to ride with her head to the anchor, they cut away the fore-maſt, which carried away the bowſprit, when the ſhip came round; and thus rode out the ſtorm. The America, Medway, and Falmouth, cutting away all their maſts on the different neceſſities with the ſame prudence, rode it out likewiſe, after they had anchored again nearly in the ſame ſoundings as the Panther.

'The Newcaſtle, the Queenborough frigate, and the Protector fire-ſhip, returning with the S. E. ſtorm, miſtook their ſoundings, and drove towards the ſhore, without knowing where they were, or attempting to anchor. The roaring of the ſurf was not to be diſtinguiſhed in the general tumult of the elements: and the danger was not diſcovered until it was too late, and the three ſhips came aſhore about two miles to the ſouth of Pondicherry: but only ſeven in all the crews periſhed, who were knocked over board by the ſhock of ſtriking aground.

'The Duke of Aquitain, the Sunderland, and the Duke ſtore-ſhip, unfortunately preſerved all their maſts through both the ſtorms, until they were driven back to the neceſſity of anchoring; and in bringing up with them ſtanding, all the three either broached to, or overſet, and went to the bottom. Eleven hundred Europeans periſhed in theſe ſhips; only ſeven, and ſeven laſcars, were ſaved out of the crews, who were picked up the next day, floating on pieces of wreck.

'The difference of the element prevented the deſtruction from being equal at land; but the ravage in proportion was not leſs. All the tents and temporary caſerns of the camp on the Red-hill, and its out-poſts, were blown to-pieces. The ammunition abroad for immediate ſervice was ruined. Nothing remained undamaged that was not under the ſhelter of maſonry, either at the redoubts of the bound-hedge, in the buildings at Oulgarrey, or in the fort of Villenore, where the main ſtock of gun-powder was depoſited. The ſoldiers, unable to carry off their muſkets, and reſiſt the ſtorm, had left them to the ground, and were driven to ſeek ſhelter for their own perſons whereſoever it was to be found. Many of the black attendants of the camp, from the natural feebleneſs of their conſtitution, periſhed by the inclemency of the hour. The ſea had every where broken over the beach, and overflowed the country as far as the bound-hedge; and all the batteries and redoubts which the army had raiſed were entirely ruined. But theſe detriments might be repaired. The great anxiety remained for the other ſhips of the ſquadron, whoſe fortune was not yet known.

'The town of Pondicherry beheld the ſtorm and its effects as a deliverance ſent from heaven. The ſun roſe clear, and ſhewed

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the havock spread around. It was proposed by some to march out immediately, and attack the English army; but this operation was impracticable; because no artillery could move through the inundation, nor could the troops carry their own ammunition dry; otherwise three hundred men, properly armed, would not, for three hours after day-light, have met with 100 together in a condition to resist them. The wish of every one then turned to expectation that the ships from Madagascar might arrive in the interval before the English ships in the road were repaired, or others joined them from the sea: but the excellence of the opportunity did not alter Mr. Lally's mistrust of the resource; and letters were immediately dispatched to the agents at Puliacate, Tranquebar, and Negapatam, ordering them to send away provisions with instant expedition, at every risque, on any kind of embarkation.

The anxiety for the missing ships continued until sun-set of the next day, when the Norfolk with admiral Stevens's flag was discovered in the offing. The ship, prepared at all points, before the south-east storm arose, scudded before it with a stay-sail, without losing a mast, and without being obliged to anchor until the wind fell, when in the morning they discovered Sadras. The apprehension of more bad weather made the admiral put out again to sea; when he met the Liverpool, entirely dismasted. This ship, having parted her cable, and got under sail before the others, had gained more sea-room than any of them; but the south-east storm had carried away all her masts; soon after they were joined by the Grafton, who gave the welcome information that she had left, on the 28th of December, the Lenox, admiral Cornish, with the York, and Weymouth, 30 leagues off the land: they were all returning together from Trincomaly: the Grafton, after parting with them, met hard weather during the hours in which the storm was raging near the coast. The admiral, leaving her to take care of the Liverpool, anchored in the road of Pondicherry the next morning, and they in the afternoon. The other three ships came in the next day. On the 7th came in the Salisbury, with the prize la Compagnie des Indes, likewise from Trincomaly, and the Tyger from Madras, where the violence of the storm had not reached. No more were to be expected; for the Elizabeth and the Southsea-castle, wanting the dock, were sailed for Bombay, with the two other prizes, the Hermione and Baleine. But by this time, the four dismasted ships, although not quite refitted, were again in a condition to act on necessity; and thus in a week after the storm, which had raised such hopes of deliverance in the garrison of Pondicherry, they saw their road again blockaded by eleven sail of the line, and although three of them were only of 50 guns, all were manned above their complements by the addition of the crews which had been saved from the three stranded ships. Their boats continually cruising, intercepted, or drove away whatsoever embarkations came towards the

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the road with proviſions; but ſeveral boats which were launched from the town in the three nights immediately after the ſtorm, favoured by the wind, the current, and the darkneſs, eſcaped to the ſouthward.'

This hiſtory is illuſtrated with a great number of plates, and contains ſo clear and faithful a detail of the tranſactions in the Eaſt Indies, as muſt afford ample ſatisfaction, in reſpect both of information and curioſity, to ſuch as are intereſted in thoſe affairs; to this we may add, that the materials muſt have been collected with extraordinary pains and application.

The firſt volume of this work was originally publiſhed in the year 1763 *; a new edition of which has been lately publiſhed, with many additions and improvements, and a copious index, by the author.

Elements of General Hiſtory. Tranſlated from the French *of the Abbé* Millot. *Part I. Ancient Hiſtory.* 2 *Vols.* 8*vo.* 14*s. bound.* Cadell.

THE importance of hiſtory towards the attainment of political and moral knowlege is univerſally admitted; and it is by means of this great repoſitory of events, their cauſes and their conſequences, that we acquire the moſt intimate acquaintance with thoſe various motives which are calculated to influence human action. It inſpires by great examples the love of virtue; it excites the abhorrence of vice; and tacitly affords the moſt excellent rules of conduct in almoſt every ſituation of life. For anſwering theſe eſſential purpoſes, however, it is indiſpenſibly requiſite that we diſtinguiſh between genuine hiſtory and ſuch as is fabulous, leſt while we imagine we are following truth, we ſhould be inadvertently led aſtray by the illuſions of credulity and error. To eſtabliſh this uſeful criterion appears to be the deſign of the work now before us, in which the author diſcovers that laudable ſpirit of inquiry, and that rational degree of ſcepticiſm, ſo neceſſary in peruſing hiſtorical writers, eſpecially the more ancient.

The abbé Millot begins his narrative with the ancient hiſtory of Egypt; of which he gives only a general account; his purpoſe being rather to ſearch for truth, than to give a detail of events. The ſubſequent paſſage on the government and laws of the Egyptians affords an example of the judgment with which he conducts his remarks.

'Hiſtorians have attributed to Seſoſtris the diviſion of Egypt into thirty-ſix *nômes* or departments, which he truſted to thoſe men who were the moſt worthy of governing. Nothing is more

* See Crit. Rev. vol. xvi. p. 249.

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neceſſary for a great kingdom, where the eye of the prince requires the aſſiſtance of ſo many others. The lands were divided between the king, the prieſts, and the ſoldiery. Such a diviſion proclaims deſpotiſm and ſuperſtition, rather than an equitable government: it was undoubtedly very proper that the defenders of the country ſhould be perſonally intereſted in its preſervation, becauſe the holding of poſſeſſions was a motive to inſpire them with courage; but ſo extenſive a property could not fail to inſuſe a ſpirit of effeminacy. The Egyptians were a cowardly people, almoſt always enſlaved. Mercenaries, ſubject to proper diſcipline, would have been of more value to the ſtate, than theſe ſoldiers, who were born rather to enjoy the comforts of life, than to endure the fatigues of war.

'As to the prieſts, their immenſe poſſeſſions were looked upon with the more reverence, as they pretended that they held them of Iſis herſelf. The third of the lands, joined to the reſpect which a regard for religion inſpired for them, with an exemption from all impoſts and public burdens, rendered them ſo powerful, that the authority of the prieſthood could not be counterbalanced by the civil power; and it is impoſſible to look upon the public inſtitutions, but as the work of their hands. They governed the kings and the people; they were at the head of the council; the principal dignities, the adminiſtration of juſtice, the archives and annals, in one word, the laws and opinions were in ſome degree in their poſſeſſion. I leave it then to be judged, whether their traditions collected by the Greeks, deſerve much to be credited.

'Some hiſtorians tell us, that the lands of the military were not ſubject to taxation, any more than the lands held by the prieſts. Upon whom then did the taxes fall, or were there no taxes? On the other hand, Herodotus tells us, that Seſoſtris divided the lands, and impoſed a tax in proportion to the quantity poſſeſſed by every individual. It would only be loſs of time, to endeavour to clear up ſuch contradictions, which are ſo common in ancient hiſtory.'

The policy of the Egyptians in obliging children to follow the profeſſions of their fathers has been highly applauded by ſome writers of great reputation: but the abbé Millot juſtly condemns it, as repugnant to the free exertion of native genius, as well as to the accidental variety of corporeal qualifications.

The next ſubject of the author's remarks is the ancient hiſtory of the Chineſe, which is followed by that of the Aſſyrians and Babylonians. Concerning the credit due to ancient hiſtorians, in regard to the latter, the abbé thus expreſſes his opinion.

'The darkneſs in which the hiſtory of Egypt is enveloped, is nothing in compariſon with that of the firſt nations of Aſia, in

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in which scarce one ray of truth is to be discovered. If we were to give credit to numbers of historians, Nineveh and Babylon, though but a little distance from one another, were two immense cities, and the capitals of two great empires; but if we look back to the source, examine the evidence, and compare the different criticisms without prejudice or prepossession, it will appear evident that the Assyrians and Babylonians were very soon blended together into one people, united into one empire, and that the same state was frequently mentioned by both names.

'For spreading and perpetuating fables nothing more has ever been requisite, than that they should be published by an author of reputation, and, which is always the case, be repeated after him by succeeding writers. Ctesias of Cnidus, physician to the younger Cyrus, is the author of all the falsehoods which have been so often transcribed concerning the Assyrian empire. Diodorus Siculus who was cotemporary with Cæsar, has copied the tales of Ctesias, and many later historians have followed Diodorus, so that this corrupted source has infected almost all the channels through which that history has flowed. What credit can be given to the authority of Cyrus's physician? Aristotle did not think him worthy of attention, and all the world allow that his history of India, which he boldly narrates, as having been an eye-witness, is filled with the grossest falsehoods; having therefore been convicted of endeavouring to impose in one case, he should be less credited in others, and the rather as even his history of Assyria has in it some striking marks of absurdity. Let us lay aside every prejudice for a moment to hearken to Ctesias and Diodorus, and let us not be afraid to judge for ourselves.

'Ninus being possessed with a rage of conquest, subdued an infinite number of nations all the way from Egypt to India; but suspended his warlike enterprises to found the city of Nineveh, which Diodorus places upon the banks of the Euphrates and not the Tigris; an error perhaps of the transcriber, yet not unworthy our notice. Nineveh was quickly built with walls a hundred feet high, having fifteen hundred towers, two hundred feet in height, to serve equally for its ornament and defence; the circumference of the whole city was four hundred and eighty stadia (furlongs) estimated at twenty-five or thirty leagues; even adopting the reduction of the length of the stadium proposed by M. de l'Isle, Nineveh will still be seven times larger than Paris.

'This work being completed, Ninus resumed his arms at the head of a million of fighting men, and Semiramis, who was the wife of one of his officers, distinguished herself by her heroic exploits. The king married her, and left her his crown, and this ambitious princess being desirous, in her turn, to render her name immortal, in a very few years built the city of Babylon, which much exceeded Nineveh, its walls being of sufficient thickness to allow six chariots to go abreast. The quays, the bridge

bridge over the Euphrates, the hanging gardens, the prodigies of ſculpture and architecture, the temple of Belus, which had in it a golden ſtatue forty feet high, were all works of Semiramis. She likewiſe built other cities; ſet out to conquer kingdoms; marched againſt the king of the Indies, with an army of three million of infantry, five hundred thouſand horſe, a hundred thouſand chariots, &c. and, to ſupply the want of elephants, ſhe contrived the following excellent ſtratagem. She ordered three hundred thouſand black oxen to be killed, and their hides to be formed into the ſhape of elephants, which being placed upon camels, were drawn up in battle array, but the ſtratagem did not ſucceed, for the heroine was defeated, wounded, and put to flight; and, ſome time after, died in her own country.

'Her ſon Nynias was but the ſhadow of a king. From the time of that prince, to the voluptuous reign of Sardanapalus, which is a ſpace of more than eight hundred years, we do not find a ſingle incident worth being mentioned. That prince is ſaid to have deſtroyed himſelf by fire, with his women and treaſures, when beſieged by Arbaces governor of the Medes; and thus ended the Aſſyrian monarchy, to which Cteſias and Diodorus gave a duration of fourteen centuries, while Herodotus tells us that it laſted only five hundred and twenty years. Such a hiſtory is, like the fairy tales, unworthy of reflection.'

From taking a view of the Aſſyrian and Babylonian empire, the author paſſes ſucceſſively to that of the Phœnicians, the Hebrews, or Jews, and the Medes and Perſians. As an inſtance of the little authority due to hiſtories that depend ſolely upon tradition, he mentions the various accounts which have been delivered relative to the death of Cyrus. According to Xenophon, this celebrated hero died in his bed, after a glorious reign of thirty years. Herodotus relates, that he was killed in a battle with Tomyris queen of the Maſſagetes; when, with her own hands, ſhe threw his head into a veſſel full of blood, accompanying the act with theſe words, *Thou haſt always thirſted after blood, now take thy fill.* If we credit the account of Diodorus Siculus, Cyrus was crucified by this princeſs. Cteſias, on the contrary, affirms that he died of a wound which he received in Hyrcania; and ſeveral other writers repreſent his death in different ways. The character of this prince is drawn in colours as oppoſite as the manner of his death is doubtful; and amidſt ſuch varieties of teſtimonies, it will ever be impoſſible to aſcertain the truth. If without implicit faith we examine the hiſtory of the immediate ſucceſſors of Cyrus, we ſhall be led to conclude that it alſo is greatly blended with fable.

Our author then proceeds to the ancient hiſtory of the Indians, taking likewiſe a curſory view of the people of Aſia; and

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and afterwards, in the second part of the work, advances to his remarks on the Grecian history. He judiciously observes of the Grecian games, that, though like all other establishments the utility of which depends upon certain circumstances, they degenerated into abuse, yet, in their origin, they were wise and salutary institutions. By encouraging bodily exercises, they formed men for war, and inspired them with a noble emulation; at the same time that by the occasional cessation of all hostilities, they tended to reconcile the different nations of the Greeks, that were formerly often at variance.

Having finished the Grecian history, the author treats in a concise, but perspicuous manner, of the poetry, eloquence, music, and other arts, which were so successfully cultivated by this ingenious and polished people. He remarks that music was in some degree interwoven in the constitution, and even had an influence upon the laws. The Spartans, though so rigid in their discipline, and averse to every kind of luxury, were so attentive to music, that they prohibited under the severest penalty all innovations in the art. The singular importance in which music was held by the ancient Greeks proceeded from their having experienced the advantages of harmony in civilizing the people, rousing their courage in battle, and animating them to the performance of noble actions, by celebrating the praises of great men.

As a specimen of the observations on the Belles Letters, we shall present our readers with the short account of the Grecian poetry.

'A delicate taste, a lively imagination, a fertility of genius, a rich harmonious language, eminent abilities excited by the most ardent emulation, all together contributed to make the Greeks in point of learning, the masters and models of the whole world. Their incomparable language, universally flexible, and fit to embellish every subject; had under the pen of Homer, united grace, strength, and majesty, and was worthy either to celebrate the praises of Jupiter, or of Venus; which, if I am not mistaken, evidently proves, that there were good writers before the time of Homer, for languages are formed but very slowly, and can be improved only by the labours of the learned.

'Poetry has almost always been prior to every other kind of learning, which is undoubtedly owing to its being the produce of sentiment and fancy, two faculties of the mind always employed before reason. Sensible minds are led by a kind of instinct to sing their pleasures, their happiness, the gods whom they adore, the heroes they admire, and the events they wish to have engraven upon their memories: accordingly poetry has been cultivated in all savage nations. The warmth of the passions

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sions has been of great use in promoting this delightful art, but the cause of humanity has often given a subject for the song of the poet. The intention of the Iliad of Homer, was to stifle that discord which prevailed in the minds of the Greeks, and by exhibiting a view of the noble deeds of their ancestors, to inspire them with a passion for performing heroic actions. If the milder virtues had been known at that time; it is probable they had likewise been celebrated by Homer.

'The drama, which was invented in the time of Solon, had its source from the poems of Homer: actions which gave pleasure to the reader, received additional charms, by being introduced upon the stage, and were accompanied with eminent advantages. Æschylus who was the real father of tragedy, for the farces of Thespis do not deserve that name, employed terror and pity to affect the human heart. He lived at the time of the invasion by Xerxes, and his pieces were filled with expressions of hatred against tyranny. Sophocles made his appearance before the death of Æschylus, and not only disputed with him, but carried from him the prize of merit, by rendering tragedy more interesting, by the regularity of his plots, and the elevation of his style. Euripides, who was his rival, introduced that philosophy, which brings morals into action, and inspires the mind with a love of virtue.

'We can scarcely believe, that the principal view of these poets, was to correct the passions, by affecting the heart with pathetic subjects; but it is certain, that while they sought the approbation of the spectators, they conveyed most admirable instructions to the audience, without making use of expressions which could corrupt the hearts, or injure the morals of the people. How greatly useful would theatrical representations prove, if such alluring pleasures were only employed as a vehicle for conveying noble and virtuous sentiments!

'Comedy in particular, may be made one of the best schools for society, by exposing vice to ridicule. It is inconceivable, how the Athenians could bestow such applause, as they did, upon the indecent buffoonries of Aristophanes, after having acquired a relish for the moral lessons of their tragic poets. They almost imputed to Euripides as a crime, the having put the following expression into the mouth of Hippolytus: *My tongue has pronounced the oath, but my heart does not approve*; though the oath to which he alludes, seems to be opposite to his duty; yet at the same time, they permitted the characters of their gods, as well as the government, their magistrates and Socrates to be ridiculed upon the stage, in pieces which were equally an insult to religion and common decency. The old comedy were of the most unbridled licentiousness, sacrificing every thing to satire; and what we have still remaining of Aristophanes, is, in that respect, a disgrace to Athens. *Middle* comedy, which sprung up in the time of the thirty tyrants, only disguised the names, and insulted the persons, which rather whetted than extinguished the malig-

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lity of the people. But at last Alexander checked this insolent licentiousness. The *new* comedy described the manners without offending particular persons, by presenting a mirror, as Boileau expresses it, in which every one might see a picture of himself, laugh at his own irregularities, and in an agreeable manner learn to correct his errors. We cannot too much regret the loss of the works of Menander, who shone eminently in this boundless field, since we know that the taste of Terence was formed from his writings.

'We must be as zealous idolizers of antiquity as Madam Dacier, not to allow that the moderns are greatly superior to the Greeks in the dramatic art. While we acknowledge them to have been our masters, let us not hoodwink our reason so far, as to offer incense to their faults, at the expence of the justice we owe to their rivals. The amazing number of dramatic productions of the ancients, serves only to prove that they were not very delicate, either in the conduct or composition of their pieces. It is said, that Sophocles wrote about a hundred and thirty.

'The violent rage which the Athenians had for public spectacles; the rewards which they adjudged to their poets; the honour of being declared in public to be superior to their rivals; contributed to accelerate the progress of that engaging art. It requires ages before good taste can be brought to take place of the clownish farces of our progenitors. Athens very soon had her Sophocles, and her Euripides; and in some degree, the care of the theatre, among that frivolous people, was made a business of the state: we might approve of this, if their sole object had been to improve their manners; but Aristophanes and others of his stamp, were authorised to poison the minds of the people. What idea can we form of that state where buffoons have a privilege to insult virtue, and a power to make the people rise up in rebellion against her?

'All the other kinds of poetry, the lyric, elegiac, epigrammatic, and pastoral, have likewise come to us from the Greeks, and have all been improved by the Romans.'

The history most copiously treated in this work is the Roman, which occupies a considerable part of the first, and the whole of the second volume, concluding with the conquest of that empire by the Saracens in the sixth century; the period which our author considers as the division between the ancient and modern departments of historical detail. The work is obviously calculated to exhibit a faithful account of the character and actions of the various nations of antiquity, divested of improbable circumstances; and as it is methodically digested, and contains many judicious observations, it must prove particularly useful to those readers who are actuated by a spirit of inquiry, and would form a just estimate of the genius and polity of early times.

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The Light of Nature pursued. By Edward Search, *Esq. The posthumous Work of* Abraham Tucker, *Esq. published from his Manuscript as intended for the Press by the Author. 3 vols. 8vo.* 1*l.* 15*s.* Payne.

THIS work is nominally divided into three volumes; but actually subdivided into seven. *Two*, or according to the real subdivision, three volumes, were published in 1768, by Mr. Tucker himself *. The *third*, bound up in four parts, is now presented to the public, as it was prepared for the press, in order to complete the author's design.

There is a connection running through the whole, though interrupted by many digressions, which either the subject, or an active imagination, has occasionally suggested.

In the *first* volume the author endeavours to bring man to the knowlege of himself, his composition, the rise of his ideas, the causes of action, the variety and generation of motives, the passions and affections, which are seated in the imagination, the faculty of reason, and the nature and foundation of the virtues.

In the *second* he extends his enquiries into futurity; and shews, that as we are not material beings, we are capable of endless duration. And this being the case, he is naturally led to consider the being, the attributes, and the providence of God, on whom we are to depend, in every scene of our existence.

In the *third* volume, Mr. Tucker treats of the duty of man to himself, to his neighbour, and to God; and, under the last head, the purity, the majesty, and the holiness of the Divine Nature.

Having hitherto proceeded by the light of nature only, he now pursues his enquiries by the united lights of nature and revelation, and endeavours to point out their connection and agreement.

The subjects, which he particularly examines, are the province of reason, miracles, grace, the trinity, redemption, faith, hope, charity, the divine oeconomy, the imitation of God, the Christian scheme, divine services, discipline, and articles of faith.

In the last part he explains, in opposition to the misrepresentations of fanaticism, what is meant by doing all to the

* See Crit. Rev. vol. xxx. p. 293, 452.

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glory of God; and then descends to some practical subjects, relative to common life: as indolence, love of pleasure, self-denial, habits, credulity and incredulity, employment of time, content, custom, fashion, education, and death.

One of the distinguishing characteristics of this writer is the lively and agreeable manner, in which he illustrates his reasoning on metaphysical subjects. Thus, having observed, that it is of the utmost consequence to remove every trifling event, and every mean object from our imagination, when we have the Deity in our thoughts, he enforces the propriety of the remark by familiar, and yet striking examples.

'A grain of dust falling in a man's eye while fighting, may prove his destruction: a few particles of rust upon a firelock, or of damp in the pan, may save a life: a wasp missing his hold in crawling up the sides of a pot, may fall in to be drunk by one, whom he shall sting to death: a young lady by a lucky assortment of her ribbons, may procure entrance into a family where she shall become the mother of heroes; yet we cannot without impiety imagine God following the single atoms of terrene, or aqueous matter as they float about in the air, watching his opportunity to trip up the feet of a crawling insect, or attending a giddy girl when she adjusts her dress at the toilet. We know both from reason and authority, that of two sparrows that are sold for a farthing, not one falleth to the ground without our heavenly Father, and the hairs of our head are all numbered: yet what pious man, if upon combing his head he meets with a tangle that tears off two or three hairs, or if the cat should happen to catch his favourite sparrow, would ascribe these catastrophes to the hand of Providence? Who would not be shocked at the profaneness of one, who, upon finding only the tail of a mouse in his trap, or upon losing a flea that he had hunted after, should say, it was the will of God they should escape?'

In order to shew the extravagance of those enthusiasts, who exhort us literally to have God always in our thoughts, and to do every action of our lives with an intention to please him, he proceeds in this manner:

'Such indiscretion abounds to profusion among enthusiasts, who would have us keep up a glowing admiration of the divine excellencies at our work, in our play, during our meals, and for many hours of tedious devotion. But they do not consider that admiration is an extraordinary stretch of the mind, which it cannot exert at all times, nor keep up beyond a certain period, when the spirits will be exhausted, the mental eye grow languid, and if still persisting to hold an object however luminous in contemplation, will see it obscure, unstriking, and no better than common objects. Accordingly we hear them

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complain of frequent coolneſs, aridities, and deſertions: wherein they do no great honour to God in aſcribing the natural defects of human weakneſs to a kind of turn of humour in him, who one hour ſhews them extraordinary favours above all mankind, and the next deſerts them without reaſon.

'Neither would it avail for our purpoſe, were it practicable to retain God in our thoughts through all our little occupations, and do every thing for his ſervice: were a man to change his coat, tie up his garters, or gather a noſegay in his garden, always to pleaſe God, it would diminiſh more than add to the reverence of his name. For by perpetually mingling terms of religion among our common ideas and diſcourſes, we ſhall empty them of all their ſolemnity, and reduce them to mere cant, a word derived from the Latin of ſinging, wherein people uſually attend to the muſic without heeding the ſenſe. And that your over-righteous people have ſerved them ſo, appears from their introducing them by head and ſhoulders upon occaſions, whereto they cannot be applicable. This humour prevailing generally among our forefathers in the times of both civil and religious anarchy, begot the contrary extreme, as it is called, of profane ſwearing, and burleſquing every thing ſerious: though it ſeems to me a ſimilar offſpring, like the viper's brood, deſtroying its parent, only that it might have the doing of the ſame miſchief itſelf, being the like expedient for evaporating all idea from the moſt ſignificant words in our language.

'But the divine majeſty, when rightly apprehended, undebaſed with alloying mixtures, being the idea which contributes moſt effectually to ennoble our thoughts, to keep our conduct ſteady, and ſtrengthen our dependance under unfavourable circumſtances, deſerves our beſt care and judgement to improve it. Which is propereſt done at thoſe ſeaſons when our thoughts are freſh, our minds moſt vigorous, and our underſtandings cleareſt, when contemplation is ready to flow ſpontaneouſly: by frequent efforts at ſuch times we may fix a deep impreſſion, not to ſtart up inceſſantly, but upon occaſion. For as a man who has a ſteady loyalty to his prince, though he does not think of him every moment yet will inſtantly fire upon hearing any thing ſpoken diſreſpectfully againſt him: ſo he that poſſeſſes an habitual reverence of the divine majeſty, though it may not operate directly upon every minute action of his life, yet whatever injurious thereto offers to his thoughts, will immediately give him an alarm.'

The wiſdom of Divine Providence in the conſtitution and government of the world is a favourite ſubject with our author, on which he largely expatiates. Though innumerable writers have traverſed this ground, yet Mr. Search points out certain beauties in the landſcape, which have very ſeldom been ſo curiouſly and accurately diſplayed by his predeceſſors.

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'How many animals are wonderfully formed and furnished in various ways, for supplying our wants and gratifying our desires! Cattle, fowl, and fish for our nourishment, the viper, the snail, the cantharides for our health, the horse and the ox endued with strength and docility for our services: their parts and even excrescencies adapted to our uses, as well as those of the creatures that bore them; oil, tallow, glue, cochineal, ivory, horn, hair, wool, the nice texture of quills and feathers, the curious net-work of hides, capable of being rendered durable to preserve our records against the injuries of time, or softened into a covering for our tender flesh, or worked almost as close and compact as wood: their instincts severally disposing them to contribute towards our benefit and pleasure. The fearless mastiff guards our houses; the faithful sheep-dog assists in tending our flocks; the sagacious hound and busy spaniel supply what we want by the dulness of our senses; the watchful cat, the digging rook, and the insidious spider, help to clear us from vermin; the solitary silk-worm imprisons herself in her cell to lay the ground-work of our manufactures; the little fly sits boring the oak-leaf to brew ink for our correspondence; the indefatigable bee labours with inimitable art to furnish wax and honey for our entertainment; the winged choristers gladden our hearts with their music, delight our eyes with their variegated plumage, please our curiosity with the nice architecture of their nests, and skilful vigilance in tending their young, and multiply the joys of spring.'—

—'Nor must we omit the uses and qualities assigned to animals, wherein we can turn them most commodiously to our advantage: we have not our wool to seek from the dangerous lion, nor want the untameable tyger to plow our grounds; but the ox, the horse, and the sheep, have docility and manageableness given them for their characteristic. Creatures saleable in the fair or market are made much more prolific than those of the savage kind. Poultry and rabbits keep within their accustomed purlieus; but nobody knows where to find the coarse grained heron, or the worthless cuckoo. The family of bees abide patiently in the habitation we please to assign them, but the libertine ant will choose her own settlement from which she is hardly to be expelled; obsequiousness and different kinds of sagacity are joined in the several tribes of dogs: credulity brings the wild duck into our decoys, and the greediness of swine makes the very offal of our houses valuable. If we consider lastly the reigning animal man, who subsists by society, and receives his protection, his necessaries and accommodations, from the united labours of many persons diversly qualified, we shall see how their constitutions and talents are prudently distributed among them; so that hands are not wanted for every office of life, whether active or sedentary, venturesome or cautious, robust or delicate; how the sexes are equally proportioned, how the natural temper of some persons sets examples of virtue to others, and

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even their vices are so counterpoized as to check and correct one another.

'Having traversed the confines lying under an intermingled jurisdiction, we may enter the province peculiar to chance or fortune, containing the multitude of events extraordinary, unaccountable, or produced by the concurrence of undiscoverable causes: which we may distribute into three classes, as they affect the human race, or particular kingdoms, or single persons. Under the first we may rank those lucky hits which have given rise to arts, manufactures, and sciences; printing and gunpowder were effects of meer curiosity, and accident: the Pergamenians were put upon making parchment by being denied the importation of paper from Egypt: Pythagoras is recorded to have learned the rudiments of music from a smith's anvil: and it is said the first sugar-baker was a pigeon, who flying from a house-top with some dust of the mortar sticking to his feet, perched upon melted melasses, the heat drove him off again in an instant, but the liquor in that part where he had light, was found clarified just in the shape of his claw. But without building upon legendary tales, a little observation may shew us how a particular turn of genius and situation in life leads men into useful inventions, and favourable circumstances concur to give them encouragement.

'How many profitable discoveries in chemistry have taken birth from that whimsical notion of finding the philosopher's stone? For how many ages did men know the magnetic virtues of the loadstone, without observing it gave a polarity to the needle? With what obstinacy did Columbus pursue a project appearing chimerical, till he opened a passage to the new world? from what small beginnings have religions, and sects in philosophy been spread wide by persons of singular characters appearing in critical seasons? What a series of uncommon circumstances, both with respect of internal polity, and the conditions of foreign nations, contributed to lay the foundation of the Macedonian, and Roman greatness, and extend it over half the globe?'

Some people impiously arraign the wisdom, or the goodness of Providence, on account of many objects and occurrences, in which they can perceive no use or design. But it is certain, that we see but a very small part of nature, and the consequences resulting from events, passing within our view; and that many important purposes may be answered in the scheme of Providence, by what appears to us unprofitable or frivolous. Mr. Search has humorously illustrated our ignorance, in this respect, by a curious experiment, made upon a cock, and the various conjectures, which he supposes to have been formed upon it, by a tribe of cockerills, the minute philosophers and free-thinkers of the hen-roost.

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'It is certain that no underſtanding can proceed further than what it may ſtrike out from the materials it has to work upon; all beyond muſt appear wilderneſs and amazement: therefore the animals having little intercourſe among us in our affairs, nor means of information by ſpeech, would have no conception of our politics, commerce, mechanics, mathematics, rhetoric, faſhion, and other methods of employing our time, but our proceedings muſt appear for the moſt part ſtrange and unaccountable. I have heard a ſtory of ſome very valuable jewel or piece of plate in a houſe having been loſt in ſuch manner as to make it certain ſome of the family had taken it, but no ſuſpicion could be faſtened upon any particular perſon, for they all denied having any knowledge of the matter. The vicar was called in to examine them, but being able to get nothing out by his interrogatories, he engaged to diſcover the thief by art magic: for he had a cock among his poultry of wonderful ſagacity, that being rightly prepared and ſituated, would know the touch of a light fingered perſon in the dark; ſo he fetched the cock tied down upon a neſt of hay in a baſket, which was placed at the further end of a darkened room: the ſervants were ordered to go in one by one and ſtroke the back of the cock, who upon feeling the delinquent would inſtantly crow. They went in each of them alone and returned, but ſtill the cock did not crow. Our conjurer ſeemed ſurprized, for he ſaid he never knew the cock fail before, and ſurely they had not all touched him. Yes, indeed, and indeed they had. Pray, ſays he, let's ſee your hands. Upon turning them up, the palms of all except one were found as black as the chimney ſtock, for he had beſmeared the cock's back with greaſe and lamp black, of which thoſe who were conſcious of their innocence, had taken a ſtrong impreſſion by giving a hearty rub, but the guilty perſon, though having no great faith in the cock's virtue, yet not knowing what tricks your learned men may play, thought it ſafeſt not to venture, eſpecially as his word muſt be taken, there being no witneſſes in the room with him to ſee how he behaved.

'Now imagine the parſon's poultry poſſeſſing as large a ſhare of the rational faculty as you pleaſe, they will never be able to account for theſe ceremonies undergone by the cock; but when he got home to relate his adventures, if there were any freethinking cockerills in the hen-rooſt, they would treat it as an idle incredible tale; for there could be no uſe nor purpoſe in daubing his back, tying him in a baſket, ſhutting him up in a dark room, and ſending ſo many different people to rub him over. Certainly, ſay they, our daddy begins to doat, and vents his dreams for real facts: or elſe has been perching careleſsly upon the edge of a tub until he fell backwards into ſome filthy ſtuff within it, and now would impoſe this invention upon the credulous vulgar among the chicken kind, to ſet us a pecking away the greaſe from his feathers, in hopes we ſhall find

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our bills or ſpoil our ſtomachs ſo that we cannot eat, and then he will have all our barley to himſelf.'

We give our readers this extract, not for the ſake of its novelty or importance, but as one of thoſe peculiar ſtrokes of pleaſantry, which characterize the productions of this writer.

We ſhall not pretend to analyſe the contents of theſe extenſive volumes, or to enter into a particular inveſtigation of the author's principles and opinions. It may be ſufficient to obſerve, that he has very laudably attempted to bring a great variety of metaphyſical and theological ſubjects within the limits of reaſon, and to make every thing as clear as poſſible, by explanations and examples. And though ſome of his notions are chimerical, yet he has advanced ſeveral ingenious and pertinent obſervations on every topic, and has very properly expoſed ſome of the follies and deluſions of ſuperſtition and fanaticiſm. The principal fault, which every reader will inevitably obſerve in the peruſal of this work, is its PROLIXITY But if he can patiently attend the author through all his excurſions, he will be frequently amuſed and inſtructed. Like the navigator, who is rewarded for his peregrinations round the globe, by a variety of curioſities, the foſſils of New Zealand, the plants of Otaheite, the ſhells of the Pacific Ocean, and the diamonds of Golconda.

Diſcourſes on ſeveral Subjects and Occaſions. By George Horne, *D. D.* 2 *vols.* 8*vo.* 12*s.* Robinſon.

THE author of theſe Diſcourſes having been prevented, for a time, by the diſcharge of an important office in the univerſity, from performing the more immediate duties of his profeſſion, was deſirous, that he might not ſeem to loſe the clergyman in the magiſtrate, of continuing to do ſomething towards promoting the great end and purpoſe of life. With this view he employed his intervals of leiſure in digeſting and publiſhing theſe Diſcourſes, which had been preached before the univerſity, at different times, between the year 1756 and 1773.

The plan, which he has purſued, was ſuggeſted by an obſervation in Fenelon's Dialogues on Eloquence, to this effect: 'That the generality of Chriſtians, who have heard the chief points of the Moſaic hiſtory and law well explained, would be able to receive more benefit from an explication of the truths of the goſpel, than they can now derive from ſermons, in which the myſteries of religion are not traced backwards to their ſource.'

Our

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Our author therefore commences this course of sermons with an account of the creation of man, the garden of Eden, the tree of life, the tree of knowlege, &c.

In his Discourses on these topics he tells us, that from these words, Gen. i. 26, 'let *us* make man,' and others to the same purpose, we may infer, that there is a plurality of persons, co-equal and co-eternal, in the unity of the divine essence;' that 'the tree of knowlege is a very apt and significant emblem of the creature or the world, with its delights and its glories, the objects opposed in every age to God and his word;' that 'the tree of life was set apart to be partaken of at certain time or times, as a symbol of that celestial principle, which nourishes the soul to immortality;' that 'what this tree was to Adam in Paradise, what sacrifice in general was to the faithful, after the fall, from Abel downwards; what the pascal lamb was to Israel quitting Egypt; what manna was to that people in the wilderness; what the shew-bread was in the tabernacle and temple; all this, and if there be any other symbol of like import, it is now briefly comprehended, during the continuance of the Christian church upon earth, in the holy eucharist.'

As all that can be advanced on these subjects is liable to a great deal of uncertainty, we shall not detain our readers with any extracts from our author's discourses on the Mosaic history.

The remaining sermons in this collection are upon the following topics: the Person and Character of our Saviour, as the Prince of Peace, the King of Glory, and the Word incarnate; the Case of the Jews; the beloved Disciple; Rachel comforted: the Circumcision; the Epiphany; the Righteous delivered, or the case of Lot; the Sinner called; the noble Convert; Jesus risen; the Resurrection of the Body; the unspeakable Gift; the prevailing Intercessor; Daniel in Babylon; the Redemption of Time; Patience pourtrayed; the Great Assize; the Origin of civil Government; the Prodigal Son; Knowlege and Charity.

In discoursing on the case of the Jews, he observes, that four points were taken for granted by them, from which flowed all their reasonings, and all their proceedings. These points were, 1. That, as the chosen seed of Abraham, they had an exclusive indefeasible right to the favours of heaven. 2. That the law of Moses, on account of its own intrinsic efficacy, and without a view to any thing farther, was ordained for perpetual observance. 3. That the possession of their city, temple, and country, in peace, wealth, and prosperity, was the end of the promises. 4. That the prophecies warranted them in the

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expectation of a Meſſiah, who, as a temporal prince, ſhould ſecure them in ſuch poſſeſſion, by ſubduing their civil enemies, and reigning over them in Judea.

If theſe things were ſo, the Jews would have much to ſay for themſelves; but our author ſhews at large, that there is, in their own ſcriptures, evidence ſufficient to ſet theſe poſitions aſide; and to condemn thoſe men, who, upon the ſtrength of them, rejected and crucified Jeſus of Nazareth.

The following obſervations on their conduct and calamities are juſt and ſtriking.

'To demonſtrate, that, as the ſeed of Abraham, they had no excluſive and indefeaſible right to the favours of heaven, thoſe favours have been withdrawn from them, and conferred on the Gentiles.

'To ſhew, that the law of Moſes was not in itſelf efficacious, or deſigned to be perpetual, they are put under an abſolute incapacity of obſerving it any more. They have no altar, no prieſt, no temple.

'To reprove the fond notion, that Canaan was the end of the promiſes, they have been driven out of it, and forbidden to approach it. In a ſtate of utter deſolation, it has paſſed ſucceſſively into the hands of their enemies of every denomination, and never reverted to them.

'To eradicate the ideas of a temporal Meſſiah, and dominion over the nations, after beholding the ſceptre departed from Judah, after having been deceived by a multitude of impoſtors, they continue to this hour, at the end of 1700 years, fugitives and vagabonds upon the earth.

'And now, let us be permitted, in our turn, to addreſs an argument to the deiſt, upon this topic. You demand ocular proof of prophecy accompliſhed. It is before you, in an inſtance without a parallel. It was repeatedly foretold, both in the Old and New Teſtament, that, for the rejection and murder of their Meſſiah, the Jews ſhould be diſperſed into all countries; yet that they ſhould not be ſwallowed up and loſt among their conquerors, but ſhould ſtill ſubſiſt, to lateſt times, a diſtinct people. By Jeremiah God declared, he would make an end of the nations their oppreſſors, but he would not make an end of them. You will not ſay, this prediction was written ſince the event; and certainly, an occurrence more ſingular, or improbable, could not have been predicted. In the courſe of human affairs, who hath heard ſuch a thing; who hath ſeen ſuch a thing? Yet, ſo it is. The mighty monarchies of Aſſyria, Perſia, Greece, and Rome, are vaniſhed, like the ſhadows of the evening, or the phantoms of the night. Their places know them no more. Nothing remains of them, but their

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their names: while this little contemptible people, as you are wont to style the Jews, strangely secure, without a friend or protector, amidst the wreck of empires; oppressed, persecuted, harrassed always, by edicts and executioners, by murders and massacres, hath outlived the very ruins of them all. Except you see signs and wonders, you will not believe. Behold then a sign and a wonder, the accomplishment of prophecy in a standing miracle; the *bush of Moses* surrounded by flames, ever burning, and never consumed! Contemplate the sight, as it deserves; and be not faithless, but believing; for this is the Lord's doing, and therefore so marvellous in our eyes.

'That the gospel, when slighted by the Jews, might not be without its fruit, and that God might have a church and people to supply their place, the apostles turned to the Gentiles; so that *their* fall became the riches of the world, and good was brought out of evil. Let the warning, given us by our own apostle, be ever sounding in our ears, though when we consider the state of religion among us, it may perhaps make them tingle. "Because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee."

In his sermon on the consolation of Rachel, preached on the festival of the Holy Innocents, the author introduces the following observations.

'With regard to the infants, we may observe the choice, made by the church, of proper persons to attend the blessed Jesus, upon the commemoration of his birth. These are St. Stephen, St. John, and the Innocents. He was born to suffer; and therefore, the festival of his Nativity is immediately followed by the festivals of those who suffered for him. St. Stephen was a martyr, and the first martyr, both in will and in deed; St. John, the beloved disciple, was such in will, but not in deed, being *miraculously preserved from the death intended for him by Domitian.* The Innocents were martyrs in deed, but not in will, by reason of their tender age.

'Of these last, however, it pleased the prince of martyrs to have his train composed, when he *made his entry* into the world, as at *this* season; a train of infants, suited to an infant Saviour; a train of Innocents, meet to follow the spotless Lamb, who came to convince the world of sin, and to redeem it in righteousness. They were the first-fruits offered to the Son of God, after his incarnation, and their blood the first that flowed on his account. They appeared as so many champions in the field, clad in the *King's coat of armour*, to intercept the blows directed against him.

'The

'The Christian poet, Prudentius, in one of his hymns, has an elegant and beautiful address to these young sufferers for their Redeemer——

'Salvete, flores Martyrum,
Quos, lucis ipso in limine,
Christi insecutor sustulit,
Ceu turbo nascentes rosas.
'Vos, prima Christi victima,
Grex immolatorum tener,
Aram ante ipsam, simplices,
Palmâ et coronis luditis.

"Hail ye first flowers of the evangelical spring, cut off by the sword of persecution, ere yet you had unfolded your leaves to the morning, as the early rose droops before the withering blast. Driven, like a flock of lambs, to the slaughter, you have the honour to compose the first sacrifice offered at the altar of Christ; before which, methinks I see your innocent simplicity sporting with the palms and the *crowns held out to you from above.*"

Our author's remark in this passage, concerning the *will* and the *deed* of St. Stephen, St. John, and the Innocents, too much resembles those trifling conceits, which we meet with in the writings of some of the fathers.

His allusion to the deliverance of St. John is thus explained in a former sermon on the Beloved Disciple: 'He was sent bound from Asia to Rome at the command of the tyrant Domitian, who had him cast into a caldron of boiling oil. But the God, who preserved the three children in the midst of the fiery furnace, brought the apostle out of the caldron unhurt, to convince us, that nothing can harm the disciple, whom Jesus loveth.'

This story is related by Tertullian, who says: 'Ubi apostolus Joannes, posteaquam in oleum igneum demersus, nihil passus est, in insulam relegatur.' De Præscript. § 36. p. 215. Jerom quotes Tertullian with *improvements*; but instead of *Domitian* he says, it was NERO, who ordered him to be cast into the caldron: 'Refert Tertullianus, quòd à NERONE missus in ferventis olei dolium, *purior & vegetior* exiverit, quam intraverit.' Adv. Jov. tom. ii. p. 35. We suspect the truth of this piece of history.

The Innocents, continues our author, 'appeared as so many champions in the field, clad in the king's coat of armour, to intercept the blows directed against him.'—This is a little similar to the foregoing observation on the will and the deed of the martyrs.

The passage quoted from Prudentius is rather florid, than elegant.

Aulus

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Aulus Gellius says, the palm was an emblem of victory, because it rises in spight of any weight, which may be laid upon it to depress it. Aull. Gell. iii. 6. Plutarch thinks it was applied to this purpose, because it was ἀειφυλλος, *ever-green.* Symp. viii. quæst. 4. The palm therefore may be supposed to have imported both the courage of the conquetor, and the duration of his glory. For these reasons it was an emblem likewise given to the martyrs. Prudentius, if we understand him rightly, does not allude, in the last line, to any 'crowns held out from above,' as Dr. Horne imagines, but to the palm branches, and the garlands, with which the poet supposes those young victims to be crowned, when they were going to be sacrificed on the altar.

In illustrating these words of St. Paul—'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light,' Ephes. v. 14—the author describes the illusions of the world in this animated language.

'It appears from the text before us, that the world is in a state of delusion; for such is the state of them that sleep. To all things that really concern them they are insensible, but they are earnestly employed, meanwhile, in a shadowy fantastic scene of things, which has no existence but in their imaginations. And to what can the life of many a man be so fitly compared, as to a dream? What are the vain employments and amusements of multitudes, but "visions of the night?" And is not he who wasteth his time and breath in relating the history of them, "as a man telling a dream to his fellow?" Is a dream made up of illusive images, false objects and pursuits, false hopes, and false fears? So is the life of a man of world. Now he exults in visionary bliss, now he is racked with disquietudes created by his own fancy. Ambition strains every nerve to climb to a height that is ideal, till with all the eagerness of desire, grasping at the summit, she seems to feel herself half dead by a fall that is as much so; since neither if a man be in power, is he really and in the sight of God the greater; nor if he be out of power, is he the less. Avarice flies with fear and trembling from a poverty of which there is no danger, and with infinite anxiety and solicitude heapeth up riches that have no use. And while pleasure is incessantly shifting her painted scenes before the fancies of the gay, infidelity oftentimes seduceth the imaginations of the serious and contemplative into the airy regions of abstraction, setting them to construct intellectual systems, without one just idea of the spiritual world, and to delineate schemes of religion, exclusive of the true God and his dispensations. Thus doth man walk in a vain shadow, and disquieteth himself in vain, like one endeavouring

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deavouring to win a race in his sleep, still striving after that which he cannot attain unto, so long as he expects to find a solid, substantial, and durable comfort in any thing but "the kingdom of God and his righteousness."

'Again. Is a dream ever wandering from one thing to another that has no connection with it, and patched up of a thousand inconsistences, without beginning, middle, or end? Not more so than the life of him, who, being devoted to the world, and at the mercy of his passions, is now in full chase after one shadow, now after another; so continually varying and changing, and yet withal so uniformly trifling and insignificant in all his sentiments and proceedings, that were the transactions of his days noted down in a book, it may be questioned, whether a dream would not appear, upon the comparison, to be a sensible and regular composition.

'Once more. Is a dream fleeting and transitory, insomuch that a whole night passeth away in it as one hour, nay as one minute, since, during sleep, we have no idea of the succession of time? And what is a life of fourscore years, when looked back upon? "It is but as yesterday, seeing it is past as a watch in the night."

'— Was [were] the task enjoined us, to describe that disappointment and wretched emptiness which the miserably deceived soul of him who lives and dies in carnality and worldly-mindedness will experience upon the moment of her separation from the body, what words could we find for the purpose, like these of the prophet Isaiah? "It shall be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite," remaining altogether unsatisfied with the pleasures which he seemed for a while to enjoy. Such a state of delusion is the state of the world; so vain, so incoherent, so transitory, are the schemes and designs of worldly men: and however important they may appear to the projectors of them, at the time, yet most certain it is, that what the Scripture saith of Pharaoh, may be said, with equal truth, at the death of every man, who has spent his days in things pertaining to this life only; "So he awoke, and behold, it was a dream!"

In describing the circumstances of our Saviour's second coming, and the end of the world, the author proceeds in this manner:

'The signs which are to precede that appearance, and like so many heralds to prepare the way for it, shall be eminently calculated for the purpose. Strange and portentous phænomena shall

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shall cause a fearful looking-for of judgment, while every part of the creation shall discover horrible symptoms of it's approaching dissolution. The heavens, those most beautiful and glorious of the works of God, shall shrink at the prospect of the fire in which they are to melt; and the powers of the heavens, which sustain the world, shall be shaken, as the leaves of the wood are shaken by a mighty wind. The sun, that marvellous instrument, that fountain of light, that heart of the system, whence are the issues of life, and health, and joy, shall suddenly cease from shining, and by that means depriving the moon of her borrowed brightness, shall leave the astonished inhabitants of the world in darkness and the shadow of death. The stars, quitting their stations and courses, and falling in wild disorder on each other, shall increase the horrors of the night spread over the world, an image of the darkness soon to receive the wicked for ever. The sea meanwhile will rise into vast mountains, and roll itself upon the shore, with the most tremendous and terrifying noise.'

Here is an assemblage of great and striking images; the sun *extinguished*, and the stars *falling on one another*. But as this is a catastrophe beyond the sphere of human knowlege, it would be much better to use the words of scripture, than to explain them according to our own vague and imperfect notions. In delineating these tremendous circumstances of the last day, we may give the poet a licence to range through the regions of fancy; but we cannot allow a preacher of the gospel to advance a step beyond the bounds of revelation.

We have seen several writers on this subject, who, among other wild and fantastic images, have represented 'human dust and broken bones, *darkening the air*, and flying from country to country *, Dr. Horne, in his description, is more cautious; yet he certainly advances to the utmost limits of propriety.

An Inquiry into the Original State and Formation of the Earth; deduced from Facts and the Laws of Nature. To which is added an Appendix, containing some general Observations on the Strata in Derbyshire. *By* John Whitehurst. *4to. 12s. boards.* Robinson.

THE several theories which have been hitherto invented concerning the original state of the earth are founded in conjecture alone, but the author of the present Inquiry endeavours to investigate the subject in a more philosophical manner. By a

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* Young, Ogilvie, Davies, &c. See Crit. Rev. vol. xxii. p. 212.

variety

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variety of obſervations on the ſtrata in Derbyſhire he is enabled to draw general concluſions, which lead to the aſcertainment of thoſe laws of nature that appear to have governed the material ſyſtem in the formation of the terraqueous globe. He begins with obſerving, that upon the figure of the earth, which ſir Iſaac Newton demonſtrates to be an oblate ſpheroid, and upon the coincidence of this propoſition with the laws of gravity, fluidity, and centrifugal force, the whole of the inquiry muſt ſtand or fall; for though there be innumerable facts which ſerve to illuſtrate the original ſtate of the earth, yet its oblate ſpheroidical figure may be conſidered as the only natural *datum* upon which the inveſtigation can be conducted, and likewiſe as the only teſt that can evince the truth of the inquiry.

To facilitate the ſolution of the problem, Mr. Whitehurſt preſents his readers with two preliminary propoſitions; the firſt of which is, that, according to the univerſal law of gravitation, the conſtituent parts of all bodies attract each other: whence ariſes a common centre of gravity, which ſo governs their component parts, as to cauſe all ſuch as are fluid and at reſt, to aſſume ſpherical forms. The other propoſition is, that, according to the univerſal laws of motion, the conſtituent parts of all bodies, which revolve upon their axes, require a centrifugal force, in proportion to their velocities: therefore, as their reſpective diſtances from their axes of motion, ſo are their velocities, and likewiſe their centrifugal force.

'Such, ſays our author, are the conſequences ariſing from the unalterable laws of gravity, fluidity, and centrifugal force; and therefore ſince there are no other laws or principles in nature yet known, whence bodies can acquire oblate ſpheroidical forms, it evidently follows, that all oblate ſpheroidical bodies have turned round their axes in a ſtate of fluidity, although they may be firm and ſolid in their preſent ſtate.

'Therefore, ſince the figure of the earth has been demonſtrated to be an oblate ſpheroid—and likewiſe, that its equatorial diameter exceeds its polar, in proportion to the velocity of its diurnal rotation; it neceſſarily follows, that its oblate ſpheroidical form muſt have been acquired by revolving on its axis in a ſtate of fluidity.

'Now ſince it appears, that the figure of the earth ſo perfectly coincides with the laws of motion, may we not conclude, that its diurnal rotation has ſuffered no change or variation; but, according to the immutable laws of nature, it has performed equal rotations in equal times, throughout all ages of the world.'

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The author next enquires whether the fluidity of the earth was owing to any diſſolvent principle, or to the firſt aſſemblage of its component parts. The earth, he argues, muſt have been brought into exiſtence either in a ſolid or in a fluid ſtate. If the former, it muſt have been diſſolved, and this by ſome univerſal diſſolvent principle. But no ſuch principle being known to exiſt, he thinks it reaſonable to conclude, that the fluidity of the earth was owing to the firſt aſſemblage of its component parts.

Having eſtabliſhed it as a principle, that the earth was originally in a fluid ſtate, the author next endeavours to aſcertain the conſequences neceſſarily ariſing from this condition. The fluidity of the earth, he obſerves, evidently ſhews, that the particles of matter which now compoſe the *ſtrata* and all other ſolid bodies, were not originally united, or fixed by coheſion, but were actually in a ſtate of ſeparation, like the particles of ſugar or ſalt ſuſpended in water; it being an acknowleged truth, that the component parts of the moſt denſe bodies become ſuſpended, in whatever *menſtrua* they are diſſolved.

In the third chapter the author enquires, whether the chaos was inſtantaneous, or progreſſively formed into a habitable world. After producing a variety of inſtances, to prove that the operations of nature are progreſſive in the formation of ſtones and minerals, and likewiſe in all other caſes, as far as human reaſon has hitherto been able to diſcover, he obſerves there is ſtrong preſumption to conclude, that the earth was brought to maturity from a chaotic maſs, by the ſame univerſal laws, in a regular uniform progreſſion.

In the ſucceeding chapter our author examines, whether the component parts of the chaos were created homogeneous or heterogeneous. Which ever of theſe had been the caſe, he obſerves, that according to the immutable laws of nature, the component parts of matter muſt have invariably remained in one univerſal ſtate to the end of time. But it being a ſelf-evident truth, that the parts of the earth are heterogeneous, or governed by different laws of attraction; and it being alſo admitted, that thoſe laws are immutable, Mr. Whitehurſt urges the reaſonableneſs of the concluſion, that the component parts of the chaos were heterogeneous, or endued with peculiar laws of attraction; though equally governed by *one* and the ſame law of univerſal gravitation.

The enquirer then proceeds to inveſtigate the general laws of attraction, with the view of tracing their operations in forming the chaotic maſs into a habitable world.

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'The first operation which presents itself, says he, to our conception is the figure of the earth: for the fluid mass no sooner began to revolve upon its axis, than its component parts began to recede from their axes of motion, and thus continued till the two forces were equally balanced, and the earth had acquired its present oblate spheroidical form.

'The component parts being now arrived at a state of rest, with respect to the general laws of motion, began a second operation by means of their affinities; for particles of a similar nature attract each other more powerfully than those of a contrary affinity or quality.

'Hence particles of air united with those of air: those of water with water; and those of earth with earth; and with their union commenced their specific gravities.

'The uniform suspension of the component parts being thus destroyed by the union of similar particles, those bodies which were the most dense began their approach towards the center of gravity, and the others towards the surface.

'Thus commenced the separation of the chaotic mass into air, water, earth, &c.

'Now as air is eight hundred times lighter than water, it seems to follow, by the laws of statics, that it became freed from the general mass in a like proportion of time, sooner than water, and formed a muddy impure atmosphere.

'The process of separation still goes on, and the earth consolidates every day more and more towards its centre, and its surface becomes gradually covered with water, until one universal sea prevailed over the globe, perfectly pure and fit for animal life.

'Thus, by the union of similar particles, the component parts of the atmosphere and the ocean seem to have been separated from the general mass, assembled together, and surrounded the terraqueous globe.

'To the peculiar laws of attraction may likewise be ascribed that sameness of quality which prevails in strata of different denominations, as calcarious, argillaceous, &c. and also the assemblage of all other particles into select bodies of metals, minerals, salts, talks, spars, fluors, crystals, diamonds, rubies, amethysts, &c. and many other phenomena in the natural world.

'Having thus defined the general laws or principles by which the component parts of the chaos were separated and arranged into the different classes of air, water, &c. it may not be improper to remark, that as the sun is the common center of gravity or the governing principle in the planetary system,

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ſyſtem, the preſumption is great that the governing body was at leaſt coeval with the bodies governed:

'Therefore, as the chaos revolved upon its axis during the ſeparation of its component parts, may we not thence infer, that as the atmoſphere was progreſſively freed from its groſs matter, light and heat muſt have gradually increaſed, until the ſun became viſible in the firmament, and ſhone with its full luſtre and brightneſs on the face of the new-formed globe.

'Hence it appears, that ſeveral days and nights preceded the ſun's appearance in the heavens. How far the reſult of this reaſoning may illuſtrate the Moſaic account, of the ſun being created, or becoming viſible, on the fourth day of creation, is moſt humbly ſubmitted to the conſideration and candour of the learned world.

'It is further to be obſerved, that as the ſeparation of the chaos was owing to the union of ſimilar particles, it ſeems to follow, that as the central parts of the earth were ſooner at reſt than the more ſuperficial parts thereof, that the former would begin to conſolidate before the latter, and therefore it appears repugnant to the laws of nature, that the central part ſhould conſiſt of water only, and the more ſuperficial part of a ſhell or cruſt, as ſome writers have imagined.'

After delineating the operations of nature in ſeparating the chaotic maſs into air, earth, and water, he proceeds to examine the formation of the primitive iſlands. Suppoſing the moon to be coeval with the earth, he obſerves, that its attractive power would greatly interfere with the uniform ſubſiding of the ſolids. For as the ſeparation of the ſolids and fluids increaſed, ſo likewiſe would the tides increaſe, and remove the ſolids from place to place, without any regularity. Hence the ſea becoming unequally deep, and the inequalities daily increaſing, the dry land would at length appear, and divide the ſea, which had before univerſally covered the earth.

In the ſucceeding chapters the author enquires into the formation of marine animals; the ſuperficial and interior parts of the earth; and the alterations afterwards produced on its ſurface by ſubterranean convulſions. He next treats of ſubterraneous fire, and its effects, from the firſt increment of heat to its full maturity; of the origin of mountains, continents, &c; of the deluge, and the improbability of a ſecond univerſal flood. Theſe ſubjects are ſucceeded by an inquiry into the temperature of the air, and ſeaſons in the antidiluvian world; and into the cauſe of animal and vegetable *exuviæ* being found remote from their native climates; with remarks on the longevity of the human ſpecies before and after the flood; and ob-

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ſervations towards aſcertaining the æra when the rain-bow firſt appeared.

The various difficult ſubjects examined in this volume are treated with much philoſophical preciſion, as well as ingenuity; and though a great part of the author's reaſoning muſt ſtill remain hypothetical, we muſt acknowlege that he has extended not a little the bounds of rational theory in thoſe abſtract ſpeculations —An Appendix is added, containing ſome general obſervations on the *ſtrata* in Derbyſhire, with ſections of them, repreſenting their arrangement, affinities, and the changes they have ſuffered at different periods of time.

A Letter to Nathaniel Braſſey Halhead, *Eſq. containing ſome Remarks on his Preface to the Code of* Gentoo *Laws lately publiſhed. By* George Coſtard, *M. A.* 8*vo.* 1*s.* Rivington.

THIS is a liberal and learned criticiſm upon Mr. Halhead's ingenious preface to the Code of Gentoo Laws, of which we have ſpoken in our Review for Sept. 1777 *. Mr. Coſtard expreſſes his diſappointment at finding that his friend's book was not a tranſlation of a ſingle treatiſe, but what certain pundits had picked up *ſentence by ſentence*. The laws of Numa, Solon, Lycurgus, and thoſe of the Twelve Tables, were not, he obſerves, picked out ſentence by ſentence.—Many of theſe Gentoo laws Mr. Coſtard diſcovers to be frivolous, others abſurd and cruel; thence he argues that they are not all of equal antiquity.

For the conformity between ſeveral cuſtoms in uſe in the Eaſt and thoſe of the Jews, Mr. Coſtard accounts, by obſerving that Solomon's ſhip ſailed as far as the iſland Ceylon of the moderns; and that he ſent to Tyre for perſons capable of navigating his ſhips to thoſe parts; which latter circumſtance plainly ſhows the Tyrians had ſailed thither before.—Upon the *underrating confidence* of the Hindoos, Mr. Coſtard remarks, that 'it is no uncommon thing for perſons to be moſt miſtaken when they are moſt confident.' Our readers will imagine this is neither the moſt liberal nor the moſt learned argument in the pamphlet before us.

The principal intention of this Letter is to prove, with what little ſhow of juſtice the Hindoos can lay claim to that remote antiquity, to which we are informed they pretend to have an indiſputable right.—If Mr. Halhead wrote with the credulous pen of a young man of quick parts and lively genius, Mr. Coſtard appears in the character of a truly orthodox clergyman of the church of England.—We may at leaſt be allowed

* Vol. xliv. p. 1777.

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to ſmile at the ſurprize with which the pundits will hear that the vicar of Twickenham has proved their anceſtors were impoſed upon from one generation to another; and that the world is an infant, if we compare Mr. Coſtard's chronology with the tales which they tell of its longevity.

Our readers may judge of this publication from the ſubſequent extract.

'The whole doctrine of the Jogues I look upon as fictitious and abſurd, eſpecially the three firſt. The fourth period, called the Collee Jogue, approaches nearer to the confines of probability That this period is to laſt 400,000 years, depends upon no proof, as far as appears. But, that nearly 5000 years of it are already paſt, is conſiſtent enough with our preſent chronology

For, according to the chronology in the margin of our Bibles, reckoning to the preſent year 1777, the flood was about 4126 years ago. And with this agrees Petavius within 20 years.

'That the Shaſters, or Gentoo ſcriptures, were compoſed about the beginning of the Collee Jogue, or 5000 years ago, will ſtand in need of great proof. For that books were compoſed, or, indeed, that there were any writings ſo old as this, doth not appear.

'We hear of no writings before Moſes, and the giving of the law at Mount Sinai. And, indeed, the forming of an alphabet ſeems a work beyond human invention. And this, perhaps, will beſt explain that expreſſion of that law being *wrote* by the finger of God.

'From the Jews the uſe of an alphabet might be communicated to the Phenicians, and they, under Cadmus, might introduce *them* into Greece. That, according to the Oxford Marbles, would be about the year before Chriſt 1520, or about 820 years after the flood, and but 21 years after the giving of the law.

'This alphabet, I imagine, was very ſimple at firſt, and conſiſted but of few letters. And ſo doth the Hebrew now, the Syriac, and the old Arabic, commonly called the Cufic. Thoſe alphabets that conſiſt of many letters, as the modern Arabic, the Perſic, and the Æthiopic, I look upon as modern. And the ſame kind of reaſoning, I think, will hold good with regard to ſuch whoſe characters are complicated.

'So that the difficulties in learning the Shanſcrit language, and its alphabet containing 50 letters, are, to me, ſtrong arguments that both its grammar and letters are, comparatively, modern. The ſame kind of reaſoning likewiſe will prove againſt the antiquity of the Shaſter. And ſo far will it be

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from having been compoſed before the Deluge, that it *was not* compoſed till the Hindoos had loſt even the traditionary account of it.

'What traces there may be of it in India muſt be left to future examination. In this Weſtern part of the world there are evident marks of it. The Indians never ſeem to have applied themſelves to the ſtudy of natural philoſophy. "You ſay they have no geography." And, I think, I may add no aſtronomy. The very names of the planets there, the Jeſuits ſay, are of the ſame import with thoſe of the Greeks. And the names of the twelve ſigns of the zodiac, they ſay, are the ſame with thoſe in Europe, and exactly in the ſame order. From whence I am apt to conclude that they were borrowed from the Greeks, when, under the Ptolemies in Egypt, they began to navigate thoſe ſeas.

"You ſay yourſelf that the days of the week in the Shanſcrit language are named from the ſame planets to which they are aſſigned by the Greeks and Romans." From one or other of theſe people, then, they moſt probably had them. And as this was not till late, it will naturally make us ſuſpect their pretended accounts of antiquity in other caſes.

"Rajah Prichutt, you ſay, is known to have lived at the beginning of the Collee Jogue, and to have ordered a learned Bramin, called Sukeh Diew, to write a Hiſtory of India through the preceding Jogues, with the ſucceſſions of the rajahs, and the duration of their reigns." That is, to compoſe annals during the ſpace of 7 millions 200,000 years. But, when you aſk what we are to think of ſuch a work as this, the ſhorteſt and beſt anſwer, perhaps, will be that it is not worth thinking of at all. And Shukeh Diew, when he was about it, might have compoſed the annals of 17 millions of years, as well as ſeven. The whole, in either caſe, *muſt* have been the creature of his own brain. And ſo palpable a *forgery* in one inſtance, would make one ſuſpect the Bramins to be capable of others of the ſame kind.

'I am no ways concerned for their reputation; but, I own, I am ſurpriſed to hear you ſay "that the world doth not now contain annals of more indiſputable antiquity than thoſe delivered down by the ancient Bramins." But, if ſo, how will you reconcile this with that unſhaken reliance on revelation which you ſpeak of in the ſentence immediately before?

'Lucretius, though his ſyſtem was atheiſtical, very properly aſks how it came to paſs that, had the world been eternal, no hiſtory went higher, as far as he knew, than the war at Thebes, and the fall of Troy. And the ſame kind of reaſoning is applicable in the preſent caſe. Had the world laſted ſo long

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long already, as is here ſuppoſed, mankind *muſt* have made a greater progreſs in ſcience than we know they have done.

'We admire, and juſtly, the indefatigable and ſagacious Kepler, and the almoſt divine diſcoveries of ſir Iſaac Newton. But could the laws of gravity, magnetiſm, and electricity; could the deſcription of equal areas in equal times by the planets, and even thoſe amazing bodies the comets; that the ſquares of their periodic times are as the cubes of their mean diſtances; could all theſe, and many more inſtances that might be produced have been concealed, and unſuſpected for above ſeven millions of years? Or were men aſleep all this while, and never thought at all? A Bramin, how fond ſoever of the marvellous, will not venture to aſſert ſuch a paradox as this.'

Remarks on the Prophetic Part of the Revelation *of St.* John: *eſpecially the three laſt Trumpets. By* Thomas Reader. 8*vo.* 4*s. in boards.* Buckland.

THE authenticity of no book in the New Teſtament has been more conteſted than that of the Apocalypſe. It has been obſerved, that there is not a ſingle trace of it in the ſeven Epiſtles of Ignatius, the diſciple of St. John; that it does not appear among the books, to which Papias gave his teſtimony; that Caius, a Latin author of reputation about the end of the ſecond century, believed it to be the work of Cerinthus; that Dionyſius of Alexandria alleges ſeveral reaſons to prove, that it was not written by St. John; that Euſebius ſays, people to this day ſtill doubt of its genuineneſs, juſt as the ancients had their doubts concerning it; that the council of Laodicea, about the year 367, in the midſt of thoſe ſeven churches, to which it was directed, left it out of the catalogue of canonical books; that Sulpicius Severus *, about the year 400, ſays 'à *pleriſque* non recipitur.' On the other hand it is aſcribed to St. John by Juſtin Martyr, Irenæus, Tertullian, Origen, Hippolytus, and many other writers. It was inſerted in the liſt of ſacred books by the council of Carthage in 397; and has at laſt triumphed over all oppoſition †.

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* Sacr. Hiſt. ii. 45, Crit. Rev. vol. xxxix. p. 20.

† Tandem ſummo totius eccleſiæ conſenſu, tanquam genuinus apoſtoli Johannis fœtus receptus eſt. Cave.—See Sir Iſaac Newton's Obſervations on the Apocalypſe.—Here it may not be improper to obſerve, what did not occur to us, when we reviewed Dr. Horne's Diſcourſes, that ſir Iſaac Newton calls the ſtory of St. John's being thrown into a veſſel of hot oil, 'an ancient fable.' p. 236.

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Perhaps its want of a more general reception in the early ages of the church may in some measure have been owing to the great difficulty, if not the impossibility, of explaining it, while no events had contributed to clear and unfold it. It is certain, that the comments of the early fathers are very insignificant; and those of St. Ambrose, Anselm, Thomas Aquinas, Bede, &c. are despicable productions.

When critical learning revived, and the reformation engaged the Christian world in religious controversies, the Apocalypse began to be investigated with great zeal and industry. From this period it has become the prey of all sorts of commentators, great and small, Protestant and Papist, rational and fanatic. As in the opinion of every one this book contains the destiny of the church, every sect in particular has not failed to explain it in its own favour. Here the Lutherans find the troubles of Germany; the French refugees, what happened to them in France; and the English, the revolutions of Great Britain. In short, each church boasts of finding itself here, according to the rank, which it thinks it holds in the plan of providence; and which, we may be sure, is always the first place. There is only the catholic church, which hath circumscribed it within the limits of the three first centuries; during which, she maintains, every thing was accomplished: as if she were afraid, lest descending lower, she should see antichrist in the person of her metropolitan *.

The explanation is allowed on all hands to be attended with great difficulties, which have deterred many serious commentators from the attempt. Scaliger was pleased to say, 'Calvinus sapuit, quia non scripsit in Apocalypsin,' Calvin was wise, because he did not write upon the Revelation. Sir Isaac Newton says: 'The folly of interpreters has been to foretel times and things by this prophecy; as if God designed to make them *prophets*. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things; but that, after they were fulfilled, they might be interpreted by the event, and his own providence, not the interpreters, be then manifested thereby to the world.'

Seventeen hundred years are now elapsed since the days of St. John; and therefore it is reasonable to suppose, that many parts of the prophecy is fulfilled. Here then is a field open for investigation. And if commentators can find any events,

* Abauzit, p. 376.

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perfectly corresponding with the prophecy, their diſcoveries are built upon a proper foundation, and are worth notice. But when the commentator launches into futurity, his interpretations can be nothing more than conjectures.

The author of the commentary now before us points out many great occurrences, which he thinks are revealed in this book, between the year 96 and the end of the world. Some of thoſe events, which are paſt, are the various revolutions of the Roman empire, the afflictions and errors of the church, the commencement of Mahometaniſm, the Reformation, &c.

In the courſe of his remarks he takes occaſion to expoſtulate with his countrymen on the corruption of the church of England, with reſpect to thoſe circumſtances eſpecially, in which ſhe differs from the doctrine and diſcipline of the *diſſenters*: obſerving, that 'England now gives its power to the beaſt.'

Among thoſe events, which he expects hereafter he enumerates the following important revolutions, ſpecifying the year in which they are to happen.

'The converſion of the Jews begin 1816. The Jews return to their own land, the church puts off her ſackcloth, and is clothed with the ſun, the Mahometans become papal Chriſtians, and the Roman beaſt becomes a dragon, 1866. The grand ſeignior calls himſelf the apoſtle of Chriſt, 1872. The beaſt's wound in one of his heads is completely healed; but the church flees probably into the wilderneſs of America, 1886. A temple built at Jeruſalem, 1936. The ten horns of the beaſt begin to hate the whore, and burn her with fire, 1942. The millennium begins, 2016, and ends, 3016. The world ends, and judgement begins, 3125. The judging of the righteous ends, and all the wicked are raiſed, 3200. The judging of the wicked ends; and ſaints and ſinners are removed to heaven and hell, 3351.'

Mr. Reader appears to be a ſedate, ſtudious, and pious author, actuated by the laudable deſire of contributing to the explanation of the ſcriptures, and the hopes of warning his contemporaries of ſome things which will be intereſting to themſelves, and their poſterity. But how far his work is calculated to anſwer theſe valuable purpoſes, we muſt leave our learned readers to determine.

Another

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Another Account of a Tranſaction which paſſed in the Beginning of the Year 1778. *Rather more correct than what is called An Authentic Account of the Part taken by the late Earl of* Chatham *in that Tranſaction.* 4to. 1s. Cadell.

THIS account, which is preſented to the public by ſir James Wright, bears the ſtrongeſt marks of ingenuouſneſs, and refutes, in the moſt ſatisfactory manner, the narrative that has appeared under the name of Dr. Addington. After ſome ſenſible obſervations reſpecting the credit of parole evidence, and the different meanings which may be aſcribed to words uttered in converſation, according to the peculiar circumſtances in which they are ſpoken, ſir James proceeds to inform us, that he has been intimately connected with Dr. Addington from his youth, and that the latter has been always remarkable for a propenſity to politics.

This trait of Dr. Addington's character, ſays ſir James, 'is not made with a view of ſetting him right in a little point of chronology; for, at the very outſet of the Narrative, his memory fails him. Long before the beginning of the year 1778 had the doctor converſed with ſir James Wright of lord Bute and lord Chatham. He may remember, that ſir James had a long fit of illneſs, which commenced *more than a year* before the æra from which the doctor ſets out; that during that illneſs his viſits to ſir James were frequent, almoſt daily; that in all theſe viſits, equally attentive to the conſtitution of his country, as to the conſtitution of his patient, he recurred to his darling topic *politics*; that the hero of his theme was lord Chatham; that the burden of his ſong were the diſtreſſes of the nation. Let him recollect, and he ſurely will remember, that at this period, twelve months before the time which, for want of recollection, he ſo confidently fixes to be the "firſt time ſir James Wright talked with him reſpecting lord Bute and lord Chatham," he frequently gave it as his own opinion, at leaſt, that lord Chatham had no unfavourable opinion of lord Bute, but conceived him to be an honeſt man, to wiſh well to his country, to be a man endued with many private virtues.

'Was it then ſo very wonderful, that, in the beginning of the year 1778, ſir James Wright ſhould "talk with Dr. Addington reſpecting lord Bute and lord Chatham," when lord Bute and lord Chatham had been the conſtant ſubject of the doctor's converſations with ſir James Wright, at viſits ſo frequently repeated, continued to ſuch a length, during the courſe of the year 1777? Would it have been very wonderful, if, knowing how familiarly the doctor was received by lord Chatham; if, obſerving how frequently he introduced his opinion of the point of

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of view in which lord Bute was regarded by lord Chatham; if, remarking the zeal with which he always entered on the ſubject, ſir James had been led to conclude, that the doctor, under his own name, was delivering the opinion, was ſpeaking from the inſtructions, of his patron? That his patron was not averſe to a negociation, but had ſent forth his truſty Achates to ſound the land, leſt peradventure his pride (the friends of lord Chatham will allow that he poſſeſſed at leaſt a decent pride) might be hurt by a refuſal? Would it have been very wonderful, if, under that idea, ſir James had communicated to lord Bute—not expoſed to the public—the purport of ſuch converſations?

'But the fact is, ſir James had no ſuch idea. He conſidered the frequency of the doctor's viſits; he conſidered the length of his viſits as the pure effects of a warm and diſintereſted friendſhip; he conſidered the introduction of political ſubjects as kindly meant to beguile the *tædium* of a long and painful illneſs. He ſaw in the doctor, or he thought he ſaw, a ſkilful phyſician, and an affectionate friend. Wiſhing for nothing further, he looked for nothing further. It was a very worthy, a reſpectable friend, who had been preſent at moſt of the converſations which preceded, and at all thoſe which ſucceeded the æra from which the doctor chuſes to ſet out, who firſt ſuggeſted to ſir James, that the frequent inquiries of the doctor about the return of ſir James to town in the beginning of 1778; that his frequent viſits when he was returned, indicated ſomething more than the attention which an eminent phyſician has the leiſure, or the moſt intimate friend has the inclination, to ſhew. That friend it was, who comparing this frequency of viſits with the conſtant recourſe to the ſame topic of converſation, firſt ſuggeſted, that it was meant; and wiſhed, that the purport of theſe converſations ſhould be communicated to lord Bute.

'Here then is the origin of the tranſaction, which the author of the "Authentic Account" is willing to call——and yet, it ſeems, aſhamed to call---a negociation;" and which, whatever it may be called, began on the ſecond, and terminated (on the part of ſir James) on the ſeventh of February.'

Sir James next examines the written evidence, as given by the author of the "Authentic Account;" and this he performs with ſo much preciſion and energy, that we are ſorry the limits of our Review will not permit us to lay before our readers the whole of the correſpondence, and the printed remarks upon it. We muſt not, however, omit inſerting the following note from Dr. Addington to ſir James Wright, on the 5th of February, the original of which is in ſir James's hands.

"Dear

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" Dear sir James,

" I beg you to come to town. There is no time to lose, in the opinion of your ever faithful friend,

" A ADDINGTON."

In the correspondence published by Dr. Addington, this note has been suppressed. But it will remain an indelible proof of the extreme officiousness betrayed by the doctor on that occasion, notwithstanding the indifference which he has affected to insinuate in his narrative.

This account, which is supported not only by the clearest evidence, but the most convincing arguments, fully vindicates lord Bute from the charge of having opened a negociation with lord Chatham; and of having pretended to the power, or expressed a wish, of disposing of offices, or conducting measures. It also vindicates sir James Wright, in the most ample manner, from the illiberal accusation of having acted the part of an officious and insidious emissary. But in proportion as these propositions are ascertained, the several charges recoil with irresistible force on Dr. Addington, whose conduct through the whole transaction must be considered as injurious to private friendship, to professional delicacy, and to the inviolable dictates of political integrity and honour.

FOREIGN ARTICLES.

Rettung der Ehre und Unschuld des weiland koeniglich Schwedischen *Staats-Ministers* Georg Heinrich Freyherrn von Schlitz, *genannt* Goerz; *or, a Vindication of the Honour and Innocence of Baron* G. H. de Schlitz, *firnamed* Goerz, *formerly Minister of State to* Charles XII. *King of* Sweden. 8*vo*. (German.)

WHEN the once famous and unfortunate baron Goerz saw himself suddenly arrested, persecuted, oppressed, and condemned to die; he in his last will called on his relations and heirs to evince his innocence and vindicate his character. In compliance with this dying request, the present very instructive and satisfactory justification of his conduct was undertaken and completed many years ago, though its publication has, for political reasons, been deferred to the year 1776.

Its anonymous author is said to be a celebrated minister of state in Germany; and this surmise we think indeed strongly corroborated by the intrinsic character of the work itself. In his preface he professes his intentions to be only to prove that baron Goerz, in his measures and arrangements, sincerely studied and pursued the real interests of Sweden: and he appeals not only to a MS. recent testimony of a great northern monarch, but even to the very judgement of the Swedish states themselves, as additional evidences in favour of the innocence of that unfortunate nobleman: for when the Swedish states intended to condemn the baron's heirs to a restitution of three hundred thousand silver dollars, these very states found, on a nearer enquiry, the kingdom, on the contrary, bound to repay these heirs a very considerable sum advanced by Goerz for its service.

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The work is divided into five books, and contains a number of extracts from MS. ſtate papers, of which ſeveral are inſerted at full length in the Appendix. The three firſt books give a curſory account of baron Goerz's adventures from the time of his firſt perſonal acquaintance with Charles XII. to the year 1716. In the two laſt books the hiſtory becomes more cloſely connected, more minute, more complete, more inſtructive, and finally more intereſting. The work concludes with a delineation of the character and genius of baron Goerz, and of the real benefit of his meaſures and conduct for Sweden.

When Charles XII. was cloſely beſieged in Stralſund, and in the moſt imminent danger of falling into the hands of his ſucceſsful and inveterate enemies, a frigate was diſpatched from Sweden to fetch that king over. The captain of that frigate wanted twenty-five dollars for purchaſing proviſions; and ſuch was either the extreme poverty, or the violent averſion of the Swedes to Charles XII. that the captain was, in this emergency, refuſed this trifling but neceſſary loan, by the governor of Schonen, and by all the inhabitants of Yſtæd. He was, however, ſupplied by a foreigner, our baron Goerz, who was then in the ſervice of the duke of Sleſwig-Holſtein.

In order to raiſe money, Charles had reſolved to ſaddle every hemmat, (ſome ſmall portion of lands,) with a monthly tax of eighty carolines. This tax would for the very firſt month have amounted to no leſs than 5,600,000 ſilver dollars; and was to be raiſed in a country, whoſe whole caſh was ſuppoſed to amount to no more than 8,000,000 of ſilver dollars! Goerz, however, diſſuaded him from this ruinous and impracticable ſcheme of taxation, and in its place, propoſed a loan of 4,000,000 ſilver dollars; of which a certain portion was annually to be paid off, and the remainder to be diſcharged out of a particular ſinking fund.

According to the eſtimate for the year 1716, the revenues of the crown were to produce three millions of ſilver dollars; but on a nearer enquiry, Goerz diſcovered that two thirds of theſe revenues were already levied, and expended before-hand. Yet a new fleet was immediately to be fitted out; and very large ſums were inſtantly required for the army, which had then for a long time been deſtitute of many neceſſaries, and even of ſhoes and ſtockings.

This ſurely was a diſcouraging ſituation for a new miniſter of finances, and a foreigner! It did not however diſcourage baron Goerz. As he was then privy-counſellor and chief marſhal of the court of Holſtein-Sleſwig, he choſe to keep his places in Germany, and not to enter formally into the king's ſervice, but at firſt to undertake the management of the Swediſh finances for one year only. Yet he was envied and hated by the Swedes on account of his being a foreigner, and probably of his viſible aſcendency over the king. Though the Swedes publicly profeſſed to become ſecurities for the payment of the government-bonds, they at the ſame time ſecretly endeavoured to ruin the credit of thoſe bonds. This duplicity forced baron Goerz on the expedient of propoſing and iſſuing a ſort of money-ſigns or counters; an expedient not invented by himſelf, but long before propoſed by a native of Sweden to Charles, who had approved of it at Bender, and given his orders for coining them. Baron Goerz drew up conſiderations on the probable advantage and diſadvantage of theſe counters, and extenuated their hurtful effects ſo far as to induce the Swediſh ſtates and ſenators to approve of them. He reſolved, however, to iſſue money-counters

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for only one fourth part of the public debt into circulation; and to take every precaution in order to prevent the importation of counterfeits from abroad. The bank was not to circulate any money-counters; but in the contribution exchequer, these counters were to be paid for the full value denoted by them. The interests upon public bonds were very regularly paid; and these stocks therefore rose in 1715 to a very high price. Count Dernath, who was likewise a Holstein minister, invented a kind of paper money of equal validity with the bonds; but issued only to the amount of 25 silver dollars each. The success of these three financeering operations was sudden, rapid, and amazing. The Swedes had scarcely flattered themselves with hopes of being able to fit out four single ships; when baron Goerz enabled their government by these three operations, without imposing any additional taxes, to send out no less than twenty-six of the line of battle, and regularly to supply the army with every requisite.

By this success he was encouraged to extend his plan still farther. He went to Holland to persuade a company of merchants to import silver into Sweden; to have it coined there, and to export its amount in productions of that country. In this he likewise succeeded. He also found a mariner who offered to keep a regular packet-boat between Amsterdam and Gottenburgh, without any other expence to Sweden, than the permission of importing tobacco into that kingdom.

Count Dernath charged himself with the management of the Swedish finances, but only as baron Goerz's deputy, and at that nobleman's peril. But as this deputy wanted firmness and resolution, the Swedish senators and nobility dared to seize on the exchequer, to pay ready money, in cases in which bonds and counters might have been employed; and on the contrary, to force such creditors as had a right to demand ready cash, to accept money-counters. The baron was then accused of schemes, views, and actions diametrically opposite to his real ones. The plates were taken away, in order to prevent any farther coining of counters. The receivers left off paying the taxes into Goerz's exchequer, and were often forced by general officers, to pay them to private orders from the king, surreptitiously obtained. The admirals retained the prizes to their own use; and were so negligent in protecting trade, and securing the customs, that these revenues sunk from 600,000 silver dollars to 100,000. The capitation, which was to produce 500,000 dollars, produced no more than 250,000, and the liberal (or rather prodigal) king suffered himself to be persuaded to raise the regimental cash, from 40,000 dollars, to which it had been confined by baron Goerz, to 120,000.

Baron Goerz, however, far from being disheartened and wearied out by these various and mortifying disappointments, resolved to oblige the wealthier classes of the nation to lend their money to government. He wanted, upon the whole, to transfer the load of taxes from the weaker to the stronger ranks of the people, from the poor country people to the merchants, dealers, and tradesmen, as the only people who had any chance of gaining by the war.

Ever since he had become more immediately and intimately acquainted with the real state of Sweden, he had determined to make every effort to reconcile Charles XII. with his numerous, powerful, and inveterate enemies.

The difficulty of this task will best appear from a view of some of the various obstacles he encountered at every intermediate step.

The

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The ſureſt way for inclining the enemies of Sweden to conſent to a peace on tolerable terms, and to ſacrifice ſome of their conqueſts and advantages, was to convince them, that the kingdom was yet, on an emergency, capable of ſome vigorous exertions, and of continuing the war. With this view he wanted to procure it ſome allies and money. He firſt applied to its ancient ally, France; but found its then regent, the duke of Orleans, by his own intereſts too cloſely attached to England. Baron Goerz could not even procure the payment of the arrears of ſome French ſubſidies ſtill due to Sweden; and, what was yet more provoking, his endeavours for that purpoſe were counteracted and fruſtrated by the Swediſh ambaſſador in France.

Goerz next planned an inſurrection in England; and Charles ſent him his credentials of miniſter plenipotentiary, dated October 23, 1716. His apologiſt attempts to vindicate this ſtep, from principles of the law of nations. But what is incomparably more intereſting and worth recording than his arguments on this head, this odious plot was frankly and nobly forgiven him by king George the Firſt. For when, after this nobleman's death, another baron Goerz then preſident of the electoral chamber (or exchequer) at Hanover, was entreated to become guardian to the unfortunate Goerz's daughters, the preſident heſitated, and humbly requeſted to know his majeſty's ſentiments and pleaſure on this head. That monarch anſwered: "Le Baron Goerz a ſervi, fidellement ſon roi. Il a agi par ſes principes. Acceptés la tutelle de ſes enfans, & contés ſur la protection que je leur accorde.—Baron Goerz has faithfully ſerved his king. He has acted according to his principles. Accept the guardianſhip of his children; and depend on the protection I grant them."

Count Dernath prevailed upon Charles, rather againſt his will, to have the baron's accounts of the adminiſtration of his finances examined; and they were afterwards ratified by that king. In 1717 Goerz engaged to ſerve Charles another year; and afterwards renewed this engagement for the year 1718. In this year he raiſed the pay of the poſt-horſes in Sweden, for the benefit of the peaſants by whom they were furniſhed. At the ſame time he called in all the good money, in order to force the wealthier people to open their coffers, and aſſiſt government, under the penalty of forfeiture of all the good money that ſhould, by the next month of March, be found in private hands: but this term was afterwards ſucceſſively prolonged at ſeveral times. This order, however, proved not ineffectual. The price of government-bonds now viſibly roſe; while the value of bank-notes ſunk. For the notes iſſued by the bank bore a lower intereſt, and their value was not, like that of the government-bonds, payable on demand.

During his captivity in the Netherlands, baron Goerz found means to inſpire the combined enemies of Sweden with jealouſy and ſuſpicion againſt one another, and with a notion of every one of them negociating a ſeparate treaty for himſelf. By means of the duke of Mecklenburgh, and of a perſonal conference at Lòo, he gained the czar over, and at length effected the congreſs at Aland. But as Charles XII. had ſuddenly ſhewn himſelf averſe to a reconciliation with the czar, baron Goerz undertook a journey on purpoſe to induce that headſtrong and capricious prince to ſuppreſs this very ill-timed and unpolitical ebullition: but was on this journey ſuddenly arreſted by the authority (as it was aſſerted or pretended) of that very

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very king, whom he was then ſo zealouſly and faithfully ſerving, and who in fact had then been already killed.

The proceedings of the committee appointed for trying baron Goerz, are now, in their turn, very minutely and ſtrictly tried, before the bar of the public, and an unbiaſſed poſterity. But we muſt confine ourſelves to a few very ſtriking facts, as ſtated by our author. The defendant juſtly inſiſted, with the firmneſs and confidence of an honeſt man, on having the accounts of his adminiſtration of the Swediſh finances re-examined and ſcrutinized. This juſt demand was, however, refuſed; and for reaſon: the committee knew that his accounts had been duly ratified by the king; and that he had authentic vouchers by which every claim would have devolved on the king, and his judges or accuſers been conſequently reduced to a very diſagreeable dilemma.

When Goerz was arreſted, he was preparing to redeem the twenty-nine millions of ſilver dollars, then circulating in money-counters, with ready and good caſh; and to redeem eighteen millions of this ſum within the firſt year; and he had the ſums neceſſary for the firſt payment actually in hand. But theſe very conſiderable ſums, together with ſome millions which were at that time in the military cheſt, were, after his impriſonment, expended, not for public but private purpoſes, and part of them embezzled. Beſides the twenty-nine millions laſt mentioned, two other millions in government-bonds were then actually due.

Theſe miſapplications and embezzlements of the public money of a very diſtreſſed and exhauſted nation, were zealouſly concealed from the knowlege of the Swediſh ſtates: and matters had been puſhed ſo far, that in order to ſkreen the honour of certain powerful perſons, at the next diet of Sweden, even the queen was under the neceſſity to take upon herſelf a deficiency of no leſs than 2,300,000 ſilver dollars, that had been diverted or embezzled from baron Goerz's caſh.

The duke of Holſtein ſuffered himſelf at laſt to be perſuaded to diſmiſs the baron, his ever faithful ſervant for ſo many years, from his ſervice; and neither king Frederick nor his queen had it in their power to ſave that nobleman's life.

Our author ſeems to think the baron's well known addreſs to the people juſt before the fatal ſtroke: "Satiate thyſelf now with my blood, Sweden!" a fiction: and yet it has certainly been often mentioned in converſation by a witneſs, that might be deemed competent, by baron Goerz's confeſſor, the rev. Mr. Conradi.

One ſtriking and ſingular feature in the character of this eccentric ſtateſman, we muſt by no means omit here. In reward of all his very zealous, laborious, hazardous, unqueſtionable, and important ſervices to Sweden, and all his ſufferings and ſacrifices in its cauſe, this foreigner neither received nor even deſired any ſalary, penſion, or viſible emolument whatever. He was, indeed, once offered a preſent of ninety thouſand dollars, but refuſed it, and even ſacrificed his own fortune for the king's ſervice.

The only recompence he ever received from the kingdom he had ſaved was paid him publicly by the hand of the executioner, on the aſſignation of republican patriots——

"Whoſe ſons ſhall bluſh their fathers were his foes."

Offer-

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Offervazioni ſopra diverſi Pezzi del Viaggio in Dalmatia *del abbate* Fortis. *4to.* Venice.

SIGNOR Giov. Lourich, a Morlachian gentleman, and author of this volume, ſeems not to be entirely pleaſed with abbate Fortis's account of his countrymen. His objections appear, however, rather trifling, and unintereſting to readers of another country. For inſtance, he has here fairly convicted ſignor Fortis of not having traced every ſmall Morlachian brook up to its genuine ſource; and of having given the gypſies a character rather too fair and favourable; whereas ſignor Lourich conſiders them as no better than cunning impoſtors; and relates the life of a certain Neſich, who has played a variety of parts and tricks, as a Turk, a Chriſtian, and a proſelyte.

We muſt allow, however, that ſignor Lourich has interſperſed his criticiſms with ſome intereſting or entertaining remarks of his own. He has viſited and deſcribed a very fine cavern, ſituated near the ſpring-head of the river Cettina, of moſt difficult acceſs, and hardly ever viſited before. In this cavern he found ſome fine columns of ſpat; a conſiderable ſubterraneous river, large enough to furniſh all the ſources of the Cettina; and ſome bones, which he miſtook for relics of holy martyrs, though they were only bones of goats.—In theſe environs he alſo diſcovered ſome iron ores.

He takes notice of ſeveral Roman inſcriptions, and of a picture of the holy Virgin, which, when viewed from different places, appears in different colours, and which he confidently aſcribes to that great maſter the evangeliſt St. Luke!

Like others, he thinks the Uſecchi, in fact, robbers; and that the Aiduzci or Heydoucs are nearly related to the ſame reſpectable fraternity.

The Morlachians chiefly live on milk; they ſtore their corn up in ſubterraneous caves; their children are very early inured to the inclemencies of heat and cold. As ſeveral families often dwell together under one roof, the higher-mettled Morlachian ladies will frequently quarrel with one another, and their loving huſbands fight it out.

Signor Lourich confeſſes that his countrymen are no very induſtrious huſbandmen; that the culture of ſeveral ſorts of ſeeds and grain, which they had received of general Contarini, was very ſoon neglected; and that they are as careleſs and improvident to collect winter ſtores for their cattle, as for themſelves.

Murders and aſſaſſinations are left to the revenge of the relations and friends of the deceaſed; and their relentleſs perſecutions often force even the relations of the murderer to fly from their homes, and from want and neceſſity to turn thieves and robbers.

The Morlachian courtſhips and loves are very ſhort-lived: but the jealouſy of married men is ſo ſtern and cruel, that wives once found faithleſs, muſt certainly die for it.

The Morlachians have their vampires, which, though not blood-ſuckers, are yet very troubleſome to their women.

Their phyſic is of the empirical ſort, and very ſimple. One of their preſcriptions, for inſtance, conſiſts of brandy and a doſe of gun-powder. The tertian ague they cure by a profuſe ſweat, forced by the heat of the ſun, or a fire: the pleuriſy, by the application of a hot ſtone, and a potion of goat's dung in water. A. Zoccolante P. Lucca has written a treatiſe in the Illyrian language, De Medicamentis ſimplicibus, which our author deems an indifferent performance.

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The Morlachians are said to be very dextrous and skilful in setting broken bones, or dislocated limbs; and to succeed well in the nice operation of bleeding, though with but very simple and coarse instruments, and even with the Turkish flitch-bow.

One of their most eminent worthies, Stanislas Sociviska, captain of a Morlachian band of robbers, who has been successively a Turk and a Christian, is said to have displayed on many occasions an almost incredible heroism, an invincible intrepidity, and a most wonderful presence of mind, especially when hemmed in by the Turks. He now lives under the Austrian protection; and has even experienced the bounty of his imperial majesty, Joseph II.

Storia polemica del Celibato sacro, da Contrapporsi ad alcune detestabili Opere uscite a questi Tempi. 8vo. Roma.

THE 'Alcune detestabili Opere uscite a questi Tempi' alluded to in the title-page of this 'Polemical History of the Celibacy of the Roman Catholic Clergy,' are, some works of the late marquis d'Argens; and of the late Mr. de Voltaire; a short treatise, entitled 'Pregiudizii del Celibato,' originally published in 1765 at Naples, and soon after, (in 1766) republished at Venice, under the title 'Del Celibato, Owero riforma del Clero Romano, Trattato Teologico-Politico del C. C. S. R. the famous 'Riforma d'Italia;' a work entitled 'Della Necessità ed Utilità del Matrimonio degli Ecclesiastici,' printed in 1770, at Florence, and containing a translation of the French abbé de Forges' book, 'Avantages du Mariage,' to which the Italian translator has subjoined a 'Dissertazione storica, e filosofica sopra il Celibato,' together with a piece of the famous abbé de S. Pierre, to the same purpose. All these political attacks on the celibacy of the clergy appear to have made no slight impression in catholic countries, and especially in Italy. Hinc illæ lacrymæ; and hence that qualification of 'detestabili opere.'

The learned Ex-Jesuit, and now abbate Franc. Anton. Zaccaria, the present polemical historian, of the clerical celibacy, has confined himself to the defence of the convents and nunneries, against the attacks of these latter Italian writers; and neglected the works of protestant writers on the same subject, though he knew their titles at least, and mentioned them in his preface. His defence of the clerical celibacy must therefore necessarily be incomplete.

He begins with relating the history of celibacy before the Christian æra, in a preliminary discourse, abounding with the strangest assertions, both with regard to the Jews and the Pagans.

He then collects in his first book all that has happened relative to the celibacy of the clergy, in the eastern church; and in the second, the events in the western church, relating to this subject. These two first books are curious and instructive compilations, but drawn up with a visible partiality, utterly unbecoming an historian, and even a polemical historian. To the arguments of the most learned men of his own church, he still opposes the old thread-bare objections and reasonings of Baronius and Bellarmin, though these have long since been a hundred times confuted. Thus, he still pretends that St. Peter, after he had become an apostle, had divorced himself from his wife; since he said to Christ, that he had abandoned every thing for his sake; thus St. Paul is said to have interdicted marriage to the clergy, in 1. Cor. vii. though in fact the clergy is never mentioned in the whole chapter.

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The tranſactions which had hitherto been moſt neglected, and which are now very lightly and ſuperficially treated of by abbate Zaccaria himſelf, are the diſputes on the celibacy of the clergy, during the middle ages, eſpecially from the times of Gregory VII. whom our Ex-Jeſuit always ſtyles a ſaint. It is well known that this pope, and ſeveral of his predeceſſors and ſucceſſors, have, with the moſt arbitrary and tyrannical violence, introduced the celibacy of the clergy, into all Chriſtian Europe; and that it has in a great many places met with the fierceſt and moſt violent oppoſition. What we wanted to know diſtinctly is, how it happened that ſo very great numbers of Catholic clergymen were married in Italy, Germany, and England? What reaſons theſe unfortunate men alleged in ſupport of their rights to marry? And what became of all the married wives ſo violently forced from them?

An unbiaſſed and impartial hiſtorian would alſo not have failed faithfully to record the abominable effects of theſe prohibitions of marriage to the clergy; the loud and general complaints againſt the incontinence of thoſe forced into celibacy; and the lawful or unlawful means employed by the popes, in order to ſoothe or to ſuppreſs theſe complaints.

The third book contains the polemical part of his work; in which he endeavours both to defend the laws of his church, and to confute the arguments of his antagoniſts: a curious performance!

To theſe who contend that the celibacy of the clergy hurts a ſtate, becauſe it obſtructs its population, abbate Zaccaria oppoſes the diſcouragement of the marriage of ſo many hundred thouſand ſoldiers, even among proteſtants: that is, he attempts to juſtify one abuſe and abſurdity by another; and pretends that, ſince proteſtant ſtates ſubmit to ſtruggle with one impediment to their population and proſperity, catholic ſtates muſt needs encounter two.

He abſolutely denies that the proteſtants derive any advantage from the marriage of their clergy.—He contraſts the miniſterial duties of a proteſtant clergyman with thoſe of a catholic one, and concludes from this curious parallel, that the latter has no leiſure for the duties of marriage, though the former poſſibly may.—We are only amazed at his ignorance.

He concludes his ſtrange performance with ſome yet ſtranger queſtions, and ſtill ſtranger anſwers.

1. Has the pope a right or power to repeal the prohibition of the marriages of the clergy?

As this queſtion is not addreſſed to proteſtants or heretics, they may paſs it with ſilent contempt, and leave it to be anſwered by any ſenſible catholic: who may probably anſwer it by another queſtion, Has the pope, or any other mortal whatever, a right or power to fruſtrate the moſt evident purpoſe of nature, and to counteract an inſtitution of confeſſedly divine original?

But this polemical hiſtorian has anſwered his queſtion himſelf. 'No,' ſays he, 'the pope has no right to repeal this prohibition, if he were deſired by heretics to repeal it.'—Surely an abſurd proviſo this! Since the heretics or proteſtants in queſtion will ſurely never aſk the pope's leave for their clergy to marry.

But, ſays he, if the catholic courts ſhould unanimouſly requeſt this repeal from the pope; then he has a right to grant it!

2. Yet even in this caſe, he continues to aſk, would it be adviſeable and expedient for the pope, to grant ſuch an unanimous requeſt from the catholic courts? And this queſtion he reſolutely anſwers in the negative; becauſe 'ſuch a repeal could not poſſibly be of any uſe.'

Enough!—Naviget Anticyram!

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Specimen Zoologiæ Geographicæ, Quadrupedum Domicilia & Migrationes ſiſtens; dedit, Tabulamque Mundi Zoographicam adjunxit Ehr. Aug. Guilielm. Zimmermanne. *Prof. Math. & Phyſ. Coll. Car.* Brunſwic. 1 *vol.* 8*vo. with a large map.* Leiden.

THE learned and ingenious author begins his work with a proluſion or preliminary diſcourſe, on the great extent of the animal kingdom in general; and then treats, in chap. 1. of thoſe animals who have ſpread themſelves almoſt over the ſurface of the earth; and of their varieties; and chiefly of man, who lives both near the poles and under the equator; aſcends the Cordilleras, and deſcends to the bottom of the ocean; and enjoys whatever does not deſtroy animal nature in general, tockay and blubber. He conſiders man's varieties with regard to his hue, his figure, &c. diverſities ariſing from clime, from food, &c. in creatures of the ſame origin; and then proceeds to thoſe animals which have been domeſticated by man, and are fit to live almoſt all over the earth; for inſtance, the dog; who, ſays Mr. Zimmermann, againſt Buffon, was originally the ſame animal with the wolf, though the race of wolves, thus tamed and domeſticated into dogs, ſpread much farther than wolves in their original ſtate do. Next to the dog, horned cattle, ſheep, goats, and horſes have ſpread with man to Iceland and to South-America. Other animals have not ſo well ſucceeded at any conſiderable diſtance from their native homes. The camel lived not long in the Braſils, nor the beaver in Pruſſia, whither he was brought from Germany. The aſs is not found ſo near the poles, and is now ſcarce in Sweden. The wild hog is probably a native of the warmer regions of Aſia and Africa, from which the domeſtic ſwine have undoubtedly deſcended: cats, foxes, hares, ſtags, mice, ſquirrels, and weazles, on the contrary, will, without being tranſported by man, habituate themſelves to any region, and find their ſupport almoſt throughout the whole world. But whether bears and martins were met with on both ſides of the equator, our author cannot aſſert on any ſafe and authentic evidence. Sea-dogs, ſea-lions, and manattees, are found both in northern and ſouthern ſeas. Their very different ſizes, in different ſeas, notwithſtanding their ſameneſs of figure, may probably ariſe from the diverſity of their food; whales too are of ſmaller ſizes in the ſouthern ſeas. Moſt of theſe animals which are met with all over the earth, are uſeful to men; and of all theſe that are either uſeleſs or hurtful to him, the wolf alone is of a conſiderable ſize. An additional proof this of a beneficent Providence!

The ſecond chapter treats of animals which, though not ſo univerſally ſpread over almoſt the whole earth, have yet ſpread far from their native regions; ſuch as the bear, who, though a native of the North, has ſpread very far in both hemiſpheres; the reindeer, and the elk. The reindeer is found in Aſia from the 56th degree of latitude; in Europe, from the 60th degree; in America, a colder country, it is found already from the 42d degree. Like the elk, it left France and Germany, when theſe countries were thoroughly cultivated, and of courſe become warmer; theſe animals may therefore be conſidered as a ſort of living thermometers. Frederick II. king of Pruſſia, attempted to ſettle beavers in his dominions, but miſcarried. The lynx is the only relation of the beaver, who reſides in northern countries.

The third chapter treats of animals confined within narrower regions; and the fourth, of the diſperſion of animals in general, with

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with some inferences for the history of the earth: to which some additions and corrections are subjoined.

Both the beauty and use of this instructive work are increased by the Tabula Mundi Geographico-Zoologica, an hydrographical sketch of the surface of the earth from Spitzbergen to Port Drake. It is founded on Mr. Bellin's chart, but extended farther. The mountains have been inserted from Mr. Buache's maps. In every country the animals by which it is inhabited are mentioned; and the limits of their respective residence distinctly pointed out. The equator on this chart takes up two Parisian feet; and the part of the meridian, one and a half.

Om Silfwers arlige Farande til China. Stockholm. (Swedish.)

A SHORT but instructive discourse on the exportation of silver to China, and its effects on Sweden, and on all Europe; by Mr. Abraham Grill, a Swedish merchant.

Our author complains, we think rather like a patriot than like a dealer, of the excessive and daily increasing consumption of coffee and sugar, even by the poorest Swedes. They may in fact run into an excess hurtful to their health, their fortune, and the interests of their native country.

He remarks that great quantities of copper have formerly been coined in Sweden into money, and that the use of the copper coin is now, on account of its cumbersome weight, greatly decreased.

It is indeed well known that the copper cash, required even for small payments, used formerly to be transported in wheel-barrows or carts; and as long as the internal and external pecuniary transactions were small and unfrequent, copper money might serve at Stockholm the same purpose which iron cash anciently served at Sparta. But when, from an increase of trade, payments gradually become larger and more frequent, those very large quantities of copper, formerly coined into, and worn out as money, may very properly be exported as a valuable article of commerce, and the time and labour of money-carriers be employed to greater advantage.

Mr. Grill attempts to ascertain the amount of the precious metals annually flowing into Europe. He thinks that the importation of gold has decreased, since none is now imported from China, and but very little from Japan, by the means of one single small Dutch vessel annually admitted into that kingdom. The annual produce of the American gold and silver mines he estimates at 28 or 30 millions of rix-dollars; the silver-mine in Sweden produced in 1773 no more than 1817 marks; the silver-mine at Kongsberg in Norway yielded, in 1768, 38,096 marks; the mines of Saxony, 38,810; those of the Hartz, 21,940 marks; the mines of Hungary, from 4 to 5 millions of florins: though these latter mines seem to have been too highly rated; with the important increase of the Russian mines he appears yet unacquainted. The gold imported from Africa amounts to a large sum; and since the Brasils now yield a much larger quantity of gold than formerly, this increase must rather more than compensate the decrease of the importation from China. The price of silver to that of gold, which was in the time of Columbus 1-12th, is now sunk to 1-16th.

He then proceeds to the exportation of the precious metals from Europe to other parts of the world, to Turky (chiefly lœwen-dollars and piastres); to Coromandel, and China. A popular writer, who

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appears to be less accurate than some others, thinks the annual exportation of silver from Europe is from four to five millions of piastres. All these countries, therefore, do not entirely drain Europe of the silver annually flowing into it; and though a vast quantity of that metal be annually worked into plate, &c. yet the relative price of silver to other productions still decreases, and might, as Mr. Grill thinks, if none was exported, sink so low, that the poorer mines must be at length deserted. He therefore judges the exportation of silver to China an advantage to Europe, and still more so to Sweden, as Sweden exports only Spanish silver to China, and recovers a great part of this silver, by selling the commodities imported from China to other nations.

FOREIGN LITERARY INTELLIGENCE.

Udfoerlig Afhandling om Bier, og en for Dannemark *og* Norge *nytting Bie-Avles anlæg. Ved* Esaias Fleischer. 8*vo.* Copenhagen. (Danish.)

THE author of this complete Treatise on the Management of Bees, has judiciously availed himself of both the Danish books mentioned in his preface, and of most of the German publications on the subject he treats of; he has consulted, compared, and appreciated them, but sometimes also appealed to his own experience. He begins with the natural history of bees; proceeds then to a very full and minute instruction concerning the management of tame bees; and concludes with an account of forest bees, compiled from the works of other writers. He bestows rather too much pains on confuting several absurd hypotheses concerning the generation of bees, and then delivers one of his own. His article of the purchase of bees is borrowed from German books. His bee-house here delineated appears very convenient: it is thatched with straw, has curtains of sail-cloth, and bee-hives of straw. The new implements for this branch of œconomy, though most of them rather ingenious than useful contrivances, are likewise described by him, but many of them declared needless. He does not, like many other writers too fond of their subject, exaggerate the profits to be drawn from keeping bees.

Jo. Matthiæ Schrœckhii, *Historia Religionis & Ecclesiæ Christianæ.* 8*vo.* Berlin.

This abstract of ecclesiastical history was, by Prof. Schroeckh, originally calculated for the use of academical lectures; it is recommendable for the judicious choice of the contents, methodical order, and the conciseness and perspicuity of its diction.

Historia Matheseos in Bohemia & Moravia *cultæ a* Stanislao Wydra. 8*vo.* Prague.

This historian of the mathematics in Bohemia and Moravia has found means to fill 960 pages, with an enumeration of names and facts that will hardly interest any foreign reader, however they may edify our author's 'four hundred auditors.' He begins with enlisting Giov. Boccaccio, the writer of the Decamerone, among the Bohemian mathematicians, because he was one of the first professors called by Charles IV. to the university of Prague. He also takes notice of a Joseph Wessely, a miller and land-surveyor, who, in

1734

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1734, published a very ample introduction to arithmetics and geometry, and even the use of fines and logarithms, for the benefit of such Bohemian millers as delight in mathematics, and especially mechanics. Joseph Stepling is here said to have sent Bossuet's book of the Catholic Faith, to the famous German philosopher Wolf, at his desire, a short time before his death. A most improbable story! for Wolf had certainly not deferred so long to consider and examine the different religions; and had he ever wanted Bossuet's book, for any purpose whatever, he might very easily have procured it much nearer home.

Specimen Hierarchiæ Hungaricæ, *complectens Seriem Chronologicam Archiepiscoporum & Episcoporum* Hungariæ, *cum rudi Diœceſium Delineatione, adjectis, ſi quæ ſunt peculiares, Prærogativis, ut plurimum ex Diplomatibus congeſtum a* Georgio Pray, *Preſb. Seculari.* P. I. *de Archiepiſcopatu* Strigonienſi *& ejus Suffraganeis.* 4to. Presburg *and* Caschaw, *in* Hungary.

This first part of the Hungarian Hierarchy contains a very full and accurate account of the foundation, and respective rights and prerogatives of the archbishoprick of Gran, and of several bishopricks, with a chronological list of the names of the prelates, and a few notes. Mr. Pray intends to publish a second volume, concerning the diocese of Colocsa; and a third, of the Illyrian bishopricks.

The archbishop of Gran, we find, is not only endowed with princely annual revenues, (estimated by Dr. Busching at 360,000 florins) but also invested with great power, authority, and several singular prerogatives. He is, since 1275, 'comes perpetuus, summus & secretarius cancellarius, & personalis præsentiæ regiæ;' (Hungarian Latin.) He crowns the king; is, with his lands and vassals exempted from secular jurisdiction, and from all taxes; allowed to appoint a palatine (or chief judge of a district) by his own authority; had a tenth of the royal chamber demesnes, of the revenues of the exchequer, of the cattle-tax imposed on the Ulachi (Wallachians) and Siculi, and of all the monies coined in, or imported into, the kingdom. Every nobleman or gentleman was, without obtaining the king's consent, allowed to appoint the archbishoprick his heir: and whenever any vassal of the archbishop was executed for theft, by the sentence of the king's palatine, his confiscated estate was delivered up to the archbishop, &c. &c.

The present archbishop of Gran, Joseph Count Battyan, was appointed in 1776, after an eleven year's vacancy of that archiepiscopal see.

Thermæ Varadienſes *Examini phyſico & med. Subjectæ. Item de illarum Uſu ſalutari ſimul cum Obſerv. Med. nec non de Sale medio in iis contento; cujus Occaſione Diſſ. inſeritur de Natura Salium, nominatim vero de Salibus qui circa Debrecinum colliguntur, Nitro noſtri Temporis & Veterum S. Natro, i. e. Alcalino Foſſili, vel Saponario Debrecinenſi, per* Steph. Hathvány, *M. D.* 8vo. Viennæ.

The baths here indifferently described, are situated at an hour's distance from Varad. They appear to contain a very fine and volatile phlogiston, mineral spirits, calcareous earth, and salt. They are said to prove very serviceable against the gout, hysterics, melancholy, consumption, scurvy, &c. and may be used both externally and internally.

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De Salubritate & Morbis Hungariæ *Schediasma. Auct.* Fred. Jac. Fuker *Med.* Hung. 8*vo.* Lipsiæ.

The author vindicates his native country from the common opinion of unwholesomeness; and for this purpose exactly reviews its most common diseases: fevers, agues, intermitting fevers, diarrheas, dysenteries, &c. The plague rarely invades Hungary. The famous Hungarian fever is not peculiar to Hungary alone; (the words hagymaz-sceptlô denote any ardent fever;) this fever seems nearly related to the goal-fever. Upon the whole, Hungary appears to have been unjustly accused of being peculiarly unwholesome.

Jos. Mingoni, Patavini *Prof. Historia medica Thermarum* Patavinarum, *s. Observationum Medico-practicarum circa Morbos iisdem Thermis tractatos Centuria prima.* 4*to.* Padoua.

The warm baths in question were neglected, when the republic of Venice gave them to Prof. Mingoni, who caused the necessary buildings to be erected, and provided with proper accommodations; then removed thither himself in order to assist the patients; and has already procured them no inconsiderable degree of credit. Such was the occasion of this well written and valuable work, in which he relates the history of one hundred patients, most of them cured by bathing, drinking, &c. with an apparent veracity that does him much credit; as he not only records his successes, but also his miscarriages, in those cases where the baths proved either useless, or even hurtful.

Tubera Terræ, Carmen Jo. Bernardi Vigi, *Rhetorices Professoris.* Turin.

An elegant didactic poem on the Culture of Truffles, entirely in the taste of Virgil's Georgics; with whose beauties our author appears intimately acquainted. His poem consists of 997 verses, to which, an Italian translation is subjoined.

Nuova Expofizione della vera Struttura del Cerveletto umano di Vicenzo Malacarne. 8*vo.* Torino.

This anatomical description of the human brain is very minute, and appears to be accurate; though somewhat obscure, especially for foreigners, from a great number of new technical terms, and from want of plates.

Trattato de' Canali navigabili dell' Abbate Antonio Lecchi, *Matematico delle L. L. M. M. J. J.* 4*to.* Milano.

The learned author relates in his introduction the several attempts to make rivers navigable, especially in Italy, and during the middle ages. The treatise itself abounds with excellent and chiefly practical instruction.

Sopra la Qualità dagli Effluvi de Baco da Seta. Discorso di Antonio Pimbiolo *degli Engelfaudi, nobile* Paduano, *Professore di* Pavia. 4*to.* Padoua.

Grabiolo is said to have imputed a very dangerous and prevailing fever to the pernicious effluvia of silk-worms. Those who manage them, our author affirms, are subject to diseases of the lungs, and to consumption. This business ought therefore not to be allowed to be carried on in very populous villages; and the buildings

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ings neceſſary for that purpoſe ought to be erected in airy ſituations; though ſilk-worms, ſtrictly ſpeaking, occaſion no epidemical diſeaſes.

Lettere di un Italiano *ad un* Parigino, *intorno alle Reflessioni del Signor* Caſſini de Thury, *ſul Grado Torineſe.* 8*vo.* Florence.

Signor Caſſini having publiſhed ſome remarks on the meaſurement of the degree of Turin, in the Mercure de France; his remarks are minutely anſwered by Signor Gaetano Cambiagi.

Inſtituzioni di Mecanica, d'Idroſtatica, d'Idrometria, e dell' Architettura Statica e Idraulica, &c. dell' A. D. P. Friſi. *With 7 Plates.* 4*to.* Milano.

An inſtructive work, calculated for the uſe of the Royal Academy for Architects and Engineers at Milan. The author has every where applied theory to real practical, eſpecially Italian caſes; and interſperſed ſeveral informations that will render his book inſtructive and valuable, even for proficients in theſe ſciences.

Lettere ſull' Aria inflammabile nativa delle Paludi. 8*vo.* Milano.

This book was originally publiſhed November 14, 1776, at Como, by Prof. Volta, under the title Lettera al P. Carlo Giuſeppe Campi ſull' Aria, &c. The ſecond edition is much improved. It contains a great deal of new and agreeable information, concerning the native inflammable air, obſerved by the author near the Lago Maggiore, the Lago di Como, and ſeveral other lakes and ſprings.

Obſervations ſur les Epizooties contagieuſes, particulièrement ſur celle qui a regné en Champagne, *par M.* Grignon, *Chevalier.* 8*vo.* Paris.

The epidemical diſtemper in queſtion broke out at Neufville in Burgundy, in the autumn of 1775. Some cows became ſo mad of it, that they were ſhot. Mr. Grignon judged it a peſtilential diſeaſe. Its deſcription is compared with that given by Mr. Vicq d'Azyr of the famous great epidemy. Its ſmell was ſo dangerous, that ſeveral ſtudents of the veterinary art died by having much frequented the infected cattle. Dogs who had eaten of the fleſh of the cows became mad, though the bite cauſed no hydrophobia. The author propoſes burning brimſtone, vinegar, &c. which are ſaid to have produced large ſwellings, and ſome mitigation of the evil.

Hiſtoire générale de Hongrie, *depuis la première Invaſion des* Huns, *juſqu'à nos Jours, par M.* de Sacy. 2 *Vols.* 12*mo.* Paris.

This hiſtory is drawn up from Bonfinius, Iſthuanfius, and other Hungarian chronicles. It begins with the invaſion of the Huns, according to Mr. De Guigne's ſyſtem; conſiſts of 12 books, and ends with the year 1748. Had the author availed himſelf of Mr. Pray's works, his performance would have remained free from ſeveral miſtakes, into which he was led by his vouchers. To each volume ſome notes are ſubjoined, containing geographical, genealogical, and ſtatical illuſtrations, and ſome anecdotes.

Eſſai Chronologique, Hiſtorique & Politique ſur l'Iſle de Corſe, *par Mr.* Ferrand du Puy. 12*mo.* Paris.

If this writer be not well informed, he is at leaſt a very zealous French patriot. He endeavours to point out the advantages accruing to France by the poſſeſſion of Corſica. He aſſerts that the inhabitants of that iſland had dwindled down to fourſcore thouſand perſons; and that their number have increaſed one ſixth, ſince its conqueſt by the

the French: but in his opinion, the Corſicans owe to them, not only this very conſiderable increaſe of their population, but many valuable improvements and refinements in their manners, as well as the coquetry of their fair ones, and their conſciouſneſs of their own charms, &c. &c.

MONTHLY CATALOGUE.

POLITICAL.

Anticipation: containing the Subſtance of His M——y's moſt gracious Speech to both H——s of P——l——t, on the Opening of the approaching Seſſion, together with a full and authentic Account of the Debate which will *take Place in the H——e of C——s, on the Motion for the Addreſs, and the Amendment.* 8vo. 1s. 6d. Becket.

PErſonal mimickry may be productive of miſery as well as entertainment—at the ſame time that it makes hundreds laugh for one ſhort evening, it may make a worthy individual, a whole family perhaps, wretched for life. Such is not the fate of literary imitation, of mimickry of ſtyle—it is here the bad only who are ridiculed, the worthleſs alone who can be held up to laughter; and this, not for having a lame leg or a diſtorted body, but for an unequal manner and a diſjointed ſtyle, a cenſure which if they cannot remedy the misfortune, they may at leaſt avoid by ceaſing to deſerve it.

The witty and original pamphlet before us contains an account of the debate, which, it was ſuppoſed, would take place in the h—e of c——ns upon the K—g's Speech. The characters of the ſpeakers are drawn by the hand of a maſter. So ſtrong is every line, ſo true is every feature, that there is hardly an individual in the groupe, who, ſeeing ſo ſtriking a reſemblance of himſelf, recognizing his own very air, attitude, and manner, muſt not ſtare and wonder, with Pope,

'How the devil he got there.'

Could we ſpare room, we know not that we ſhould gratify our readers by copying any one of theſe inimitable paintings, ſince every portrait is ſo perfectly the man for whom it is deſigned, that we ſhould be afraid of offending the honourable gentlemen by exhibiting them in our Review.

This moſt truly original piece is ſaid to be the production of the author of 'The Wreath of Faſhion,' and 'The Project.'

Great Britain *undeceived in the Conduct of Government and Views of* America. 12mo. 1s. 6d. Cadell.

The vague, unconſequential ſpeculations of ſome political declaimer, who appears to be ſtrongly actuated by an ungovernable itch of writing.

Con-

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Considerations on the Mode and Forms of a Treaty of Peace with America. 8*vo.* 6*d.* Dilly.

In the opinion of this *sage* politician, Great Britain cannot obtain peace with America on any other terms, than by acknowleging the independency of that country.

A Plan of internal Defence, in the present Crisis. 8*vo.* 1*s.* Shatwell.

This plan consists in regulating the militia in such a manner, that all those who have been properly disciplined may, if any invasion should happen, be immediately embodied.

De Jure Coloniar inter et Metropolen apud Priscos. 12*mo.* 1*s.* 6*d.* Cater.

This little treatise is said to be printed at Geneva, but there is reason to suspect its being a domestic production. Of whatever country, however, it contains several just and pertinent observations on the respective rights of colonies and parent states.

Considerations on the important Benefits to be derived from the East India *Company's Building and Navigating their own Ships.* 8*vo.* 1*s.* Almon.

This author attempts to prove by calculation 'that the Company, in the first instance, may bring home 9,500 tons of goods from China, Bencoolen, and Bombay, for £.171,000—and 5,500 tons from Coast and Bay, £.110,000—in the whole, £.281,000; which is £.258,259 per annum less than they paid on average of six years, to 1772. And by all the succeeding ships having the first cost and outset discharged by the balance profit arriving from the first sett, they will continue to bring home the whole of the investments at £.15 per ton, which will then be a farther saving of £.56,000 in the whole, to the amount of £.314,259 per annum, which is considerably more than the present dividend paid to the proprietors, and this without any risque, and with a very trifling advance in cash from the Company, for which even there is an allowance of 5 per cent. interest.'

In a former Review (July last, p. 80,) we declined entering upon any detail of this question, which we doubted not would be maturely considered by the court of directors. The question has now so repeatedly been forced upon the public, it is become our duty to notice it. The prudence of this gentleman's scheme will depend upon the truth of his calculations. To build and navigate for ourselves, *to go to the first hand*, as we say in common life, holds out a flattering prospect of success, but too frequently leads to distress and ruin. We hope the Company, by grasping at too much profit, may not lose what they at present enjoy.

This pamphlet might have been written in a more calm, dispassionate, and liberal manner, without weakening the force of the author's arguments.

Stri-

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Strictures on a Pamphlet entitled 'Considerations on the important Benefits to be derived from the East India *Company's Building and Navigating their own Ships.'* 8vo. 1s. Sewell.

This and the two subsequent publications appear to have been occasioned by the foregoing. The Strictures before us do not seem to take the readiest path for settling this question, because they disclaim calculations in the consideration of a question which altogether depends upon calculation. The Company, however, may gather some serious advice from a humourous paragraph in these Strictures.

'On the same authority of his *bare* word, rests the other assertion, "that this evil can be remedied by the Company's navigating their own ships;" unless the reader will take for a proof of it calculations, whose accuracy has been already noticed, and which, from the *consequential* proofs drawn from them, appear to have been made in the same sagacious spirit of oeconomy, with that of the prudent Hibernian, who having occasion to go twice or thrice a-year to Windsor, thought it so unreasonable to be made pay a guinea for a chaise, when he could go in a carriage of his own for the bare expence of turnpikes, that he directly bought a coach and horses to save the difference.'

An Address to the Proprietors of East India *Stock. In consequence of the Errors and Mistakes in some late Publications, relative to their Shipping.* 8vo. 2s. Nourse.

This pamphlet, though occasioned by the 'Considerations,' is principally employed in the defence of a former publication by the same author *, on which the 'Considerations' had observed. The 'Address' only recommends the question to the serious consideration of the Company—which it surely deserves! The calculations, by which the advantages of building and navigating were proved, are in some measure refuted by an estimate of the cost of a Swedish ship.

Every Merchant not his own Ship-builder. Addressed to the Proprietors of India *Stock.* 8vo. 1s. 6d. Murray.

This seems to be intended as a full answer to the *Considerations.* Ridicule, serious argument, and calculation are all called to assist in the attack. What the Company are told they will gain by building and navigating, we have already seen. This gentleman, upon exactly the same plan of calculation, says they will lose, at the end of six voyages, 2,841,760l. One of these arithmeticians must be egregiously wrong. We have only to express our wishes that the India Company may deliberate with caution and decide with prudence. Perhaps they ought to be more upon their guard against any thing which is well writen on either side of the question, than against the honest ebullition of hasty conviction.

* See Crit. Rev. vol. xxxix. p. 80.

MEDICAL.

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MEDICAL.

The Case of a Hydrophobia, By Dr. Fothergill. 8*vo.* 1*s.* Cadell.

This Case, written by Dr. Fothergill, is reprinted from the fifth volume of Medical Observations and Inquiries, for the purpose of rendering it more generally known, and has already been noticed in our Review *. Subjoined to it are some Remarks, and additional directions for the treatment of persons bit by mad animals,

POETRY.

A Supplement to the Court of Adultery. 4*to.* 1*s.* Smith.

The story of an intrigue at St. James's, propagated by that wicked, that abominable demon, called Scandal, is the subject of this little flimsy satire.

An Elegiac Poem in Blank Verse, on the Death of the reverend Mr. A. M. Toplady, *A. B. By* John Fellows. 8*vo.* 6*d.* Mathews.

Michael and Gabriel, attended by a squadron of angels, are ordered to descend,

'And bring the saint in triumph thro' the skies.'

Extraordinary preparations are made on this occasion:

'Fix'd to the chariot stand the steeds of fire,
Which beat with burning hoofs the sounding plains,
And snorting toss on high their beamy heads,
Reluctant to the rein.——
'——The glad chiefs
Prepare their trophies, and with heavenly pomp,
Worthy the great occasion, swift descend.'

In the mean time Michael and Gabriel discourse together on the virtues of the saint, 'his powerful, soul-affecting strains, and the wondering crouds, which hung on his precious lips.'—How oft, says Michael,

'How oft, amongst the happy sons of light,
Hath the Redeemer spoke his servant's praise;
And, smiling, *held him up to heavenly view,*
As a defender of his righteous cause?
Mention'd his labours, and his holy zeal
With approbation: and enjoin'd the throng
Of listening cherubs to *adorn their harps*
With flowery garlands, and prepare new songs
Against the joyful, the appointed day
Which brings him to the skies.'

In this degenerate age, no such saints are to be met with any where, but in the Tabernacle, and at the Lock! or if there are, the poets who record their virtues, do not canonize them with so much assurance.

* See Crit. Rev. vol. xlii. p. 434.

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An Elegy on the Death of the rev. A. M. Toplady, *A. B. late Vicar of* Broad Hembury, Devon. 8*vo.* 6*d.* Matthews.

The production of an inferior poet, 'a youth of twenty, one of Mr. Toplady's constant hearers.'—This gentleman introduces the Deity giving a crown to Mr. Toplady, with this eulogium:

'Wear it, my herald, thro' eternity.'

He then assures us, that, in eloquence and harmony, the saint is equal to Gabriel:

'Not Gabriel's self can loftier anthems raise
To higher notes, to give the Saviour praise.'

The poets of the Tabernacle and the Lock do not seem to consider, that it is impudence and presumption to anticipate the decisions of Infinite Wisdom, by placing their poor sinful brethren on thrones of glory, and holding them up as patterns of imitation to the angels.

DRAMATIC.

The Gipsies; a Comic Opera, in Two Acts, performed at the Theatre-Royal in the Hay-market. 8*vo.* 1*s.* Cadell.

A translation, indifferently executed, of a little piece, entitled, *Les Bohemiens*, which can claim so small a share of merit, that it might, without any prejudice to the public gratification, have still remained unknown to an English audience.

Rose *and* Colin, *a Comic Opera, performed at the Theatre-Royal in* Covent-Garden. 8*vo.* 6*d.* Kearsly.

A trifling French production, rendered yet more insipid by the translator.

The Wives Revenged. A Comic Opera, performed at the Theatre Royal in Covent Garden. 8*vo.* 6*d.* Kearsly.

Another operatic effusion, of the same original and character.

DIVINITY.

The Conquest of Canaan: *in which the Natural and Moral State of its Inhabitants; the Character of their Conquerors; with the Manner and Design of their Conquest, are considered. By* John Martin. 12*mo.* 5*s.* Buckland.

In the first part of this work the author describes the boundaries, the extent, the divisions, the prospects, the productions of the land of Canaan, the natural and moral state of its inhabitants, &c. He then proceeds to the narrative, containing a short account of the Israelites, from the time of Abraham to that of Moses; and a more circumstantial history of their departure from Egypt, their journies through the wilderness, and their settlement in Canaan.—In an Appendix he subjoins an epitome of the Jewish history from Joshua to Jesus Christ.

In this work he has not aimed at either an air of originality, refinement of sentiment, or elegance of style. He has confessedly availed himself of the labours of others, by extracting from

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from their works whatever was applicable to his purpose; and has related every thing in plain, familiar language, and frequently in the words of the common translation of the Bible. The whole is drawn up in a clear and methodical manner; and is very properly calculated to give the reader a competent knowledge of the Jewish history; especially that part of it, which relates to the conquest of Canaan.

MISCELLANEOUS.

A Memoir of some principal Circumstances in the Life and Death of the reverend and learned Augustus Montague Toplady, *B. A. late Vicar of* Broad Hembury, Devon: *to which are added, written by himself, The dying Believer's Address to his Soul, and his own Last Will and Testament.* 8vo. 6d. Matthews.

The autnor of these Memoirs informs us, that Mr. Toplady was the son of Richard Toplady, esq. a captain in the army; that he was born at Farnham in 1740, educated at Westminster-school, and Trinity-college, Dublin, received orders in 1762, and some time afterwards inducted into the living of Broad Hembury, in Devonshire; that, finding his constitution impaired by the moist air of that place, he removed to London, preached twice a week in the chapel belonging to the French Reformed near Leicester-fields; that he died August 11, 1778, and was buried in Tottenham-court chapel.

The author expatiates pretty largely on his ministerial labours, and his exemplary piety in his last illness.

In his Will, Mr. Toplady has expressed his confident expectation of heaven in these full and positive terms:

'I have not the least doubt of my election, justification, and eternal happiness, through the riches of his everlasting and unchangeable kindness to me in Christ Jesus his co-equal Son; my only, my assured, and my all-sufficient Saviour: washed in whose propitiatory blood, and cloathed with whose imputed righteousness, I trust to stand, perfect and sinless, and complete, and do verily believe that I most certainly shall so stand, in the hour of death, and in the kingdom of heaven, and at the last judgement, and in the ultimate state of endless glory.'

Our readers may make what reflections they think proper on this passage. Mr. Pope, in our opinion, speaks with more propriety, when he says,

'*Hope humbly* then; with *trembling* pinions soar:
Wait the great teacher Death; and God adore.'

To these Memoirs is annexed a Catalogue of Mr. Toplady's Publications, which amount to sixteen. Most of them are sermons, or small tracts. His capital performance is entitled Historic Proof of the Doctrinal Calvinism of the Church of England, in two volumes, 8vo. 1774.

A Year's

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A Year's Journey through France, *and Part of* Spain. *By* Philip Thicknesse, *Esq. The Second Edition with Additions.* 2 *vols.* 8*vo.* 1*l.* 1*s.* Brown.

In June 1777, we gave an account of this work *, which appears to be considerably enlarged in the present edition, if not with a variety of new materials, at least with farther proofs of the author's observation and vivacity.

We formerly observed, that these Letters discover a competent knowledge of the world; and we may add, in its favour, likewise an acquaintance with literature.

A Sentimental Diary, kept in an Excursion to Little Hampton, *near* Arundel, *and to* Brighthelmstone, *in* Sussex. *Small* 8*vo.* 2*s.* Ryall.

The author of this Diary treads in the steps of the late celebrated Mr. Sterne, whose manner he has imitated with considerable address. We therefore doubt not of his affording amusement to those readers who take pleasure in productions of the light and fantastic kind.

A Chronological Abridgment of the Life and Reign of Henry *IV. King of* France. 12*mo.* 2*s.* Newbery.

This little volume is intended for the use of those who may not have leisure to read a more copious detail of the subject. The compiler has mentioned all the important events in this interesting reign; but they are treated with too much brevity to afford sufficient historical information.

A List of the Officers of the Militia of England *and* Wales, *for the Year* 1778. 8*vo.* 1*s.* 6*d.* Almon.

This list contains likewise the number of militia raised in each county, with the names of the lord-lieutenants and agents.

The London *Directory.* 8*vo.* 1*s.* Lowndes.

A pamphlet of acknowledged utility to the inhabitants of the capital.

A new Cure for the Spleen. 8*vo.* 1*s.* Wenman.

Consisting of jests, and such *funny* recreations as may afford some entertainment to persons of a risible disposition.

Genuine Memoirs of Joshua Crompton. 8*vo.* 6*d.* Crowder.

In this pamphlet we meet with a variety of anecdotes, tolerably well related, and which may prove useful, by delineating the artifices of sharpers, swindlers, and rogues of every denomination, that infest this metropolis.

The Trial of Thomas Boulter *and* James Caldwell, *two noted Flying Highwaymen.* 8*vo.* 6*d.* Crowder.

These trials are said to have been faithfully taken in court, and appear to be genuine.

* See Crit. Rev. vol. xliii. p. 449.

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THE CRITICAL REVIEW.

For the Month of *December*, 1778.

The History and Topographical Survey of the County of Kent. *Illustrated with Maps and Views of Antiquities, Seats of the Nobility and Gentry, &c. By* Edward Hasted, *Esq. F. R. S. and S. A. Vol. I. Folio.* 3*l.* 3*s.* Baldwin.

THE history and minute description of so extensive a county as that of Kent must necessarily be a work of great labour; and we find, accordingly, that the present object of our attention has afforded employment to the author during a period of twenty years. For more than half that time, however, Mr. Hasted had collected his materials solely with the view of gratifying a natural inclination for researches into antiquity; a circumstance which, while it animated his perseverance, must have greatly contributed to the accuracy and multiplicity of information so conspicuous in the work. In the prosecution of this undertaking, the historian has had access to most of the public offices of record in London, as well as to other valuable repositories; and he likewise gratefully acknowleges the having received great assistance from the kindness of several gentlemen, who favoured him with the use of private manuscripts.

Beginning with the General History, the author first treats of the etymology of the name of Kent; the situation and boundaries of the county; of the ancient inhabitants of it, and of their manners, customs, and religion; after which he delivers an account of the invasion of Britain by the Romans. He next pursues the narrative from the departure of Julius Cæsar to the final relinquishment of the island by the Romans, about the year 427; from which period he continues

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the detail to the eſtabliſhment of the Saxons; and thence to the Norman conqueſt in the year 1066. Having deduced the hiſtory to this æra he proceeds to inquire into the ancient government of England under the Britons and Saxons; with its juriſdiction, both military and civil; the origin of the ſeveral courts, and officers belonging to them; the county court and ſheriff's tourn; the title and dignity of ealdorman or earl; with an account of the ſeveral dukes and earls of Kent. The county court is at this time regularly held at the county-houſe on Pinenden-heath, by the clerk of the court. The buſineſs of this judicature is civil actions, for the trying of which a jury of the neighbouring reſiants is impanelled; but all matters of conſequence are uſually removed thence to the upper courts, by writs of *recordari*. The *ſcyre-gemot*, or ſheriff's tourn, is become entirely obſolete, not having been once held in the memory of any perſon now living.

The firſt earl of Kent, of whom the author has met with any mention in hiſtory, is Ealher, Ealcher, or Aucher, who had alſo the title of duke, from his being at the ſame time intruſted with the military power of the county. This nobleman was diſtinguiſhed for his bravery in a battle with the Danes in the year 853.

The author next treats of the office of ſheriff, with the names and coats of arms of ſuch as have ſerved it to the preſent time; of the office of coroner; of the ancient conſervators, and of the modern commiſſion of the peace. He then preſents us with a liſt of the ſeveral noblemen and baronets of the county; and mentions the Knights of the Royal Oak, an order which king Charles II. deſigned to inſtitute at his reſtoration, as a reward to thoſe who had faithfully adhered to him in his diſtreſſes. But the project was afterwards laid aſide. The names of the intended knights in Kent, with the value of their eſtates, are mentioned.

Theſe ſubjects are followed by an account of juſtices itinerant; of the office of lord lieutenant, and of deputy lieutenants; of the origin of the houſe of commons, with a liſt of knights in parliament for the county of Kent; of the ſeveral diviſions of the county of Kent into laths, hundreds, boroughs, and pariſhes; of the origin of conſtables; and of the ſeveral corporations and liberties in the county; of the eccleſiaſtical juriſdiction of the county; of the air, ſoil, natural and artificial products; and of the ſeveral rivers, with the advantages ariſing to the county from them. The author afterwards deſcribes the Weald of Kent, which he ſuppoſes to have been anciently much more extenſive than at preſent; and he treats of the ſeveral degrees of people in the county, with their

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their proportion of the public taxes, &c. Our author informs us, that, owing to the loyalty of many of the Kentish gentlemen when the land-tax was first imposed, the county is assessed in general at two parts out of three of the real rents; but several parishes are assessed at the full sum for which they let.

Mr. Hasted next gives a general account of the origin of property in this kingdom, and of its changes at and since the Conquest; of the establishment of feudal tenures, and the distribution of land under them; of the several sorts of tenure established, and the consequences attending them. He then delineates the socage tenures of ancient demesne and gavelkind, and the common law of Kent. Of the tenure of gavelkind the author gives the following account.

'Lands in gavelkind descend to all the sons alike in equal portions; and if there are no sons, then equally among the daughters; and as to the chattels, it was formerly part of the custom of this country to divide them, after the funeral and the debts of the deceased were discharged, into three parts, if he left any lawful issue behind him; of which three, one portion was to the dead, for the performance of legacies; another to his children, for education; and a third to the wife, for her support and maintenance *.

'Furthermore. If the tenant of gavelkind lands withdraws from his lord his due rents and services, the custom of this county gives the lord a special and solemn kind of *cessavit*, called *gavelet*; by which, unless the tenant redeems his lands by payment of the arrearages, and makes reasonable amends for with-holding the same, they become forfeited to the lord; and he enters into them and occupies them as his own demesnes.

'The tenants in gavelkind in this county claim the privilege, that where a writ of right is brought concerning gavelkind lands, that the grand assise shall not be chosen in the usual manner by four knights, but by four tenants in gavelkind: who shall not associate to themselves twelve knights, but that number of tenants in gavelkind: and further, that trial by battle shall not be allowed in such a writ for these lands †.

'There were some other privileges relating to gavelkind lands, which are now obsolete; such as their exemption from

'* If he had no children, then the division was in two parts only; one of which belonged to the wife for her endowment, and the other for the deceased, to be disposed of by his executors, or, if he died intestate, by the ordinary, Lamb. Peramb. p. 622.'

'† Notwithstanding this claim, one of the last instances in our books, of battle joined in a writ of right, was between Lowe and Paramour, for lands in Harty, which were gavelkind. The pompous account of the ceremony, preparatory to the combat, is worth reading. See Coke's Ent. p. 182. and Speed's Chron. p. 1166.'

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erving on juries in attraints ‡; that no man ſhould have common in lands of that nature; the privilege of driving off cattle found damage feſant on gavelkind lands; and alſo a cuſtom peculiar to the Weald, that the lords, of whom the drovedennes were holden in gavelkind, ſhould have all the great oaks, aſh, and beech growing there, together with the pannage thereof, and the tenants only the underwood, or at moſt the oak, aſh, and beech under forty years growth §.'

Among the privileges formerly claimed by Kentiſhmen, was that of being placed in the vanguard of the army; an honour which ſeems to have been granted them on account of their gallant behaviour in the encounters with the Danes.

Another diviſion of the work contains an account of the regular and ſecular clergy in England; of the monaſteries and other religious foundations in the county of Kent; their diſſolution, and value at the time of it; with ſome obſervations on thoſe ſubjects; to all which is ſubjoined an account of the ancient Survey of England, called Domeſday-book.

Having treated of the general hiſtory of Kent, Mr. Haſted proceeds to the deſcription of the ſeveral laths, hundreds, and pariſhes in the county; and he ſets out on his ſurvey from the weſtern part of it, at Deptford. This place, he informs us, received its name from the deep ford over the river Ravenſborne, before the bridge was erected; being generally known in ancient records by the name of Deptford Strond, or Weſt Greenwich. The manor of Deptford was given by William the Conqueror to Gilbert de Magminot, one of his chief captains and favourites, who erected on it a caſtle, which has long ſince been in ruins; though ſome remains of the foundations have been diſcovered near Sayes-court in Bromfield, on the bank of the Thames, towards the maſt-dock. In this town is an old houſe, called the moated place, ſtone-houſe, or king John's-houſe, from that king's having been ſuppoſed the builder of it. But whatever may be the authority for that conjecture, the place has been frequently honoured with the reſidence of the kings of England, particularly of Edward III, and IV. Here ſtands the Trinity-houſe, the ſociety of which was founded in the reign of Henry VIII. by ſir Thomas Spert, for the encouragement of navigation. The maſter, wardens, aſſiſtants, and elder brethren, are by charter inveſted with the following powers.

' ‡ This is taken away by ſtatute 18 Hen. VI.'

' § There remains no footing of this right at this day, this claim being given up by the lords by their agreement with their tenants in the time of Edward III. and Richard II.'

' 1. That

'1. That of examining the mathematical children of Christ's Hospital.

'2. The examination of the masters of his majesty's ships; the appointing pilots to take charge, as well of the ships of the royal navy, as merchant ships; and the amercing of such as shall presume to act as master of a ship of war, or as a pilot, without their licence in a pecuniary mulct.

'3. The settling the several rates of pilotage, and the erecting and maintaining light-houses, buoys, and beacons, and other sea-marks, upon the several coasts of the kingdom, and in the mouth of the river Thames, with licence to alter and shift the same, as there may be occasion, from time to time, for the good of navigation, and the better security of ships, according to act of the 8th of queen Elizabeth. To which end, the brethren frequently survey the north and south channels leading to the river Thames, as well to observe the alteration and increase of all lands and shoals, as to place buoys, and other sea-marks, for the direction of mariners who pass the same; to which all ships pay one halfpenny per ton.

'4. The granting licences to poor seamen, not free of the city, to row on the river Thames for their support in the intervals of sea-service, or when past going to sea.

'5. The preventing aliens from serving on board English ships, without their licence, upon the penalty of 5l. for each offence.

'6. The hearing and determining the complaints of officers and seamen in the merchants service; but subject to an appeal to the lords of the admiralty, or the judge of the court of admiralty.

'To this corporation belongs the ballast-office, for clearing and deepening the river Thames, by taking from thence a sufficient quantity of ballast, for the supply of all ships that sail out of it. In which service sixty barges, with two men in each, are constantly employed; and all ships, that take in ballast, pay them one shilling a ton; for which it is brought to the ship's sides.

'After the maintenance of their light-houses, and other necessary expences of the corporation, the remainder of their revenue is applied wholly to the relief of poor decayed seamen, their widows, and orphans, and none other: and of these there are relieved by them about 3000, at the expence of about 6000l. by yearly, monthly, or by other temporary charities, more or less, according to their necessities.

'The benefits and revenues to support these charities, arise from light-money, buoys, beconage, ballastage, and from the benefaction of the brethren and others, which are contingent.

'Lastly, in consideration of their weighty and necessary service to the public, and that their ships and servants are to be at his majesty's call, they have several privileges, immunities, and exemptions granted to them from time to time; such as the not serving upon juries and inquests, and such like burdens, which

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others are subject to. And this favor is alike to all the brethren, both elder and younger, their officers and servants.'

Greenwich, anciently called East Greenwich, Mr. Hasted informs us was only a fishing town so late as the reign of Henry V. but had long been famous for the safe road which the river there afforded for the shipping. In the reign of Ethelred, the whole Danish fleet lay in this road three or four years, while the army was for the most part encamped on the hill above the town; where, at the south-west corner of Greenwich-park, are several barrows, supposed to be the burial-places of some of the Danes, who died during their encampment here.

It appears from the following narrative, copied from the work, that the town of Eltham, which had a royal palace, was often the residence of the kings, and the scene of many a festivity.

'The king's house, or Eltham palace, was built, most probably, on part of those premises, which were granted by king Edward I. in his ninth year, to John de Vesci, and perhaps on the very scite of the house where king Henry III. in his 55th year, anno 1270, kept his Christmas publicly, according to the custom of those times, being accompanied by the queen and all the great men of the realm,

'In the next reign of king Edw. I. Anthony Beke, bishop of Durham, in whom the lands and possessions of Vesci in Eltham were then vested, after reserving to himself an estate for life, granted the reversion of Eltham-house, with its appurtenances to the crown. He died here March 3, anno 4 king Edw. II. 1310, after having bestowed great cost on his buildings at this place.

'The bishop of Durham being dead, king Edward II. kept his residence here; where, in his 9th year, anno 1315, his queen was delivered of a son, called, from the place of his birth, John of Eltham.

'King Edward III. in his 4th year, anno 1329, called a parliament to meet at Eltham; and in his 38th year, intending to give a princely reception to king John of France, who had been his prisoner in England, and then came over to visit him, received him at Eltham, where he entertained him with great magnificence. King Edward III. again held a parliament here in his 50th year, anno 1375; when the lords and commons attended with a petition, among other matters, to make his grandson, Richard of Bourdeaux, son and heir of Edward, late prince of Wales, and heir apparent of the realm, prince of Wales.

'Leonel, third son of king Edward III. and guardian of the realm, (the king being at that time carrying on his wars in France,) kept his Christmas here, in the 20th year of that reign, anno 1347.

'King

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'King Richard II. resided much at this manor of Eltham, taking great delight in the pleasantness of the place. In the 10th year of whose reign, anno 1386, the king, with his queen, and court, keeping their Christmas here with much festivity, received Leo, king of Armenia, who had been driven out of his dominions by the Turks, and entertained him sumptuously here.

'King Henry IV. resided much here, where he kept his last Christmas; and being taken sick, was carried to London, where he soon after died in the year 1412.

'His son and successor, king Henry V. in his 3d year, anno 1414, lay here, with a design of keeping his Christmas with much feasting; but was forced to leave the place abruptly, on the discovery of a plot, in which some had conspired to murther him.

'King Henry VI. made it his principal place of residence, keeping his Christmas royally here, with much splendor and feasting in his 8th year, anno 1429. In his 17th year, he renewed, by charter to the tenants of his manor of Eltham, their market, with large additional privileges, as may be seen in the original record of that year, in the tower of London.

'King Edward IV. repaired this house with much cost, and inclosed Horne-park, so called from its being the scite of the manor of Horne, which was antiently the king's demesne, as appears by the grant of king Edward III. in his 21st year, to all his tenants of this manor to be toll-free throughout England.

'Bridget, this king's 4th daughter, was born here, in the 20th year of his reign, anno 1480, and the next day was baptized in the chapel here, by the bishop of Chichester. She afterwards became a nun at Dartford, in this county.

'Two years afterwards, anno 1482, that king kept a splendid Christmas here, with great feasting; 2000 people being fed, at his expence, every day.

'King Henry VII. built a handsome front to this palace, towards the moat, and was usually resident here, and, as appears by a record in the office of arms, most commonly dined in the great hall of this place, and all his officers kept their table in it.

'King Henry VIII. neglecting this palace, built much at Greenwich, though he sometimes resided here, particularly in his 7th year, anno 1515; when keeping his Whitsuntide at Eltham, he created sir Edward Stanley, knight, for his good services performed against the Scots, at Flodden-field, lord Monteagle; at which time, by reason of some infection then reigning in London, none were permitted to dine in the king's-hall, but the officers of arms, who, at the serving in the king's second course of meat, according to custom, came and proclaimed the king's stile, and then that of the new lord.

'The king kept his Christmas royally here, with balls and much feasting that year, as he did again in 1527; yet, being

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more pleased with his neighbouring palace of Greenwich, he neglected this more and more; so that in a few years it was, in a manner, totally deserted by the royal family.'

Shooters-hill, it appears, has also been honoured with royal visitants. Hither came king Henry VIII. and his queen Catherine, in great splendor, from Greenwich, on May-day. They were received by two hundred archers, all clad in green, with one personating Robin Hood, as their captain. After the archers had exhibited their skill in shooting, the king and queen, with their attendants, were led into the wood, where they were sumptuously entertained in green arbours and booths, which were richly decorated according to the fashion of those times.

In the account of Otford we meet with an extraordinary instance of prelatical riches and magnificence. The archbishops of Canterbury had, from time immemorial, a house or palace at this place, where they occasionally resided. Archbishop Deane, who came to the see in the sixteenth year of Henry VII. rebuilt great part of the edifice; but his immediate successor, archbishop Warham, thinking the house too mean for him, rebuilt the whole, except the hall and chapel, at the expence of no less than thirty-three thousand pounds; a prodigious sum in those times! Of this costly structure there now remains only a wall and two towers.

The following narrative of the munificence of Henry Smith, esq. an alderman of London, who had purchased of the earl of Dorset several estates in the county of Kent, affords a striking contrast to the archiepiscopal vanity mentioned in the preceding paragraph.

' Henry Smith, esq. being possessed of a very considerable estate, both in lands and money, gave large sums to charitable uses in his life-time, and in 1620, conveyed several of his estates, among which were those in Sevenoke, Kemsing, and Seale, to Robert, earl of Essex, Richard, earl of Dorset, and others, in whom he likewise vested his large personal property in trust, to pay him 500l. towards his maintenance and livelihood, and the residue in such manner as he should, by writing or will, appoint to such charitable uses, for relief of poor prisoners, hurt and maimed soldiers, poor maids marriages, setting up poor apprentices, amending of highways, losses by fire, or shipwreck, or otherwise, as his trustees should think most convenient. After which, being dissatisfied with the conduct of some of his trustees, he filed a bill in chancery, to obtain the disposition of his estates during his life, and to have the appointment of the charitable uses to which it should be applied after his decease. This was agreed accordingly in 1625, and further, that conveyances should be executed to new trustees; which trust should from time to time

be

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be filled up by the nomination of the archbishop of Canterbury, and the lord chancellor, or lord-keeper of the great seal for the time being.

'In 1626, he executed another deed, by which he did not appoint his estates to the use of any particular persons or parishes, but directed, that the rents, to be bestowed for the yearly relief of the poor of any parish, or for the marriage of poor maids, or putting forth poor children to be apprentices, should yearly be received by the church-wardens and overseers of the poor of such parishes, who should give bond to the parson or vicar of such parish, for the faithful distribution thereof. And he directed, that the same should be given for the relief of poor, aged, or infirm people; married persons having more children, born in wedlock, than their labour could maintain; poor orphans; such poor people as keep themselves and families to labour, and put forth their children apprentices at the age of 15; and not to the relief of any persons given to excessive drinking, whoremongers, common swearers, pilferers, or otherwise notoriously scandalous; or to any persons that had been incorrigible or disobedient to those, whose servants they had been; or to any vagrant persons, or to such as had no constant dwelling, or received any inmate or inmates to dwell in the house with them, or had not inhabited in that parish five years next before the distribution, or, being able, refused to work and take pains.

'He farther directed that the churchwardens and overseers should, between Easter and Whitsuntide yearly, enter in a book an account of the disposition of the money, which should be read in the church, and a copy fixed up there, that the same might be seen, and exceptions reformed.

'By his last will, dated April 24, 1627, he gave some directions as to part of his estates; but left the bulk of it, among which were the manors of Sevenoke, Kemsing, Seale, and Knole, and the capital mansion of Knole, with the park and lands belonging to it to the disposition of his trustees.

'He died the 30th of January following, being then near 70 years of age, and was buried at Wandsworth in Surry, where he was born.

'In 1641, the earl of Essex, and other the then surviving trustees, by deed inrolled in chancery allotted the rent of Knole manor, house, and park then let to the earl of Dorset at 100l. per annum, to be yearly distributed to five several parishes in Surry; and the rents of certain woods there, then let to that earl, at 30l. per annum, to be distributed to 17 other parishes in that county; and the manors of Sevenoke, Kempsing, and Seale, and the lands thereto belonging, being of the yearly value of 100l. per annum, as then let to the earl of Dorset, to 12 other parishes in the said county of Surry.

'There are other very considerable estates in other counties, under the management of this trust, which has been several times renewed and filled up with gentlemen of rank and fortune,

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mostly of the county of Surry, where the rents of the chief parts of the estates are distributed; every parish in that county, except four or five, having some share, though many other parishes in other counties likewise partake of this bounty.

'The manor of Sevenoke, still remains vested in this trust for the above purposes; but the possession of it has been from time to time demised by leases for three lives to the successive earls and dukes of Dorset; the present lessee of it being his grace, John, duke of Dorset.

'But the fee simple of the manor, mansion, and park of Knole, with the lands, woods, and appurtenances belonging to it, were, by the said trustees, in the 13th year of king Charles II. vested in Richard, earl of Dorset, nephew of earl Richard, who had alienated them, and his heirs, in consideration of a perpetual clear yearly rent charge of 130l. in lieu of them, issuing out of certain estates of the said earl's, in Bexhill and Cowding in the county of Sussex, to be applied by the trustees in the same manner as the rents of the said manor, house, and park, &c. which sale was confirmed by an act of parliament passed that year. Since which these premises have continued in the descendants of the earl of Dorset, to his grace John Sackville, duke of Dorset, the present possessor of them, who makes this place the constant seat of his residence.'

From the petition presented to parliament in the time of Richard II. for the revocation of the judgement of exile passed against Hugh le Despencer, it appears that this personage was possessed of the following various properties; viz. fifty-nine lordships in different counties, twenty-eight thousand sheep, a thousand oxen and steers, twelve hundred kine with their calves, forty mares with their colts of two years, a hundred and sixty draft-horses, two thousand hogs, three thousand bullocks, forty tuns of wine, six hundred bacons, eighty carcases of Martinmas beef, six hundred muttons in his larder, ten tuns of cyder, armour, plate, jewels, and ready money, ten thousand pounds, thirty six sacks of wool, and (what was considered of no small value in those times) a library of books.

Some remarkable occurrences in the parish of Westerham deserve to be mentioned.

'In the year 1596, the following astonishing scene happened in this parish, in two closes, separated from each other only by a hedge, about a mile and a half southward from the town, not far from the east side of the common highway, called Ockham hill, leading from London towards Buckhurst in Sussex: when, on Dec. 18, a part of them, containing 12 perches long, was found to be sunk six feet and a half deep; the next morning 16 feet more; the third morning 80 feet more at the least; and so from

from day to day. This great trench of ground, containing in length 80 perches, and in breadth 28, began, with the hedges and trees thereon, to loose itself from the rest of the ground lying round about it, and therewithal to move, slide, and shoot southward, day and night, for the space of 11 days. The ground of two water-pits, the one having 6 feet depth of water, and the other 12 feet at the least, and about 4 perches over in breadth, having sundry tufts of alders and ashes growing in their bottoms, with a great rock of stone underneath, were not only removed out of their places, and carried southward 4 perches a-piece at the least, but withal mounted aloft, and became hills, with their sedge, flags, and black mud upon the tops of them, higher than the face of the water, which they had forsaken, by 9 feet; and in the place from which they had been removed, other ground, which lay higher, had descended, and received the water on it. In one place of the plain field there was a great hole made, by the sinking of the earth 30 feet deep, in breadth, in some places, 2 perches over, and in length 5 or 6 perches. A hedge, with its trees, of 30 perches long was carried southward 7 perches at least: and there were several other sinkings of the earth, in different places, of 65 feet, 47 feet, and 34 feet; by which means, where the highest hills had been, there were the deepest vales; and where the lowest dales were before, there was the highest ground.

'The whole measure of the breaking ground was at least nine acres, seven days works, and four perches. The eye-witnesses to the truth of the above were Robert Bostocke, esq. justice of the peace; sir John Studley, vicar; John Dawling, gent, and many others of the neighbourhood.

'In the spring of the year 1756, at Toys-hill, about a mile and a half eastward from the above, a like circumstance was observed, in a field of two acres and an half of ground, the situation of which was on the side of a hill, inclining towards the south; the land of which kept moving, imperceptibly indeed, till the effect appeared, for some time; by which means the upper, or northern side was sunk two or three feet, and became full of clefts and chasms, some only a foot deep, others as large as ponds, six or eight feet deep, and 10 or 12 feet square, and most of them filled with water. Part of a hedge moved about three rods southward, and though straight before, then formed an angle with its two ends. Another hedge separated to the distance of eight feet, the southern part, which was on a level before with the rest of the field, after this, overhung it as a precipice, about the height of 12 feet; and the land on each side, which had not moved was covered with the rest, which folded over it, to the height of six or seven feet.'

In this parish were born Dr. Benjamin Hoadley, late bishop of Winchester, and the immortal general Wolfe.

In the park at Penshurst stands the celebrated oak, now called Bears-oak, said to be planted at sir Philip Sidney's birth, and

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and which measures upwards of twenty-two foot in circumference.

This volume contains a description of eighty-seven parishes in the county of Kent, which are delineated with great accuracy, and rendered the subject of such information as must not only afford pleasure to the antiquary, but entertainment to all who would acquire a topographical knowlege of the county. Mr. Hasted has methodically arranged his materials on every article under distinct heads, which, though often treated copiously, are never swelled with any detail that is either unintersting, or impertinent in a work of this kind. The extraordinary pains with which these materials have been collected, are abundantly evident from the numerous references at the bottom of every page; and at the same time that the volume is ornamented with a great number of plates, it is uniformly executed with a degree of judgement which has seldom been displayed by those who have prosecuted local researches.

A radical and expeditious Cure for a recent Catarrhous Cough. Preceded by some Observations on Respiration; with occasional and practical Remarks on some other Diseases of the Lungs, To which is added a Chapter on the Vis Vitæ, so far as it is concerned in preserving and reinstating the Health of an Animal. Accompanied with some Strictures on the Treatment of Compound Fractures. By John Mudge, *F. R. S.* 8vo. 3s. Walter.

AFTER treating, in the first chapter, of some theoretical and pathological observations, remotely connected with the disease which forms the principal subject of this volume, the author incidentally introduces several practical remarks, which are particularly worthy of attention. Among these we meet with some relating to incipient tubercles of the lungs. Mr. Mudge observes, that in the early state of this disorder, before the lungs have been greatly injured by the number of tubercles, or those not having advanced to suppuration, are attended only with a dry, husky cough; next to occasional bleedings, temperance, and cooling medicines, perhaps the greatest benefit will be found to arise from scapulary issues, assisted by a vegetable diet and asses milk. For this purpose, he advises that the issue should be much larger than those which modern practice has established; since there ought to be a just proportion between the remedy and the disease, and an efficacious revulsion never can be made without a consider-

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able discharge. He confirms the advantage of this method by an instance he had experienced in himself, when young; at which time labouring under a pulmonary complaint, and having tried various other means without effect, he was completely cured by an issue of between two and three inches diameter, and which afterwards held between forty and fifty peas.

We shall present our readers with the following case of a lady, who laboured under a catalepsy, which is related by the author in support of the expediency of deviating from common practice in respect to the administration of other remedies.

'This lady had been long under the care of the late Dr. Huxham for this formidable disease, without finding the least relief; though, as may be supposed, the most efficacious medicines of the nervous tribe had not been neglected, and among the rest the powder of valerian was principally depended on; but it is to be observed, that it had been given only in 3ss at a dose. As a long course of this and other medicines had been totally ineffectual, insomuch that the disease seemed more and more confirmed; and as I had heretofore seen a case of this kind in St. Thomas's Hospital, where the cure was effected by very large doses of this medicine, I advised a similar trial of it; the consequence of which was, that the patient had her resolution and patience rewarded by a perfect cure. She took of the valerian in substance half an ounce at a dose, twice a day, and did not discontinue the medicine till she had taken to the amount of seven pounds.'

A narrative of the effects of medicines, confirmed by faithful observation, being of the greatest advantage in practice, it may not be improper to communicate to our readers Mr. Mudge's remarks on the spitting of blood in a pulmonary consumption. He observes, that in this disorder, besides occasional bleedings to slacken the vessels, the use of the bark, keeping the *primæ viæ* open, and sometimes a quieting anodyne, he knows from long experience there is not a more efficacious remedy than half a drachm of nitre, taken two or three times a day in a glass of water; the coolness it produces, and the quiet superinduced by removing the orgasm, and that restlessness which, in a hectic fever, so generally attends this complaint, being really amazing.

With respect to the catarrhous cough, or that which is subsequent to the catching of cold, our author is of opinion that it proceeds from the pituitary membrane, which forms the internal surface of the lungs, being thickened, and in some measure

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ſure inflamed. That ſuch is actually the caſe, before the glands have been unloaded by the diſcharge of the obſtructed mucus, he conſiders as evident from the ſoreneſs which, at the beginning of the diſorder, the cough occaſions in the breaſt, but more particularly at the lower part of the wind-pipe, about the junction of the clavicles. In conformity to this idea of the diſorder, Mr. Mudge obſerves that the two great indications would be, to prevent as much as poſſible the irritation ariſing from the convulſive ſhocks of the cough on the inflamed parts, and to remove the inflammation itſelf by ſuch emollient applications as can conveniently be adminiſtered. He farther remarks, that theſe intentions are thoroughly anſwered by opium, and by inhaling warm ſteams into the lungs; for adminiſtering the latter of which he recommends the uſe of the inhaler, an inſtrument which is deſcribed in the following terms.

'The body of the inſtrument holds about a pint; and the handle, which is fixed to the ſide of it, is hollow. There is in the lower part of the veſſel, where it is ſoldered to the handle, a hole, by means of which, and three others on the upper part of the handle, the water, when it is poured into the inhaler, will riſe to the ſame level in both. To the middle of the cover a flexible tube, about five or ſix inches long, is fixed, with a mouth-piece of wood or ivory. Underneath the cover there is a valve fixed, which opens and ſhuts the communication between the upper and internal part of the inhaler and the external air, for a purpoſe which ſhall be preſently explained.

'When the mouth is applied to the end of the tube in the act of inſpiration, the air ruſhes into the handle, and up through the body of warm water, and the lungs become, conſequently, filled with hot vapour. In expiration, the mouth being ſtill fixed to the tube, the breath, together with the ſteam on the ſurface of the water in the inhaler, is forced up through the valve in the cover. In this manner therefore the whole act of reſpiration is performed through the inhaler, without the neceſſity, in the act of expiration, of either breathing through the noſe, or removing the pipe from the mouth.'

To this deſcription of the apparatus, we ſhall ſubjoin, in the author's own words, the method directed for uſing it.

'In the evening, a little before bed time, the patient, if of adult age, is to take three drachms, or as many tea ſpoonfuls of elixir paregoricum, in a glaſs of water: if the ſubject is younger, for inſtance under five years old, one tea ſpoonful; or within that and ten years, two. [Each tea ſpoonful contains

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tens somewhat less than 1 quarter of a grain of opium.] About three quarters of an hour after, the patient should go to bed, and being covered warm, the inhaler three parts filled with water nearly boiling (which from the coldness of the metal, and the time it ordinarily takes before it is used by the patient, will be of a proper degree of warmth) and being wrapped up in a napkin, but so that the valve in the cover is not obstructed by it, is to be placed at the arm-pit, and the bed cloaths being drawn up and over it close to the throat, the tube is to be applied to the mouth, and the patient should inspire and expire through it about twenty minutes, or half an hour.

'It is very evident, as the whole act of respiration is performed through the machine, that in inspiration the lungs will be filled with air which will be hot, and loaded with vapour, by passing through the body of water; and in expiration, all that was contained in the lungs will, by mixing with the steam on the surface of the water, be forced through the valve in the cover, and settle on the surface of the body under the bed-cloaths.

'The great use of this particular construction of the inhaler is this. First, as there is no necessity, at the end of every inspiration, to remove the tube from the mouth, in order to expire from the lungs the vapour which had been received into them, this machine may therefore be used with as much ease by children as elder people. And, secondly, as a feverish habit frequently accompanies the disorder, the valve in that respect also is of the utmost importance; for a sweat, or at least a free perspiration, not only relieves the patient from the restless anxiety of a hot, dry, and sometimes parched skin, but is also, of all others, the most eligible evacuation for removing the fever; and it will be generally found that, after the inhaler so constructed hath been used a few minutes, the warm vapour under the cloaths will, by settling upon the trunk, produce a sweat, which will gradually extend itself to the legs and feet.

'In a catarrhous fever, or any feverish habit attending this cough, it would be proper to take a draught of warm thin whey a few minutes before the inhaler is used; and after the process is over, the sweat which it has produced may be continued by occasional small draughts of weak warm whey, or barley water. The sweating is by no means so necessary to the cure of the catarrhous cough, as that the success of the inhaler against that complaint at all depends upon it; yet I cannot help once more remarking, that when this disorder

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happens to be accompanied with a feverish habit, the advantages of this particular construction will be very important.

'After this respiratory process is over, the patient usually passes the night without the least interruption from the cough, and feels no farther molestation from it than, as I observed before, once or twice in the morning to throw off the trifling leakage which, unperceived, had dripped into the bronchiæ and vesicles during the night; the thinner parts of which being evaporated, what remains is soon got rid of with a very gentle effort.'

Mr. Mudge informs us, that if the inhaler be used the same night that the catarrhous cough has made its appearance, it will, in ordinary cases, be productive of an immediate cure; but if the soreness of the respiratory organs, or the violence of the cough, shew the cold which has been contracted to be very severe, he advises that the inhaler, without the opiate, should be repeated for the same time the next morning; as it also ought, if the use of the inhaler has been delayed till the second night. If the cough however has continued some days, it will be necessary to employ both parts of the process at night and the succeeding morning, as the complaint is then more confirmed.

After trying various pectoral ingredients, Mr. Mudge informs us that he found the vapour of none of them so inoffensive and salutary as that from warm water alone.

When the inhaler is used in a few hours after the seizure of the cough, we are told that the patient is infallibly surprised with an immediate cure; but in proportion as the application of this remedy is delayed, the disorder becomes more obstinate.

'If, says our author, the patient expectorates with ease and freedom a thick and well-digested inoffensive phlegm, there is generally but little doubt of his spitting off the disorder, with common care, in a few days; and till that is accomplished, a proper dose of elixir paregoricum for a few successive nights will be found very useful in suppressing the fatiguing irritation and ineffectual cough, occasioned by a matter which, dripping in the early state of the disease into the bronchiæ during the night, is commonly at that time too thin to be discharged by those convulsive efforts.

'If, however, notwithstanding a free and copious expectoration, the cough should still continue, and the discharge, instead of removing the complaint, should itself, by becoming a disease, be a greater expence than the constitution can well support, it is possible that a tender patient may spit off his life

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life through a weak, relaxed pair of lungs, without the leaſt appearance of purulence, or any ſuſpicion of ſuppuration. In thoſe circumſtances, beſides, as was mentioned before, increaſing the general perſpiration by the ſalutary friction of a flannel waiſtcoat, change of ſituation, and more eſpecially long journies on horſeback, conducted as much as poſſible through a thin, ſharp, dry air, will ſeldom fail of removing the complaint.

'But, on the contrary, if the cough ſhould, at the ſame time that it is petulant and fatiguing to the breaſt, continue dry, huſky, and without expectoration; provided there is reaſon to hope that no tubercles are forming, or yet actually formed, there is not perhaps a more efficacious remedy for it than half a drachm of gum ammoniacum, with eighteen or twenty drops of laudanum made into pills, and taken at bed-time, and occaſionally repeated. This excellent remedy ſir John Pringle did me the honour to communicate to me, and I have accordingly found it, in a great many inſtances, amazingly ſucceſsful, and generally very expeditiouſly ſo, for it ſeldom fails to produce an expectoration, and to abate the diſtreſſing fatigue of the cough. In thoſe circumſtances I have likewiſe found the common remedy of ʒſs. or ʒii. of balſ. ſulph. aniſat. taken twice a day, in a little powdered ſugar, or any other vehicle, a very efficacious one. I have alſo, many times, known a ſalutary revulſion made from the lungs by the ſimple application of a large plaiſter, about five or ſix inches diameter, of pix Burgund. between the ſhoulders; for the perſpirable matter, which is locked up under it, becomes ſo ſharp and acrid, that in a few days it ſeldom fails to produce a very conſiderable itching, ſome little tendency to inflammation, and, very frequently, a great number of boils. This application ſhould be continued (the plaiſter being occaſionally changed) for three weeks, or a month, or longer, if the complaint is not ſo ſoon removed.'

When we conſider the frequency of the catarrhous cough in this climate, and that it often lays the foundation of obſtinate and fatal complaints, we cannot but receive uncommon ſatisfaction from the account of a method of cure, ſo eaſy, ſimple, and ſucceſsful as that which is here deſcribed. Beſides an explicit detail of the uſe of the inhaler, and the circumſtances in which it is indicated, Mr. Mudge has occaſionally preſented his readers with many valuable remarks on pulmonary diſorders in general; to which is annexed an ingenious theoretical treatiſe on the *vis vitæ*, ſo far as it is concerned in preſerving or reinſtating the health of an animal.

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Iſaiah. *A new Tranſlation; with a Preliminary Diſſertation, and Notes critical, philological, and explanatory.* By Robert Lowth, *D. D. F. R. SS.* Lond. *and* Goettin. *Lord Biſhop of* London. 4to. 18*s. boards.* Cadell. [*Continued from p.* 334.]

IT is univerſally allowed, that a tranſlation ſhould be an exact repreſentation of the original. But the means, by which this is to be performed, are not ſo generally aſcertained. Some are advocates for paraphraſtic verſions; and pretend, that Horace countenances this opinion, when he ſays,

> 'Nec verbum verbo curabis reddere, fidus
> Interpres.' De Art. Poet. v. 133.

But in this paſſage the author is ſpeaking of tragic poets, not of tranſlators. If, ſays he, you take your fable from Homer, you muſt not follow the original in every minute circumſtance, and give us word for word: this is the buſineſs of a faithful tranſlator, not of a poet. Horace therefore does not here expreſs his diſapprobation of a literal tranſlation, but rather the contrary. At leaſt, his authority is abſurdly produced in favour of vague and paraphraſtic verſions.

Cicero tranſlated two orations of Æſchines and Demoſthenes; and he tells us, that in this performance he purſued the following plan: 'Nec converti ut interpres, ſed ut orator, ſententiis iiſdem, & earum formis, tanquam figuris, verbis ad noſtram conſuetudinem aptis, in quibus non verbum pro verbo neceſſe habui reddere, ſed genus omnium verborum, vimque ſervavi: non enim ea me annumerare lectori putavi oportere, ſed appendere *.

What liberties Cicero took on this occaſion we do not know; for his tranſlations are loſt. But we muſt remember, that his plan, admitting it to be right, cannot be purſued in all caſes with equal propriety. He tranſlated 'as an orator;' and conſequently might be allowed to deviate from the original, in order to expreſs himſelf with more energy, grace, and harmony.

St. Jerom quotes this paſſage as a juſtication of his uſual practice in tranſlating. 'Profiteor me, ſays he, non verbum è verbo, ſed ſenſum exprimere de ſenſu.' And he gives us a reaſon for this practice: 'Si ad verbum interpretor, abſurdè reſonat.' But then he very properly adds: 'Si ob neceſſitatem aliquid in ordine, vel in ſermone mutavero, ab interpretis videbor officio receſſiſſe †.

* Cic. de Opt. Gen. Orat. § 14.

† Hieron. de Opt. Gen. interpretandi, vol. ii. p. 366.

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A modern author of reputation totally disclaims the idea of a literal translation.

To translate, says he, servilely into modern language an ancient author, phrase by phrase, and word by word, is preposterous. Nothing can be more unlike the original than such a copy. It is not to shew, it is to disguise the author; and he who has known him only in this dress, would not know him in his own. A good writer instead of taking this inglorious and unprofitable task upon him will 'joûter contre original,' rather imitate than translate, and rather emulate than imitate. He will transfuse the sense and spirit of the original into his own work; and will endeavour to write, as the ancient author would have done, had he written in the same language †.

These principles, we confess, are usually observed by the generality of translators; but they are principles, which admit of great latitude, and should be pursued with the utmost caution in translating the scriptures. Here, if we strike out into a paraphrastic version, and 'imitate rather than translate,' we shall probably misrepresent the author's meaning, and pursue a phantom of our own creation. If we observe Cicero's rule, making use of 'terms and phrases adapted to the present mode,' we destroy, at least, one of the distinguishing characteristics of scripture, its ἀρχαϊσμος, its air of antiquity; and alter its lineaments; as a painter, who compliments a lady of sixty with a face of thirty. If we attempt to give it any rhetorical embellishments, we divest the sacred authors of that plain and primitive cloathing, which is suitable to their venerable characters; and imitate the conduct of Herod, who arrayed our Saviour in gorgeous robes, and thus exposed him to derision.

What course shall we then pursue? There is no way but one. The most literal translation is the best, where the language will bear it, and the sense and spirit of the author can be fully expressed. A paraphrase should never be admitted, but when a literal translation is impracticable; and this we will venture to say, is very seldom the case in translating into the English language.

We entirely agree with this learned and judicious writer, when he says,

'The first and principal business of a translator is to give the plain literal and grammatical sense of his author; the obvious meaning of his words, phrases, and sentences, and to express them in the language into which he translates, as far as may be,

† Boileau. Boling. on Hist. p. 63.

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in equivalent words, phrases, and sentences. Whatever indulgence may be allowed him in other respects; however excuseable he may be, if he fail of attaining the elegance, the spirit, the sublimity of his author; which will generally be in some degree the case, if his author excells at all in those qualities; want of fidelity admits of no excuse, and is intitled to no indulgence. This is peculiarly so in subjects of high importance, such as the Holy Scriptures, in which so much depends on the phrase and expression; and particularly in prophetical books of Scripture; where from the letter are often deduced deep and recondite senses, which must owe all their weight and solidity to the just and accurate interpretation of the words of the prophecy. For whatever senses are supposed to be included in the prophet's words, spiritual, mystical, allegorical, analogical, or the like, they must all intirely depend on the literal sense. This is the only foundation upon which such interpretations can be securely raised; and if this is not firmly and well established, all that is built upon it will fall to the ground.'

The author illustrates this observation by the following example.

'If כתוא מכמר, Is. li. 20. does not signify ὡς σιντλιον ἡμιφθον, *like parboiled beef*, as the lxx. render it, but *like an oryx*, (a large, fierce, wild beast) *in the toils*; what becomes of Theodoret's explication of this image? Καθυδούλις ὡς σιντλιον ἡμιφθον] Ἐδειξεν αὐτων διὰ μὲν τὸ ὑπνῶ τὸ ῥάθυμον, διὰ δὲ τὸ λαχανῶ τὸ ανανδρον. According to this interpretation the prophet would express the drowsiness and flaccidity, the slothfulness and want of spirit, of his countrymen. Whereas his idea was impotent rage, and obstinate violence, subdued by a superior power; the Jews taken in the snares of their own wickedness, struggling in vain, till overspent and exhausted they sink under the weight of God's judgments. And Procopius's explication of the same passage, according to the rendering of the words by Aquila, Symmachus, and Theodotion, which is probably the true one, is almost as foreign to the purpose: "He compares, saith he, the people of Jerusalem to the oryx, that is to a *bird*; because they are taken in the snares of the devil, and therefore are delivered over to wrath." Such strange and absurd deductions of notions and ideas, foreign to the author's drift and design, will often arise from the invention of commentators, who have nothing but an inaccurate translation to work upon. This was the case of the generality of the fathers of the Christian church, who wrote comments on the Old Testament: and it is no wonder, that we find them of little service in leading us into the true meaning and the deep sense of the prophetical writings.'

It being then a translator's indispensible duty faithfully and religiously to express the sense of his author, he ought to take great care that he proceed upon just principles of criticism,

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ticism, in a rational method of interpretation; and that the copy from which he translates be accurate and perfect in itself, or corrected as carefully as possible by the best authorities, and on the clearest result of critical enquiry.

The method, as our author observes, of studying the scriptures of the Old Testament, has been very defective hitherto in both these respects. Besides the difficulties attending it, arising from the nature of the thing itself; from the language in which it is written; and the condition in which it is come down to us through so many ages; what we have of it being the scanty relics of a language formerly copious; and consequently the true meaning of many words and phrases being obscure and dubious, and perhaps incapable of being clearly ascertained. Besides these impediments necessarily inherent in the subject, others have been thrown in the way of our progress in the study of these writings from prejudice, and an ill-founded opinion of the authority of the Jews, both as interpreters and conservators of them.

'The Masoretic punctuation, by which the pronunciation of the language is given, the forms of the several parts of speech, the construction of the words, the distribution and limits of the sentences, and the connection of the several members, are fixed, is in effect an interpretation of the Hebrew text made by the Jews of late ages, probably not earlier than the eighth century; and may be considered in the translation of the Old Testament. Where the words unpointed are capable of various meanings, according as they may be variously pronounced and constructed, the Jews by their pointing have determined them to one meaning and construction; and the sense which they thus give is their sense of the passage: just as the rendering of a translator into another language is his sense; that is, the sense in which in his opinion the original words are to be taken; and it has no other authority, than what arises from its being agreeable to the rules of just interpretation. But because in the languages of Europe the vowels are essential parts of written words, a notion was too hastily taken up by the learned at the revival of letters, when the original Scriptures began to be more carefully examined, that the vowel points were necessary appendages of the Hebrew letters, and therefore coæval with them; at least that they became absolutely necessary, when the Hebrew was become a dead language, and must have been added by Ezra, who collected and formed the canon of the Old Testament, in regard to all the books of it in his time extant. On this supposition the points have been considered as part of the Hebrew text, and as giving the meaning of it on no less than divine authority. Accordingly our public translations in the modern tongues for the use of the church among Protestants, and so likewise the modern Latin translations, are for the most part close copies of the Hebrew

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pointed text, and are in reality only versions at second hand, translations of the Jews interpretation of the Old Testament. We do not deny the usefulness of this interpretation, nor would we be thought to detract from its merit by setting it in this light: it is perhaps upon the whole preferable to any one of the antient versions; it has probably the great advantage of having been formed upon a traditionary explanation of the text, and of being generally agreeable to that sense of Scripture, which passed current, and was commonly received by the Jewish nation in antient times; and it has certainly been of great service to the moderns in leading them into the knowlege of the Hebrew tongue. But they would have made a much better use of it, and a greater progress in the explication of the Scriptures of the Old Testament, had they consulted it, without absolutely submitting to its authority; had they considered it as an assistant, not as an infallible guide.'

The Masoretic points are undoubtedly a modern invention. Among a variety of arguments, which might be alleged in favour of this opinion, we shall only mention one. The Greek alphabet is undoubtedly borrowed from that of the Hebrews. The names of the letters evidently shew their origin. Yet there are not the least traces of these points, their characters or their names, in the Greek language. Now, it is not conceivable, that the Greeks would form their vowels out of consonants, and pay no regard to those characters, which are now supposed to be the very life and soul of the Hebrew alphabet, if those characters had then existed *.

Our author proceeds:

'To what a length an opinion lightly taken up, and embraced with a full assent without due examination, may be carried, we may see in another example of much the same kind. The learned of the church of Rome, who have taken the liberty of giving translations of Scripture in the modern languages, have for the most part subjected and devoted themselves to a prejudice equally groundless and absurd. The council of Trent declared the Latin translation of the Scriptures called the Vulgate, which had been for many ages in use in their church, to be authentic; a very ambiguous term, which ought to have been more precisely defined, than the fathers of this council chose to define it. Upon this ground many contended, that the Vulgate version was dictated by the Holy Spirit; at least was providentially guarded against all error; was consequently of divine authority, and more to be regarded than even the original Hebrew and Greek texts. And in effect, the decree of the council, however limited and moderated by the explanation of some of their more judicious divines, has given to the Vul-

* See Crit. Rev. vol. xxiii. p. 6. xxx. p. 221.

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gate such a high degree of authority, that, in this instance at least, the translation has taken place of the original: for these translators, instead of the Hebrew and Greek texts, profess to translate the Vulgate. Indeed when they find the Vulgate very notoriously deficient in expressing the sense, they do the original Scriptures the honour of consulting them, and take the liberty by following them of departing from their authentic guide: but in general the Vulgate is their original text; and they give us a translation of a translation; by which second transfusion of the holy Scriptures into another tongue, still more of the original sense must be lost, and more of the genuine spirit must evaporate.

'The other prejudice, which has stood in the way, and obstructed our progress in the true understanding of the Old Testament, a prejudice even more unreasonable than the former, is the notion that has prevailed of the great care and skill of the Jews in preserving the text, and transmitting it down to the present times pure, and intirely free from all mistakes, as it came from the hands of the authors. In opposition to which opinion it has been often observed, that such a perfect degree of integrity no human skill or care could warrant: it must imply no less than a constant miraculous superintendence of divine Providence, to guide the hand of the copyist, and to guard him from error, in respect to every transcript that has been made through so long a succession of ages. And it is universally acknowleged, that Almighty God has not thought such a miraculous interposition necessary in regard to the Scriptures of the New Testament, at least of equal authority and importance with those of the Old; we plainly see, that he has not exempted them from the common lot of other books; the copies of these, as well as of other antient writings, differing in some degree from one another, so that no one of them has any just pretension to be a perfect and intire copy, truly and precisely representing in every word and letter the originals, as they came from the hands of the several authors. All writings transmitted to us, like these, from early times, the original copies of which have long ago perished, have suffered in their passage to us by the mistakes of many transcribers, through whose hands we have received them; errors continually accumulating in proportion to the number of transcripts, and the stream generally becoming more impure, the more distant it is from the source. Now the Hebrew writings of the Old Testament being for much the greatest part the most antient of any; instead of finding them absolutely perfect, we may reasonably expect to find, that they have suffered in this respect more than others of less antiquity generally have done.

'But beside this common source of errors, there is a circumstance very unfavourable in this respect to these writings in particular, which makes them peculiarly liable to mistakes in transcribing; that is, the great similitude which some letters bear to

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others in the Hebrew Alphabet: such as ב to כ, ד to ר, ז to ן, ו to נ; ו, ז, and ן to one another; more perhaps than are to be found in any other alphabet whatsoever; and in so great a degree of likeness, that they are hardly distinguishable even in some printed copies; and not only these letters, but others likewise, beside these, are not easily distinguished from one another in many manuscripts. This must have been a perpetual cause of frequent mistakes; of which, in regard to the two first pairs of letters above noted, there are many undeniable examples; insomuch that a change of one of the similar letters for the other, when it remarkably clears up the sense, may be fairly allowed to criticism, even without any other authority than that of the context to support it.

'But to these natural sources of errors, as we may call them, the Jewish copyists have added others, by some absurd practices, which they have adopted, in transcribing: such as their consulting more the fair appearance of their copy than the correctness of it; by wilfully leaving mistakes uncorrected, lest by erasing they should diminish the beauty and the value of the transcript; (for instance, when they had written a word, or part of a word, wrongly, and immediately saw their mistake, they left the mistake uncorrected, and wrote the word anew after it:) their scrupulous regard to the evenness and fulness of their lines; which induced them to cut off from the ends of lines a letter or letters, for which there was not sufficient room, (for they never divided a word so that the parts of it should belong to two lines; and to add to the ends of lines letters wholly insignificant, by way of expletives to fill up a vacant space: their custom of writing part of a word at the end of a line, where there was not room for the whole, and then giving the whole word at the beginning of the next line. These and some other like practices manifestly tended to multiply mistakes: they were so many traps and snares laid in the way of future transcribers, and must have given occasion to frequent errors.

'These circumstances considered, it would be the most astonishing of all miracles, if, notwithstanding the acknowleged fallibility of transcribers, and their proneness to error from the nature of the subject itself on which they were employed, the Hebrew writings of the Old Testament had come down to us through their hands absolutely pure, and free from all mistakes whatsoever.'

If it be asked, what then is the real condition of the present Hebrew text, our author answers, that the condition of the Hebrew text is such, as from the nature of the thing, the antiquity of the writings themselves, the want of due care, or critical skill, (in which latter at least the Jews have been exceedingly deficient,) might in all reason have been expected; that the mistakes are frequent and of various kinds, of letters, words, and sentences; by variation, omission, transposition;

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sition; such as often injure the beauty and elegance, embarrass the construction, alter or obscure the sense, and sometimes render it quite unintelligible.

If it be objected, that a concession so large as this is, tends to invalidate the authority of scripture, the author replies:

'Casual errors may blemish parts, but do not destroy, or much alter, the whole. If the Iliad or the Æneid had come down to us with more errors in all the copies than are to be found in the worst manuscript now extant of either; without doubt many particular passages would have lost much of their beauty, in many the sense would have been greatly injured, in some rendered wholly unintelligible; but the plan of the poem in the whole and in its parts, the fable, the mythology, the machinery, the characters, the great constituent parts, would still have been visible and apparent, without having suffered any essential diminution of their greatness. Of all the precious remains of antiquity perhaps Aristotle's Treatise on Poetry is come down to us as much injured by time as any: as it has been greatly mutilated in the whole, some considerable members of it being lost; so the parts remaining have suffered in proportion, and many passages are rendered very obscure, probably by the imperfection and frequent mistakes of the copies now extant. Yet, notwithstanding these disadvantages, this treatise, so much injured by time and so mutilated, still continues to be the great code of criticism; the fundamental principles of which are plainly deducible from it: we still have recourse to it for the rules and laws of epic and dramatic poetry, and the imperfection of the copy does not at all impeach the authority of the legislator. Important and fundamental doctrines do not wholly depend on single passages; an universal harmony runs through the holy Scriptures; the parts mutually support each other, and supply one another's deficiencies and obscurities. Superficial damages and partial defects may greatly diminish the beauty of the edifice, without injuring its strength, and bringing on utter ruin and destruction.'

The copies of the Holy Scriptures of the Old Testament being then subject, like all other ancient writings, to mistakes, arising from the unskilfulness or inattention of transcribers, it is to be considered, what remedy can be applied in this case. His lordship answers: 'the method which has been used with good effect in correcting the ancient Greek and Latin authors, ought in all reason to be applied to the Hebrew writings,' viz. the collation of MSS.—On this occasion he mentions Dr. Kennicott's edition of the Hebrew Bible, with various readings collected from above 600 MSS. and some ancient printed copies, as the greatest and most important work, that has been undertaken and accomplished since the revival of letters.

But

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But the Hebrew text of the Old Testament, compared with the text of ancient Greek and Latin authors, has, he observes, in one respect greatly the disadvantage. There are MSS. of the latter, which are much nearer in time to the age of the authors; and have suffered much less, in proportion to the shorter space of time intervening. For example, the Medicean MS. of Virgil was written probably within four or five hundred years after the time of the poet: whereas the oldest of the Hebrew MSS. now known to be extant, do not come nearer, than about fourteen centuries, to the age of Ezra *. So that we can hardly expect much more from this vast collection of variations, taken in themselves as correctors of the text, exclusively of other consequences, than to be able by their means to discharge and eliminate the errors, that have been gathering and accumulating in the copies for about 1000 years past; and to give us now as good and correct a text, as was commonly current among the Jews, or might easily have been obtained, so long ago.

'On the other hand, he says, we have a great advantage in regard to the Hebrew text, which the Greek and Latin authors generally want, and which in some degree makes up for the defect of age in the present Hebrew MSS: that is, from the several antient versions of the Old Testament in different languages made in much earlier times, and from MSS. in all probability much more correct and perfect than any now extant. These versions, for the most part, being evidently intended for exact literal renderings of the Hebrew text, may be considered in some respect as representatives of the MSS. from which they were taken: and when the version gives us a sense better in itself, and more agreeable to the context, than the Hebrew text offers, and at the same time answerable to a word or words similar to those of the Hebrew text, and only differing from it by the change of one or more similar letters, or by the different position of the same letters, or by some other inconsiderable variation, we have good reason to believe, that the similar Hebrew words answering to the version were indeed the very reading that stood in the MS. from which the translation was made. To add strength to this way of reasoning, it is to be observed, that the MSS. now extant frequently confirm such supposed reading of those MSS. from which the ancient versions were taken, in opposition to the authority of the present printed Hebrew text; and make the collection of variations, now preparing for the public, of the highest importance; as they give a new evidence of the fidelity of the ancient versions, and set them upon a footing of authority, which they never could obtain before. They were looked upon as the work of wild and licentious in-

* Ezra, before Christ, 454. Usher.

terpreters,

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terpreters, who often departed from the text, which they undertook to render, without any good reason, and only followed their own fancy and caprice. The present Hebrew MSS. so often justify the versions in such passages, that we cannot but conclude, that in many others likewise the difference of the version from the present original is not to be imputed to the licentiousness of the translator, but to the carelessness of the Hebrew copyist: and this affords a just and reasonable ground for correcting the Hebrew text on the authority of the ancient versions.'

These ancient versions are contained in the London Polyglott.

'The Greek version, commonly called the Septuagint, or of the Seventy Interpreters, probably made by different hands (the number of them uncertain) and at different times, as the exigence of the Jewish church at Alexandria, and in other parts of Egypt required, is of the first authority, and of the greatest use in correcting the Hebrew text; as being the most antient of all; and as the copy, from which it was translated, appears to have been free from many errors, which afterwards by degrees got into the text. But the version of Isaiah is not so old as that of the Pentateuch by a hundred years and more, having been made in all probability after the time of Antiochus Epiphanes, when the reading of the prophets in the Jewish synagogues began to be practised, and even after the building of Onias's temple, to favour which there seems to have been some artifice employed in a certain passage of Isaiah in this version *. And it unfortunately happens, that Isaiah has had the hard fate to meet with a translator very unworthy of him, there being hardly any book in the Old Testament so ill rendered in that version, as this of Isaiah. Add to this, that the version of Isaiah, as well as other parts of the Greek version, is come down to us in bad condition, incorrect, and with frequent omissions and interpolations. Yet, with all these disadvantages, with all its faults and imperfections, this version is of more use in correcting the Hebrew text, than any other whatsoever.

'The Arabic version sometimes verifies the reading of the Septuagint, being, for the most part at least, taken from that version.

'The Chaldee Paraphrase of Jonathan Ben Uziel, made about or before the time of our Saviour, though it often wanders from the text in a wordy allegorical explanation, yet very frequently adheres to it closely, and gives a verbal rendering of it; and accordingly is sometimes of great use in ascertaining the true reading of the Hebrew text.

'The Syriac version stands next in order of time, but is superior to the Chaldee in usefulness and authority, as well in ascertaining, as in explaining the Hebrew text. It is a close

* Chap. xix. 18.

transl-

tranſlation of the Hebrew into a language of near affinity to it. It is ſuppoſed to have been made as early as the firſt century.

'The fragments of the three Greek verſions of Aquila, Symmachus, and Theodotion, all made in the ſecond century, which are collected in the Hexapla of Mountfaucon, are of conſiderable uſe for the ſame purpoſe.

'The Vulgate being for the moſt part the tranſlation of Jerom made in the fourth century, is of ſervice in the ſame way in proportion to its antiquity.'

Beſides the aſſiſtance derived from theſe ancient verſions, his lordſhip acknowleges his obligations to his friends: to the learned Mr. Woide for his extracts from the Fragments of a MS. of a Coptic verſion of Iſaiah, made from the LXX. and now preſerved in the library of St. Germain de Prez at Paris; to the ſame gentleman, for the collation of two Greek MSS. of Iſaiah, in the Britiſh Muſeum; to the late excellent archbiſhop Secker, for his learned annotations on the Bible, now depoſited in the library at Lambeth; to the late Dr. Durell for his remarks on the prophets; to Dr. Kennicott for his valuable collation of Hebrew manuſcripts; and to others, whoſe names are mentioned in the notes.

[*To be concluded in our next.*]

A Diſſertation on the Languages, Literature, and Manners of Eaſtern Nations. Originally prefixed to a Dictionary, Perſian, Arabic, *and* Engliſh. *The Second Edition. To which is added, Part II. containing Additional Obſervations. Together with further Remarks on A New Analyſis of Ancient Mythology: in anſwer to An Apology*, addreſſed to the Author, by* Jacob Bryant, *Eſq. By* John Richardſon, *Eſq. F. S. A. 8vo. 7s. bound.* Murray.

WE formerly gave our opinion of the firſt part of this Diſſertation, and of the Dictionary to which it is prefixed. While we had occaſion to commend the perſevering induſtry of Mr. Richardſon in forming a compilation ſo eſſentially uſeful to the ſervants of the Eaſt India Company, and ſo favourable to the purſuits of men of letters, we were obliged to admire the bold originality of thinking that is diſcovered in almoſt every page of his Diſſertation. This performance ſhows him poſſeſſed of two qualities, which are rarely found united in an author, a laborious application, with a rich exuberance of fancy. Its ſuperior merit has extorted a panegyric even from Mr. Bryant. He obſerves in his Apology, 'that this is

* The Apology was never publiſhed: but the arguments it contains may be collected from this article.

by

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by no means like the former *, a dry and ſcholaſtic buſineſs; the offspring of a dull grammarian; but a compoſition highly coloured and embelliſhed; abounding with tropes and figures, and enriched with a multiplicity of learning; ſo that we are bewildered in the variety of entertainment.'

The ſecond part of Mr. Richardſon's performance does not fall ſhort of the firſt; but is equally new, ingenious, and intereſting. It is divided into two chapters, each conſiſting of ſeveral ſections. The firſt ſection contains his obſervations upon the general credit to which the Greek hiſtorians are entitled in oppoſition to the Perſian; upon the expedition of Xerxes; and upon the idea of the Grecians being tributary or ſubject to the Perſian kings. On the firſt head he takes notice of the concurring teſtimony of Latin writers as well as of the later writers among the Greeks, to prove the little credit that is to be given to the early hiſtorians of Greece. He proves it to have been the general voice of antiquity, that theſe hiſtorians were ſtrongly infected with the love of fable; that they were continually in oppoſition one with another; and that there was not any thing clear, poſitive, and authentic to be learned from their writings. He mentions the opinion of many learned moderns to the ſame purpoſe, and cites innumerable paſſages of this kind from Mr. Bryant; who has treated Mr. Richardſon with great ſeverity for maintaining opinions extremely ſimilar to his own.

After giving the fulleſt evidence that can be required on this ſubject, Mr. Richardſon obſerves there can be no great preſumption in ſuppoſing, amidſt ſo much error, ſome amendment poſſible. Can there be any impropriety in enquiring how far the records of the Perſians may, in reſpect of their own hiſtory, correct the miſtakes and the fictions of the Greeks? Or can there be much harm in directing the attention of ingenious and learned travellers to the diſcovery of ſuch ancient eaſtern materials as may tend either to authenticate or to confute the eaſtern hiſtorians of more modern times?

Xenophon and Cteſias were among the few Greeks who could have even an opportunity of conſulting the Perſian records. Yet there are not two productions of antiquity more queſtioned than the Cyropaedia of Xenophon, and the Annals of Cteſias. Plato and Cicero conſider the former as no-

* The former, Mr. Bryant tells us, 'is the work of an anonymous writer, a perſon of undoubted learning, who has undertaken to give an account of the yearly productions in literature; among other works he has mentioned mine, and very little to its advantage.'

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thing more than a beautiful Romance; but notwithſtanding their opinion, the Cyropaedia has been followed as an authentic hiſtory by Joſephus, Euſebius, Uſher, and Prideaux. The authors of the Univerſal Hiſtory conſider its authority as far preferable to that of Herodotus; while Scaliger, Eraſmus, and many others, look upon it as a collection of figments. Dr. Jackſon declares that it has miſled every writer who has attempted to follow it. At the ſame time he ſtyles Herodotus the moſt accurate and faithful hiſtorian; and conſiders Cteſias in a light very different from that in which he has appeared to the learned in general. To Cteſias, on the other hand, ſir Iſaac Newton pays ſmall regard; but to Herodotus, whoſe authority is totally rejected by Strabo, he looks up with high reſpect; calling him the father of hiſtory, and endeavouring to reconcile with him every point of early chronology. Amidſt this extraordinary oppoſition of opinions among men of uncommon learning, induſtry, and diſcernment, Mr. Richardſon ſuppoſes with Voſſius, that it muſt be extremely difficult, if not impoſſible, to attain the truth.

No ſubject has afforded a more extenſive field for diſſenſion than the Babyloniſh, Aſſyrian, Median, and Perſian dynaſties. The operations of chronologers in adjuſting the æra and reign, of different princes to the ſeveral ſyſtems, which they ſupports are worthy of attention. When they meet with kings that puzzle them, they cut them off without ceremony: or perhaps they turn them upſide down; they faſhion Aſſyrians into Babylonians, Perſians into Medes; and whilſt they find here an hundred years too much, and there an hundred years too little, they diſpute with keenneſs a few months in a prince's reign, who, moſt probably, never reigned at all. As to profane hiſtory, theſe operations are harmleſs and therefore amuſing. But they deſerve ſerious animadverſion when applied to the ſacred writings. By a ſingular impropriety, learned men have ſuppoſed errors, where they ſhould have ſuppoſed none; and there is hardly one inſtance in which the Perſian hiſtory as related by the Greeks, has been produced in ſupport of ſcripture, in which ſome obvious inconſiſtency may not be diſcovered. Of this Mr. Richardſon offers many ſtriking examples. On the other hand, it is by no means impoſſible that the preſent Perſian hiſtorians, if examined with attention, authenticated by means of earlier writers, and connected with the ancient royal records of Perſia, might be found, in general, to coincide more nearly with the ſacred writings; and at any rate it is impoſſible that they ſhould occaſion more confuſion than the learned have already created, by adhering

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in their commentaries to the chronology and narrative of the Greeks.

As to the expedition of Xerxes, Mr. Richardſon has endeavoured to prove, that many particulars concerning it have been very much exaggerated by Greek writers. He laughs at a bridge of boats over the Helleſpont, a ſtraight of the ſea two miles in breadth, where the current when the wind blows from the north, ruſhes with a rapidity that no veſſel can reſiſt. He is not more inclined to believe in the cutting of mount Athos, a promontory on the coaſt of Macedonia, which, as we are informed by a chain of Greek writers *, Xerxes, for three years before he croſſed the Helleſpont, had employed a number of men in ſeparating from the continent, in order to make a canal for his ſhipping. He can give no credit to the five millions of ſoldiers which Xerxes carried along with him in this romantic enterprize, as it appears impoſſible to explain in what manner ſuch a body of troops could have been either paid or ſubſiſted.

We are diſpoſed to agree with Mr. Richardſon in believing that many things concerning the Perſian invaſion has been very much miſrepreſented; at the ſame time it is abſolutely impoſſible that the leading circumſtances ſhould not be founded on truth. Herodotus rehearſed his hiſtory at the Olympic games, in the preſence of thoſe who had themſelves witneſſed the exploits which he relates. The national vanity of the Athenians, Spartans, Theſpians, and Plateans, might incline them to excuſe exaggeration which redounded to their glory and renown; but the Thebans, Argives, and all the other ſtates which either declined to unite with the defenders of Greece, or co-operated with the Perſians, could not have borne with patience a romance, which covered them with ignominy and diſgrace. The particulars which Herodotus relates, are frequently repeated by ſubſequent orators and hiſtorians; yet we never find that they were called in queſtion in Greece, or that the ſmalleſt objection was offered againſt them, by thoſe who had a direct intereſt in expoſing their falſehoods.

We are informed by Mr. Richardſon, that the Perſian hiſtorians have hardly mentioned the Grecians but in the light of tributaries till the reign of Philip of Macedon. He adds, that if we pay a little attention to the Grecians themſelves, we ſhall perceive that this idea was not adopted without ſome foundation. For, that almoſt every ſtate, European or Aſiatic, without excepting even Athens and Sparta, were at dif-

* Herodotus, Lyſias, and Iſocrates.

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ferent times, and in different degrees, under the controul of the Perſian kings, will not with juſtice be diſputed by any man who has read with attention the hiſtorians of Greece. In confirmation of this, he takes notice that the fleet of Xerxes, as enumerated by Herodotus and Diodorus, conſiſted not only of Ionians, Ætolians, Dorians, and other Aſiatic Greeks, but alſo of Rhodians, Samians, Chians, Theſſalians, Acheans; while his land army, on his arrival in Europe, was, according to Lyſias and other writers, reinforced by every Grecian ſtate; Athens, Sparta, Theſpia, and Platea excepted. 'What concluſions can be drawn from ſuch undoubted facts? Have ſuch ſtates the appearance of independence? That there were frequent ſtruggles againſt the Perſian power, headed by the Athenians and Lacedæmonians, cannot be doubted; but it ſeems to be equally undoubted, that on the appearance of the Perſian armies, thoſe republics, who, either from fear or choice, continued in obedience, immediately, like the Phrygians, Syrians, and other ſubjects of the empire, joined the royal ſtandard; and fought, without compulſion or reluctance, againſt their countrymen.'

We imagine that theſe obſervations are not altogether agreeable to the teſtimony of ancient writers. It is true indeed that the Aſiatic Greeks were under a temporary ſubjection to Perſia. They were conquered by the elder Cyrus, laid under contribution, and, in the revenue roll of Darius Hyſtaſpes, are rated, with other neighbouring ſtates, at four hundred talents. But we remember no period at which the European Greeks can be conſidered as tributaries; nor any one occaſion upon which they ever advanced a ſingle obolus to the Perſian exchequer. They frequently indeed ſerved the Perſians in their wars againſt Egypt and other revolting provinces, and their ſervices were well paid. But ſo far from benefiting the Perſian revenue, the Greek ſtates put the Great King, as he was called in thoſe days, to a conſiderable expence in bribing the leading men and moſt eloquent orators, in order to gain an undue influence in the Grecian councils. Among many examples of this kind it is ſufficient to mention that of Timocrates the Rhodian, who was ſent with an immenſe ſum into Greece, in order to engage the principal demagogues to ſtir up a civil war in that country; which obliged the Lacedæmonians to call home Ageſilaus, who was carrying on a ſucceſsful war againſt the Perſians in their own territories. After the famous victories of Salamis and Platea, the Greeks attained ſuch an aſcendant over the Perſians, that they not only procured liberty for their Aſiatic colonies, but compelled the king of Perſia to agree to a treaty, by which no Perſian fleet was to paſs the Pha-

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Phaſelis, and no land-army to be led within a limited diſtance of the Grecian poſſeſſions. The unhappy diviſions, which afterwards prevailed in Greece, and which weakened and exhauſted that unfortunate country, made it neceſſary to conclude a very different treaty, at the diſtance of fifty years, called the peace of Antalcidas. By this agreement, which was entered into three hundred and eighty-ſeven years before Chriſt, the Greek cities in Aſia, with the peninſula of Clazomene and the iſland of Cyprus were rendered ſubject to Perſia; Athens preſerved her authority in the iſles of Lemnos, Imbros, and Scyros; and all the other ſtates, great and ſmall, enjoyed the independent government of their own laws. This peace is mentioned by the orators and hiſtorians of that age as diſhonourable to the Grecian name, and as the moſt infamous tranſaction that ever took place between them and the Perſians. Yet by the expreſs conditions of it, all the European ſtates were declared independent; not of the Perſian power, to which they were never ſubject, but of the unjuſt authority which they uſurped over each other.—It is true, indeed, that the Perſians in their invaſion were aſſiſted by Grecian reinforcements: but the Greeks followed them not as tributaries, but as allies; they did not, like other ſubjects of the empire, repair to the royal ſtandard upon the ſummons of a maſter; but were either compelled by force, or induced by avarice, to abandon the intereſts of their country. They were, on this account, branded as traitors by the Athenians and Spartans; they were deprived of many privileges which were before enjoyed in common by the whole Grecian name; and, in all political diſputes where the intereſts of different republics were diſcuſſed, the infamy of joining with the Perſians was a perpetual ſource of reproach, and the merit of defending the public cauſe, a never-failing topic of panegyric *.

The ſecond ſection of Mr. Richardſon's performance relates to the condition of women in the Eaſt. Notwithſtanding the prevailing opinion that they are, in general, reduced to a ſtate of ſervitude, he proves, on the cleareſt evidence, that a diſtinction ought to be made between the Circaſſian ſlaves, and the natives of Arabia and other eaſtern countries. The latter are not only free, but entitled to many important privileges, and treated with great honour and reſpect. They have a right, by the laws, to the enjoyment of independent property, by inheritance, by gift, by marriage-ſettlements, and every other mode of acquiſition. To the wealth amaſſed by the Arabian women, he traces the origin of the Mahom-

* See the Orations of Lyſias and Iſocrates, with the diſcourſe on the Hiſtory and Manners of the Greeks, by Dr. Gillies.

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medan religion. He ſhews that they have ever poſſeſſed a powerful influence in the management of public affairs; that at many of the eaſtern courts ſucceſs principally depends on the intereſt of the women; and that their intrigues have often ſhaken the power of the beſt eſtabliſhed miniſters. The authority which they acquired is often independent of the force of their charms; and maintained with unabating power through the declining period of life. The ſection concludes with entertaining obſervations on marriages, divorce, female dreſs, and the origin of many European faſhions which may be diſcovered in the Eaſt.

Section III. treats of the paſſive obedience of the Aſiatics, which is illuſtrated by many facts extremely curious and intereſting. 'That ſteady ſyſtem of conſtitutional government, founded upon laws, which, whilſt it gives to the monarch a ſolid dignity, points out to the ſubject the happy medium between rational obedience and abject ſubmiſſion, has in all times been imperfectly known in the Eaſt. There the deſpotiſm of the prince, checked only by the momentary and deſultory reſiſtance of the people, alternately curbs and unreins the ſpirit; and places the Aſiatic character in lights ſo oppoſite, that we muſt not be ſurpriſed to find a ſingular mixture of ſlaviſhneſs and freedom in the deſcription of the ſame people.' This ſubject is illuſtrated by the implicit obedience of the Carmathians to the orders of their chiefs; and by the abject and unlimited ſubmiſſion of the aſſaſſins or ſubjects of the old man of the mountain.—Mr. Richardſon ſupports his narratives, even thoſe which appear the moſt extraordinary, by a great weight of authorities from the moſt approved oriental writers. A ſtory which he relates of an envoy who precipitated himſelf from a rock, at the ſuppoſed order of the king of Arabia Felix, is compared ſupercilioufly by Mr. Bryant to Mother Goole's Tales. Yet this ſtory is related not only by all the contemporary writers of the Eaſt, but by Sale, D'Herbelot, and other European orientaliſts; and many inſtances are given of facts equally remote from European manners, but not therefore incredible; for they are extremely conſiſtent with the ideas and principles, which prevail in eaſtern countries, and are ſupported by the fulleſt and moſt uncontrovertible evidence. Mr. Richardſon juſtly takes occaſion, from the ſevere animadverſions of the learned gentleman, to condemn that narrow, illiberal ſpirit, which looks proudly down upon all ſcience without its own pale, and ignorantly meaſures objects of every kind by the little limited ſtandard of its own mean prejudices.

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Notwithſtanding the abſolute power of the prince, and the unlimited ſubmiſſion of the people, full liberty of ſpeech is a privilege enjoyed in many eaſtern countries. The kings pay an uncommon deference to the complaints of their meaneſt ſubjects; and many inſtances are given where the moſt ferocious tyrants have borne, without reſentment, the ſevereſt truths, and the keeneſt ſarcaſms, when delivered with a bold ſpirit and a ready wit. We ſhall tranſcribe one example, as it is ſhort; it is mentioned by Mr. Richardſon, when ſpeaking of the veneration for ideots in the Eaſt. 'A real or affected fool, during the reign of Khalif Araſhid, in the eighth century, had the preſumption to call himſelf God Almighty. The khalif thinking him an impoſtor, ordered him to be brought before him, and that he might diſcover the truth, he ſaid to him: "A fellow the other day who aſſumed the manners of an ideot, pretended to be a prophet of God. I had him immediately tried, when his impoſture appearing evident, I commanded his head to be ſtruck off."—You did right, replied the fool, and like a faithful ſervant of mine; for I never gave that fellow a commiſſion to be my prophet. The ready coolneſs of the anſwer left the khalif at a loſs to decide; he inclined therefore to the merciful ſide, and the fool was diſmiſſed.'

We ſhall now proceed to an examination of the ſecond chapter of Mr. Richardſon's performance, in which he conſiders more particularly Mr. Bryant's Analyſis of ancient Mythology. In a former Review we took notice of Mr. Richardſon's objection to the radicals or roots, from which this ingenious ſyſtem has ſprung. By deriving words which denote the names and places in the Eaſt from theſe radicals, all of which have relation to the ſun, Mr. Bryant has endeavoured to trace the journey of a people whom he calls Cuthites; who, he ſays, overſpread a great part of the earth, and whoſe travels and hiſtory forms the principal ſubject of his voluminous work. Mr. Richardſon obſerved that the names deduced from theſe radicals were derived according to the rules, not of oriental but of Grecian analogy; that letters were conſidered as the ſame, which in all eaſtern languages are held to be *uninterchangeable*, and therefore the names could have no relation to the radicals; this he proved by a great variety of examples; and ſeemed ſincerely to regret that Mr. Bryant had thrown away a great deal of ingenious labour in building a ſyſtem, of which the ſmalleſt acquaintance with eaſtern tongues deſtroys the foundation. Mr. Bryant, in his Apology, does not attempt to refute the objection, but ſays that Mr. Richardſon has not read, or does not underſtand,

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his Analyſis; accuſes him of ignorance of logic, and of language; and compares his Perſian ſtories to Mother Gooſe's Tales. Indeed he indulges throughout his whole Apology a vein of pleaſantry at Mr. Richardſon's expence, which one would not have expected from a man of ſuch profound erudition. However, as Mr. Richardſon obſerves, 'he is ſometimes a little ſad: ſomething like an April day; now raining, now ſhining; laughing with one eye and crying with the other.' Mr. Bryant aſſerts, 'that although his etymological ſyſtem might be found contrary to truth, the hiſtory would ſpeak for itſelf; and without theſe helps be authenticated;' and he challenges his adverſary to a fuller examination of his performance. The latter accepts the challenge; and obſerves that upon re-examining his *Syſtem* at large, with more attention, what before ſeemed merely *improbable*, he now conceives, upon Mr. Bryant's own grounds, to be irreconcileable with the ſacred writings; to be unſupported by reaſon; to be inconſiſtent with itſelf. In a word, to be *impoſſible*.

In order to ſupport theſe poſitions, Mr. Richardſon, who wiſhes to addreſs himſelf to the common ſenſe of general readers, whoſe line of ſtudy may not have led them to oriental purſuits, arranges his obſervations under different heads. The etymological diſquiſitions, which ſome part of the ſubject requires, are thus ſeparated from the reſt, which depends on obſervations and arguments altogether foreign from eaſtern tongues. He begins, in ſection 2, by conſidering the inconſiſtencies in the chronology of the Analyſis. Chronological accuracy ought to form the groundwork of every rational hiſtorical deduction: and ought to have been an object of peculiar attention to Mr. Bryant, 'whoſe ſyſtem was to reform all former ſyſtems; to render ſuperfluous every future ſyſtem; and to clear up the perplexing difficulties which had ſo long embarraſſed our greateſt chronologers.' Mr. Bryant likewiſe tells us, 'that his book was to be the baſis of hiſtory, the ſtandard of criticiſm, and the guide to the ſtudies of youth.' Yet Mr. Richardſon obſerves, that this learned gentleman has adhered to no regular ſtandard of chronology. He has taken the range of many volumes; and his extracts are copious. But their jarring chronologies he ſeems to have followed without reflection; and to have involved himſelf in a labyrinth of perplexity, which makes him at variance with the Bible, with its verſions, and with himſelf. That the reader may judge how far he has proved theſe points, we ſhall inſert the paſſage at large.

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'By the Hebrew Bible, the Deluge happened in the year of the Creation 1656: by the Septuagint, in 2262; and both agree in fixing the division of the earth to the days of Peleg.

'The migration of the posterity of Noah to the different regions assigned to them by divine appointment, the learned gentleman labours to prove, as the leading point of his system, to have been an event prior to the Babel dispersion. And this migration, on the authority of Eusebius, he has placed in the year of the world 2672, when Noah was 930 years old. But in another place, transcribing from Epiphanius, he supposes Noah to have resided with his posterity, before the migration 659 years, in the neighbourhood of Mount Ararat, where the ark is said to have rested after the Deluge. These facts and dates he considers as undisputed; he reasons from them, and makes them the groundwork of his subsequent positions.

'Now let us try their validity. And first, by the chronology of the Hebrew Bible. The Flood, as before observed, happened in the year 1656: Noah, being then 600 years of age. He lived afterwards 350 years, and died in the year 2006. Peleg, in whose days the earth is declared by Moses to have been divided, was born in the year 1757; and died in 1996. But, according to the calculations adopted by the learned gentleman, the division, instead of being in the life-time of those two patriarchs, could not take place till 666 years after the death of Noah; and 676 after the death of Peleg. Whilst, in the other passage, as quoted from Epiphanius, a still greater impossibility is supposed: for Noah is there said to have been alive 659 years after the deluge; which would not only postpone the migration 249 years later than 2672, which he had already determined upon, but extend Noah's life to 1259 years; although every concurring authority makes the sum of his age to have been only 950.

'Let us now consider these positions by the Septuagint chronology. Noah, at the era of the flood, which is fixed by the chief copies of that version to the year 2262, was, as above noticed, 600 years old: to which, if we add the 350 years he lived after it, he must have died in the year 2612, sixty years before the migration, instead of being alive twenty years afterwards. Whilst Peleg, not having been born, agreeable to the Septuagint, till the year 2794, the migration, according to the date the learned gentleman has followed, must have taken place 122 years before his existence.

'But, however inconsistent he might have been with all the chronologies of the sacred writings; a conformity with himself might perhaps have been expected. But even this we do not find. I have neither time, inclination, nor room, to dwell upon many points. I shall only mention one. In his investigation of the Egyptian dynasties, he places the Exodus of the children of Israel, in the year before Christ 1494; (which is within about two years of our Bible chronology): their residence

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in Egypt he computes at 215 years: the shepherd kings, whom he supposes to be Cuthites, ruled over Egypt 259 years; and were expelled 37 years before the settlement of Jacob and his sons. Now if these sums are added together, the Cuthite invasion must have been 2005 years before Christ: or (as he here goes by the Hebrew chronology) in the year of the world 1999; which is no fewer than 673 years before he, in another place, makes them, or any of the sons of Noah, to have moved from the spot where the ark rested after the flood. So that the three great objects of this elaborate work; the deluge, the migration, and the expeditions of the sons of Chus, are left, in a point of such importance as time, so wholly unsettled, as to vary in every circumstance: and to differ, in some, near 800 years.'

On a future occasion we shall give an account of our author's ingenious observations concerning Mr. Bryant's theory of the dispersion: his examination of the Cuthite system; and his remarks upon Sanconiathon, Manetho, Berosus, and other writers cited by Mr. Bryant in defence of his opinions.

[*To be continued.*]

Sonorum Doctrina rationalis et experimentalis, ex Newtoni, *optimorumque Physicorum Scriptis, Methodo Elementaria congesta. Cui præmittitur Disquisitio de Aere et Modificationibus Atmosphæræ. Auctore* Guilielmo Hales, *A. M.* 4to. 6*s. boards.* Wallis.

AS a proper introduction to the doctrine of sounds, Mr. Hales first treats of the nature of air. After defining it, from its phenomena, to be an elastic and compressible fluid, and therefore capable of occupying a greater or less space than it naturally possesses, he enumerates the various ways in which its expansive property has been accounted for. Richard and others think it is caused by a spiral or twisted form in the particles of the air; Pascal, &c. imagine it arises from an expansion of its parts after the manner of wool; while Euler, Bernouilli, and others, after Des Cartes, account for it by the centrifugal force of the subtle manner within bubbles of air, by the circular gyration of which a continual endeavour of expansion arises. But Newton thinks that the extremely great expansion of the air cannot be accounted for by these hypotheses, and suspects that the air consists of very subtle particles mutually flying from one another by forces reciprocally proportional to the distances of their centers; for it is demonstrable that a fluid composed of such particles will have its density and elasticity proportional to its compression, and its volume in the same proportion reciprocally; which property is

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is shewn by experiments to belong to the air, either accurately or very nearly, as was first discovered by Boyle and his disciple Townly, and confirmed by all observations and experiments to the present time. It must be confessed, however, that all the experiments have been made with air not varying greatly in density; and whether the property obtains when the density differs by many hundreds or thousands of times, is perhaps to be doubted, at least it has never been shewn by experiments. He then remarks some other properties of air, and shews that it may be compressed into a very small volume; for that it has been compressed into a space 13 times less than its natural bulk by Boyle, 60 times less by Halley, 300 times less by Richmann, and into 1551 times less by Hales; in which last case it would be of almost double the gravity of water, which is something more than 800 times the density of common air. But as to its expansion, it seems to be beyond all limits.—That besides real air, the terrestrial atmosphere contains vapours, exhalations, and other heterogeneous particles of bodies.—That all bodies expand with heat and contract with cold, but air in a greater degree than any other. Various degrees of expansion and elasticity with heat.—That the mean density of the air, at the surface of the earth, is to that of water, as 1 to 870 nearly. And that the whole pressure of the atmosphere is equal to a column of about 5 ½ miles high, of this mean density; but that the exact height cannot be computed because of the heterogeneous particles in the atmosphere.—He then asserts Halley's rule for computing the density of the air at any assigned altitude, viz. that while the altitudes increase in arithmetical progression, the densities decrease in geometrical progression; but several objections are brought to this rule, because it supposes the elasticity to be accurately as the compression, and that the degree of heat is every where the same.—This part of the work is then closed with some account of the method of estimating terrestrial altitudes and depressions by the height of the mercury in the barometer tube, which measures the pressure of the air. An ingenious method, and which may sometimes be useful.

The second part of the work treats of this very difficult subject, the pulses of the air caused by the tremulous motion of sonorous bodies. Having described the terms relating to, and the properties of these pulses, he explains Newton's solution of this problem: 'Given the density of the air and the elastic force, to find the velocity of a pulse.' The solution of this problem from theory, determines the velocity of sound to be about 1020 feet per second of time. But on account of the

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vapours contained in the air, the number ought perhaps to be increaſed nearly to 1142, what it has been found to be by experiments.

The third part treats expreſsly on the doctrine of ſounds. He defines ſound to be pulſes of air propagated by the vibrations of tremulous bodies, and thence conveyed to the tympanum of the ear. From experiments with pneumatical machines, and from thunder or the firing of guns at the tops and bottoms of mountains, he ſhews that air is neceſſary to ſound; that ſounds are not heard from a vacuum; and that they are more or leſs intenſe according to the denſity of the air.—He then explains the effect of ſound in muſical chords. And ſhews that ſound is not produced by a loco-motion in the air like to wind, as it does not affect the flame of a candle, &c. placed near the ſonorous body.

Mr. Hales aſſigns the fourth part to what he calls the phenomena of ſounds. He here ſhews, that ſound diffuſes itſelf equally in all directions.—That the force or intenſity of ſound decreaſes in the duplicate ratio as the diſtances increaſe.—That ſound is audible at various diſtances according to its own intenſity, and other concomitant circumſtances, which being various and numerous, the utmoſt limits are not known, but that the firing of cannon has been heard to the diſtance of 200 miles.—That the velocity of ſound is about 1142 feet in a ſecond, varying a very little from this number, either more or leſs, according to winds, heat and cold, &c.—That the mean velocity of the wind, as from 10 to 15 miles an hour, and that the greateſt velocity hardly exceeds 60. While that of ſound is near 800 miles in the ſame time. So different are the two motions!—He then again treats of the determination of diſtances by the velocity of ſound.—Of vibrating chords, and muſical ſounds in general. Shewing that tones are more grave or more acute, as the vibrations of the ſonorous bodies are ſlower or quicker.—Of wind inſtruments, pipes, trumpets (for the mouth and ear), whiſpering domes.—From Newton's Arithmetica Univerſalis, prob. 50, is delivered the ſolution of this problem; To find the depth of a well, from the return of the ſound of a ſtone let fall and ſtriking the bottom of it.—Finally it is ſhewn that ſound is tranſmitted from one medium into another.

The next part treats of reflex ſounds or echos. Of theſe Mr. Hales deſcribes the properties, and relates accounts of ſome of the moſt remarkable ones in different parts of the world. As reflex ſounds fly with the ſame velocity as the direct or primitive ones, he remarks an eaſy method of determining the diſtance of an object from the time in which it returns

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returns a ſound: thus, Mr. Derham, from the ſide of the river Thames, found the echo of his voice returned from an object on the oppoſite bank in 3 ſeconds of time; therefore ſound flew twice the breadth of the river in 3 ſeconds, or once the breadth in three half ſeconds; hence three-halves of 1142, that is 1713 feet was the breadth of the river at that place.---He then concludes this part with an enumeration of many ſimilar laws or effects obſerved between ſound and light, ſhewing the great analogy exiſting between them.

To the foregoing parts is ſubjoined an Appendix, containing the 47th and 49th propoſitions of the 2d book of ſir Iſaac Newton's Principia, relating to the motion of ſound, with ſome explanatory notes.

Laſtly, we find large illuſtrations of all the foregoing parts of the work. Theſe conſiſt chiefly of extracts from the many authors who have written on the ſubjects here treated of; and they are adduced as proof or as explanations of the correſponding theorems and doctrines laid down in the work, and which reſpectively refer to them for that purpoſe.

Such is the out-line of this performance; in which Mr. Hales does not pretend to new diſcoveries in the ſubject; but founds the merit of it in having collected the ſeveral doctrines together, and digeſted them into an elementary and ſyſtematical form for the uſe of young ſtudents.

Travels through the Interior Parts of North America, *in the Years* 1766, 1767, *and* 1768. *By* J. Carver, *Eſq. Illuſtrated with Copper-plates.* 8*vo.* 7*s.* 6*d. in boards.* Crowder.

THE interior parts of America are hitherto ſo little known, that the public cannot fail of being intereſted in the deſcription of them, when the account appears to be written by a judicious and faithful obſerver. To this favourable character the author now before us ſeems to be juſtly entitled; at the ſame time that he merits the praiſe of having undertaken his reſearches with the view of contributing to the commercial advantage of his country. When the author formed the project of viſiting the unexplored regions of the American continent, he was aware that a variety of cauſes concurred to obſtruct the ſucceſsful execution of his deſign. While the French retained their power in North America, they had taken every poſſible method to keep all other nations, eſpecially the Britiſh, in ignorance of the interior parts of it. For this purpoſe, we are told that they had publiſhed inaccurate maps, and falſe accounts relating to the ſtate of the country. As an inſtance of

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of the misrepresentations propagated by the French, Mr. Carver mentions Crown-Point, which, before its reduction in 1759, had been reputed an impregnable fortress; but no sooner was it taken, than we were convinced of the falsehood of those reports by which its strength had been exaggerated. The author acknowleges that some maps of those countries have been published by the French with some appearance of accuracy; but these are executed on so small a scale as hardly to prove of any use.

Mr. Carver informs us, that his principal object in exploring the recesses of America, was to ascertain the breadth of that vast continent, from the Atlantic to the Pacific Ocean, in the place of its greatest extent, or that part of it which lies between 43 and 46 degrees of north latitude. Had he been able to accomplish this design, he intended proposing to government to establish a port in some of those parts about the Straits of Annian, which having been first discovered by sir Francis Drake, of course belong to the English. This step, he was convinced, would greatly facilitate the discovery of a north-west passage, or a communication between Hudson's Bay and the Pacific Ocean; besides which, he was of opinion that a settlement on this extremity of America would answer many other good purposes, by promoting useful discoveries, and disclosing new sources of trade.

In June 1766, the traveller set out from Boston, in the province of Massachusett's, and proceeded by way of Albany and Niagara to Michillimackinac; a fort situated between the lakes Huron and Michigan, and distant from the place of his departure thirteen hundred miles. This fort, we are told, is composed of a strong stockade, and is usually defended by a garrison of a hundred men.

Fort La Bay stands on the southern extremity of a bay in lake Michigan, termed by the French the Bay of Puants, but by the English the Green Bay. This fort also is surrounded only by a stockade, and being much decayed, is hardly defensible against small arms; neither at present is any garrison kept in it. The adjoining country, however, is said to be very fertile and pleasant. The following description of some of the most sequestered parts in America may afford satisfaction to our readers.

"On the first of November, I arrived at Lake Pepin, which is rather an extended part of the river Mississippi, that the French have thus denominated, about two hundred miles from the Ouisconsin. The Mississippi below this lake flows with a gentle current, but the breadth of it is very uncertain, in some places it being upwards of a mile, in others not more than a quar-

quarter. This river has a range of mountains on each side throughout the whole of the way; which in particular parts approach near to it, in others lie at a greater distance. The land betwixt the mountains, and on their sides, is generally covered with grass, with a few groves of trees interspersed, near which large droves of deer and elk are frequently seen feeding. In many places pyramids of rocks appeared, resembling old ruinous towers; at others amazing precipices: and what is very remarkable, whilst this scene presented itself on one side, the opposite side of the same mountain was covered with the finest herbage, which gradually ascended to its summit. From thence the most beautiful and extensive prospect that imagination can form opens to your view. Verdant plains, fruitful meadows, numerous islands, and all these abounding with a variety of trees that yield amazing quantities of fruit, without care or cultivation, such as the nut-tree, the maple which produces sugar, vines loaded with rich grapes, and plum-trees bending under their blooming burdens, but above all, the fine river flowing gently beneath and reaching as far as the eye can extend, by turns attract your admiration and excite your wonder.

'The lake is about twenty miles long and near six in breadth; in some places it is very deep, and abounds with various kinds of fish. Great numbers of fowl frequent also this lake and rivers adjacent, such as storks, swans, geese, brants, and ducks: and in the groves are found great plenty of turkeys and partridges. On the plains are the largest buffaloes of any in America. Here I observed the ruins of a French factory, where it is said captain St. Pierre resided, and carried on a very great trade with the Naudowessies, before the reduction of Canada.

'About sixty miles below this Lake is a mountain remarkably situated; for it stands by itself exactly in the middle of the river, and looks as if it had slidden from the adjacent shore into the stream. It cannot be termed an island, as it rises immediately from the brink of the water to a considerable height. Both the Indians and the French call it the mountain in the river.

'One day having landed on the shore of the Mississippi, some miles below Lake Pepin, whilst my attendants were preparing my dinner, I walked out to take a view of the adjacent country. I had not proceeded far, before I came to a fine, level, open plain, on which I perceived, at a little distance, a partial elevation that had the appearance of an intrenchment. On a nearer inspection I had greater reason to suppose that it had really been intended for this many centuries ago. Notwithstanding it was now covered with grass, I could plainly discern that it had once been a breast-work of about four feet in height, extending the best part of a mile and sufficiently capacious to cover five thousand men. Its form was somewhat circular, and its flanks reached to the river. Though much defaced by time, every

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gle was distinguishable, and appeared as regular, and fa-
of joned with as much military skill, as if planned by Vauban
ver himself. The ditch was not visible, but I thought on examin-
hag more curiously, that I could perceive there certainly had
it t en one. From its situation also, I am convinced that it must
por ve been designed for this purpose. It fronted the country and
tho e rear was covered by the river; nor was there any rising
pur ound for a considerable way that commanded it: a few straggl-
bu g oaks were alone to be seen near it. In many places small
of cks were worn across it by the feet of the elks and deer, and
bm the depth of the bed of earth by which it was covered, I
s able to draw certain conclusions of its great antiquity. I
the amined all the angles and every part with great attention, and
va ave often blamed myself since, for not encamping on the spot,
pla d drawing an exact plan of it. To shew that this descrip-
two n is not the offspring of a heated imagination, or the chime-
to al tale of a mistaken traveller, I find on enquiry since my re-
me rn, that Mons. St. Pierre and several traders have, at different
Str nes, taken notice of similar appearances, on which they have
Fra rmed the same conjectures, but without examining them so
he inutely as I did. How a work of this kind could exist in a
no untry that has hitherto (according to the general received opi-
Ba bn) been the seat of war to untutored Indians alone, whose
tha hole stock of military knowlege has only, till within two cen-
mo taries, amounted to drawing the bow, and whose only breast-
exa ork even at present is the thicket, I know not. I have given
pro an exact an account as possible of this singular appearance, and
ak ve to future explorers of these distant regions to discover
lef ether it is a production of nature or art. Perhaps the hints
on ave here given might lead to a more perfect investigation of it,
ar d give us very different ideas of the ancient state of realms that
; at present believe to have been from the earliest period only
habitations of savages.'

The author afterwards introduces us to the Naudowessies
plians, who consist at present of eleven bands, or tribes.
aring his short stay among this people, a dispute happened
y tween them and the Chipéway Indians; when the chiefs
in the former applied to Mr. Carver, requesting that he would
en t himself at their head, and lead them out to oppose the
re emy. As he had reason to be apprehensive of his personal
se urity, should he incur the resentment of either nation, he
no ely resolved, in this dilemma, to pursue the middle course.
ur r this purpose he desired that the Naudowessies' would per-
I t him to meet the enemy, and offer them terms of an ami-
A ble accommodation. At first they rejected the proposal,
re on a supposition confirmed by many trials, that any pacific
ne gociation would be vain; but they afterwards consented,
re ugh not without reluctance, to the experiment. Of Mr.
Car-

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Carver's ſucceſs in his mediatorial capacity we meet with the following narrative, which repreſents the Indians as leſs ferocious and implacable than is generally imagined.

'Taking, ſays he, my Frenchman with me, who could ſpeak their language, I haſtened towards the place where the Chipéways were ſuppoſed to be. The Naudoweſſies during this kept at a diſtance behind. As I approached them with the pipe of peace, a ſmall party of their chiefs, conſiſting of about eight or ten, came in a friendly manner towards me; with whom, by means of my interpreter, I held a long converſation; the reſult of which was, that their rancour being by my perſuaſions in ſome meaſure mollified, they agreed to return back without accompliſhing their ſavage purpoſes. During our diſcourſe I could perceive as they lay ſcattered about, that the party was very numerous, and many of them armed with muſkets.

'Having happily ſucceeded in my undertaking, I returned without delay to the Naudoweſſies, and deſired they would inſtantly remove their camp to ſome other part of the country, leſt their enemies ſhould repent of the promiſe they had given, and put their intentions in execution. They accordingly followed my advice and immediately prepared to ſtrike their tents. Whilſt they were doing this they loaded me with thanks; and when I had ſeen them on board their canoes I purſued my route.

'To this adventure I was chiefly indebted for the friendly reception I afterwards met with from the Naudoweſſies of the Plains, and for the reſpect and honours I received during my abode among them. And when I arrived many months after at the Chipéway village, near the Ottowaw lakes, I found that my fame had reached that place before me. The chiefs received me with great cordiality, and the elder part of them thanked me for the miſchief I had prevented. They informed me, that the war between their nation and the Naudoweſſies had continued without interruption for more than forty winters. That they had long wiſhed to put an end to it, but this was generally prevented by the young warriors of either nation, who could not reſtrain their ardour when they met. They ſaid, they ſhould be happy if ſome chief of the ſame pacific diſpoſition as myſelf, and who poſſeſſed an equal degree of reſolution and coolneſs, would ſettle in the country between the two nations; for by the interference of ſuch a perſon an accommodation, which on their parts they ſincerely deſired, might be brought about.'

About thirty miles below the Falls of St. Anthony, we are told there is a remarkable cave of an amazing depth, which the Indians term Wakon-teebe, or the Dwelling of the Great Spirit. The entrance is about ten foot wide, and the height five foot. The arch within is near fifteen foot high, and about thirty

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of forty broad. At the distance of near twenty foot from the entrance begins a lake, of unsearchable extent, the water of which is transparent. Upon the walls the traveller observed many Indian hieroglyphics, which were cut in a rude manner, but appeared to be very ancient. A little hence is situated the burying place of several bands of the Naudowessie Indians; though they have no fixed residence, and live but a few months on one spot, bring hither, at certain periods, the bones of their deceased friends.

As our author informs us, that full fifty miles before he reached the Falls of St. Anthony, he could distinctly hear the noise of the water, which forms a most beautiful cataract above two hundred and fifty yards over. The water falls perpendicularly about thirty foot; and the rapids below, in the space of three hundred yards more, render the descent considerably greater; so that when viewed at a distance, the falls seem considerably shorter than they really are. In the middle of the fall stands a small island, and the adjacent country is said to be exceeding beautiful.

We find that our author explored the Mississippi as far as the Bay of St. Francis, whither only father Hennipin had penetrated before him; but for any account of the parts to the northward of this boundary, we must yet remain indebted to the information of the Indians. By this channel, assisted with his own observations, Mr. Carver has learned, that the four most capital rivers on the continent of North America, viz. the St. Lawrence, the Mississippi, the river Bourbon, and the Oregon, or the River of the West, have their sources in the same neighbourhood. The waters of the three former are within thirty miles of each other; but the latter is more towards the west. Our author affirms, upon his own observation, that as he travelled to the westward of the Mississippi, he found the winter season far from being severe; and that the north-west winds which blow on those countries, are considerably more temperate than he had often experienced them near the coast of our own American colonies. In delineating those immense tracts of territory which has hitherto been unexplored by any European traveller, the author entertains us with the description of various chains of mountains of amazing extent.

That range of mountains, says he, of which the Shining Mountains are a part, begin at Mexico, and continuing northward on the back, or to the east of California, separate the waters of those numerous rivers that fall either into the Gulph of Mexico, or the Gulph of California. From thence continuing their course still northward, between the sources of the Mississippi and the rivers that run into the South Sea, they appear to end

in

in about forty-seven or forty-eight degrees of north latitude; where a number of rivers arise, and empty themselves either into the South Sea, into Hudson's Bay, or into the waters that communicate between these two seas.

'Among these mountains, those that lie to the west of the river St. Pierre, are called the Shining Mountains, from an infinite number of crystal stones, of an amazing size, with which they are covered, and which, when the sun shines full upon them, sparkle so as to be seen at a very great distance.

'This extraordinary range of mountains is calculated to be more than three thousand miles in length, without any very considerable intervals, which I believe surpasses any thing of the kind in the other quarters of the globe. Probably in future ages they may be found to contain more riches in their bowels, than those of Indostan and Malabar, or that are produced on the Golden Coast of Guinea; nor will I except even the Peruvian mines. To the west of these mountains, when explored by future Columbuses or Raleighs, may be found other lakes, rivers, and countries, full fraught with all the necessaries or luxuries of life; and where future generations may find an asylum, whether driven from their country by the ravages of lawless tyrants, or by religious persecutions, or reluctantly leaving it to remedy the inconveniences arising from a superabundant increase of inhabitants; whether, I say, impelled by these, or allured by hopes of commercial advantages, there is little doubt but their expectations will be fully gratified in these rich and unexhausted climes.'

Lake Erie, we are informed, is prodigiously infested with the water-snake. Of this kind the most remarkable species is the hissing-snake, which is about eighteen inches long, and speckled. When any thing approaches, it flattens itself immediately, and its spots, which are of various colours, become considerably brighter through rage. On this occasion, it discharges from its mouth, with great force, a subtle vapour, which is said to be of a nauseous smell; and if inhaled with the breath, will infallibly bring on a decline, which proves mortal in a few months; no remedy being hitherto discovered to counteract its noxious tendency.

The narrative of the author's Travels is succeeded by a number of observations recited in different chapters, on the origin, persons, manners, customs, government, and religion of the Indians; with all which Mr. Carver appears to be particularly well acquainted. The following character of the Indians being concisely delineated, and strongly marked, we have extracted for the perusal of our readers.

'The character of the Indians, like that of other uncivilized nations, is composed of a mixture of ferocity and gentleness. They are at once guided by passions and appetites, which they hold

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hold in common with the fierceſt beaſts that inhabit their woods, and are poſſeſſed of virtues which do honour to human nature.

'In the following eſtimate I ſhall endeavour to forget on the one hand the prejudices of Europeans, who uſually annex to the word Indian epithets that are diſgraceful to human nature, and who view them in no other light than as ſavages and cannibals; whilſt with equal care I avoid any partiality towards them, as ſome muſt naturally ariſe from the favourable reception I met with during my ſtay among them.

'At the ſame time I ſhall confine my remarks to the nations inhabiting only the weſtern regions, ſuch as the Naudoweſſies, the Ottagaumies, the Chipéways, the Winnebagoes, and the Saukies: for as throughout that diverſity of climates the extenſive continent of America is compoſed of, there are people of different diſpoſitions and various characters, it would be incompatible with my preſent undertaking to treat of all theſe, and to give a general view of them as a conjunctive body.

'That the Indians are of a cruel, revengeful, inexorable diſpoſition, that they will watch whole days unmindful of the calls of nature, and make their way through pathleſs, and almoſt unbounded woods, ſubſiſting only on the ſcanty produce of them, to purſue and revenge themſelves of an enemy; that they hear unmoved the piercing cries of ſuch as unhappily fall into their hands, and receive a diabolical pleaſure from the tortures they inflict on their priſoners, I readily grant; but let us look on the reverſe of this terrifying picture, and we ſhall find them temperate both in their diet and potations (it muſt be remembered, that I ſpeak of thoſe tribes who have little communication with Europeans) that they withſtand, with unexampled patience, the attacks of hunger, or the inclemency of the ſeaſons, and eſteem the gratification of their appetites, but as a ſecondary conſideration.

'We ſhall likewiſe ſee them ſociable and humane to thoſe whom they conſider as their friends, and even to their adopted enemies; and ready to partake with them of the laſt morſel, or to riſk their lives in their defence.

'In contradiction to the report of many other travellers, all of which have been tinctured with prejudice, I can aſſert, that notwithſtanding the apparent indifference with which an Indian meets his wife and children after a long abſence, an indifference proceeding rather from cuſtom than inſenſibility, he is not unmindful of the claims either of connubial or parental tenderneſs.—

'Accuſtomed from their youth to innumerable hardſhips, they ſoon become ſuperior to a ſenſe of danger or the dread of death; and their fortitude implanted by nature, and nurtured by example, by precept, and accident, never experiences a moment's allay.

'Though

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'Though ſlothful and inactive whilſt their ſtore of proviſion remains unexhauſted, and their foes are at a diſtance, they are indefatigable and perſevering in purſuit of their game, or in circumventing their enemies.

'If they are artful and deſigning, and ready to take every advantage, if they are cool and deliberate in their councils, and cautious in the extreme either of diſcovering their ſentiments, or of revealing a ſecret, they might at the ſame time boaſt of poſſeſſing qualifications of a more animated nature, of the ſagacity of a hound, the penetrating ſight of a lynx, the cunning of the fox, the agility of a bounding roe, and the unconquerable fierceneſs of the tyger.

'In their public characters, as forming part of a community, they poſſeſs an attachment for that band to which they belong, unknown to the inhabitants of any other country. They combine, as if they were actuated only by one ſoul, againſt the enemies of their nation, and baniſh from their minds every conſideration oppoſed to this.

'They conſult without unneceſſary oppoſition, or without giving way to the excitements of envy or ambition, on the meaſures neceſſary to be purſued for the deſtruction of thoſe who have drawn on themſelves their diſpleaſure. No ſelfiſh views ever influence their advice, or obſtruct their conſultations. Nor is it in the power of bribes or threats to diminiſh the love they bear their country.

'The honour of their tribe, and the welfare of their nation, is the firſt and moſt predominant emotion of their hearts; and from hence proceed in a great meaſure all their virtues and their vices. Actuated by this, they brave every danger, endure the moſt exquiſite torments, and expire triumphing in their fortitude, not as a perſonal qualification, but as a national characteriſtic.

'From thence alſo flow that inſatiable revenge towards thoſe with whom they are at war, and all the conſequent horrors that diſgrace their name. Their uncultivated minds being incapable of judging of the propriety of an action, in oppoſition to their paſſions which are totally inſenſible to the controuls of reaſon or humanity, they know not how to keep their fury within any bounds, and conſequently that courage and reſolution which would otherwiſe do them honour, degenerates into a ſavage ferocity.

'But this ſhort diſſertation muſt ſuffice; the limits of my work will not permit me to treat the ſubject more copiouſly, or to purſue it with a logical regularity. The obſervations already made by my readers on the preceding pages, will, I truſt, render it unneceſſary; as by them they will be enabled to form a tolerably juſt idea of the people I have been deſcribing. Experience teaches, that anecdotes, and relations of particular events, however trifling they might appear, enable us to form a truer judgment of the manners and cuſtoms of a people, and are

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much more declaratory of their real ſtate, than the moſt ſtudied and elaborate diſquiſition, without theſe aids.'

To his account of the Indians Mr. Carver has ſubjoined a ſhort vocabulary of the Chipéway and Naudoweſſie languages; in the former of which, we are told, they have not either of the conſonants F or V. The animal and vegetable productions of the Indian nations are afterwards deſcribed: and in an Appendix the author treats of the probability and means of rendering the interior parts of North America commercial colonies; and of the diſcovery of a north-weſt paſſage.—The laudable motives from which Mr. Carver undertook his travels in North America deſerve the warmeſt commendation; and as he appears to have proſecuted his reſearches with great induſtry, as well as faithfully related them, we hope he will experience ſome degree of compenſation for ſo voluntary and perhaps conſequential an exertion in the ſervice of the public.

The Preſent State of the Weſt Indies: *containing an accurate Deſcription of what Parts are poſſeſſed by the ſeveral Powers in* Europe. *Illuſtrated with a complete Map of the* Weſt Indies. 4to. 3*s. ſewed.* Baldwin.

BY the change introduced at the laſt peace, reſpecting the property of ſeveral of the Weſt India iſlands, the accounts of them formerly publiſhed have been rendered in a great meaſure obſolete; and to remedy this defect is the deſign of the preſent treatiſe. With the hiſtory and accurate deſcription of each of the iſlands, the author gives a detail of their trade, inhabitants, ſtrength, government, and religion. For the gratification of our readers we ſelect the account of Dominica, the late ſeizure of which by the French has rendered it particularly an object of public attention.

'Dominica, between Martinico and Guadalope, was diſcovered by Columbus, the 3d of November, 1493, and called after the Sunday which happened on that day. Its length is 8 leagues and ½; its greateſt breadth in the middle about four. It is certainly one of the beſt iſlands in the Weſt Indies, and, after Jamaica, the moſt important, perhaps, of thoſe belonging to England. Its appearance is rugged and mountainous, eſpecially towards the ſea; but the aſcents are commonly eaſy, which makes their cultivation leſs difficult, and the inner part contains very rich vallies with ſeveral fine plains. The ſoil, in general, is a black deep mold, extremely fertile, which ſoon repays abundantly the labours of the planter. The iſland, watered by a great number of rivers full of fiſh, and favourable

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able to the plantations, has ſeveral that are navigable for ſome miles diſtance from the ſea. The climate is remarkably hot even for this part of the world, though the air is pure and very thin, which circumſtance has given the country the reputation of being healthy. Among the mountains we find one where the French imagine there is a gold mine, and two others towards the ſouth, which are called "Souffrieres," from the plenty of ſulphur they contain; theſe ſeem to be volcanos either juſt riſing or ready to be extinguiſhed. There are beſides ſeveral ſprings of mineral waters, whoſe virtues are extolled for ſeveral diſorders.

'One of the great advantages of Dominica ariſes from the variety of the aſpects of its excellent ſoil, which is ſuch that one may cultivate with eaſe and certainty, not only all the productions growing in the other iſlands, but likewiſe the greater part of the plants and trees of the Weſt India continent. At preſent its foreſts afford an inexhauſtible fund of timber of all ſorts and for all uſes; among them we find a great quantity of roſe-wood, ſo eſteemed by the cabinet-makers. The iſland abundantly produces what is called in theſe parts ground-proviſions, ſuch as bananas, potatoes, and manioc, from which the caſſada bread is made, which ſerves for food to the Negroes, and even to a great number of Europeans. All kinds of vegetables grow there in profuſion, and among the number of its rich fruits are diſtinguiſhed the ananas, which paſſes for the moſt delicious in the iſlands. It abounds in hogs, both tame and wild, in game and fowls; theſe articles, with other proviſions, before the ceſſion, made the principal trade of its inhabitants with Martinico.

'The iſland, properly ſpeaking, has no harbours, but there is ſafe and convenient anchorage in the bays and coves, which indent the whole coaſt; the principal of theſe, deep, capacious, and ſandy, lies on the north-weſt, and is named after Prince Rupert who formerly anchored there with his fleet. The ſurrounding mountains ſhelter it from moſt winds, and it becomes ſo much the more important to Great Britain, as Dominica being ſituated in the middle of the French iſlands, a fleet lying in Prince Rupert's Bay could eaſily interrupt all their trade: on this bay, between the ſhore and its ſalt-works, has been traced out the plan of a new town, which is to be called Portſmouth. Dominica is divided into ten pariſhes, ſeven to leeward, and three to windward. On the leeward coaſt is the capital, compoſed of two ſmall towns, one to the north called Le Roſeau, and the other to the ſouth called Charlotte-Town. The Caribbs, formerly very numerous in this iſland, are now re-

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reduced to a few families, ſettled in a little diſtrict towards the north-eaſt.'

The account of the ſeveral iſlands is clear and copious, and appears to be compiled from the beſt authorities.

A Tour through the Iſland of Great Britain. *Divided into Circuits or Journies. The Eighth Edition, with great Additions and Improvements.* 4 *vols.* 12*mo.* 14*s.* Rivington.

THIS Tour has for many years been particularly diſtinguiſhed by the public favour; but the preſent edition has received ſuch conſiderable improvements, that it may be conſidered as almoſt a new work. Not only Scotland and the principality of Wales are now deſcribed with far more copiouſneſs than formerly, but great additions have alſo been made to the delineation of the ſeveral counties in England. Though in the execution of the work, the accounts of the lateſt and moſt approved travellers are frequently adopted, theſe are not the only channels by which the editors have derived the multiplicity of their information; for we find that they have received no ſmall aſſiſtance from literary and intelligent correſpondents in various parts of the kingdom.

Among the numerous improvements in this edition, is the account of the Scilly Iſlands, or the ancient Caſſiterides, ſituated due weſt from the Lizard Point. The moſt noted of theſe are twenty-ſeven, the names of which, with the number of acres they ſeverally contain, are ſpecified. The narrative afterwards thus proceeds.

'St. Mary's is the largeſt of the Scilly iſlands, containing as many houſes and inhabitants as all the reſt. Its greateſt length is about two miles and a half, middlemoſt breadth almoſt one and a half, and may be reckoned betwixt nine and ten miles in circumference.

'The hills are rocky, riſing in ſome places to a great height, and are enriched with mineral ſtores. The valleys are fertile, and the fields, like thoſe in Cornwall, are incloſed with ſtone hedges. Alſo the healthy plains and turfy downs, in ſeveral places of this iſland, afford their uſe and pleaſure. The higheſt land yields a proſpect of England in a clear day, and of ſhips going out and returning at the mouths of the channels. Here is alſo moraſs-ground, in two parts of this iſland, called the Upper and Lower Moors, which ſupply the cattle with water in dry ſeaſons; in the upper of which, the fartheſt from Hugh-town, is a pretty large and deep lake.

'About

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'About two furlongs from Hugh-town, the capital of St. Mary's, to the eaſtward, is a curious ſandy bay, called Pomelin, where the beach, from the mark of flood to the mark of ebb, is covered with an exceeding fine writing ſand, and of which ſhip-loads may be gathered at low water. On account of its plenty and brightneſs, it is fetched by the inhabitants for ſanding their houſes in Hugh-town, and other parts of this iſland; and preſents of it are made to many parts of England, as a curioſity.

'The greateſt curioſities obſerved in St. Mary's, are the rocks of Peninnis, and a ſubterraneous paſſage near them, whoſe entrance is called Piper's Hole. This paſſage is ſaid to communicate under ground with the iſland of Treſco, as far as the north-weſt cliffs or banks of it, where another cavity is ſeen, that goes by the ſame name with the former.

'Going in at the orifice, at Peninnis banks in St. Mary's, it is above a man's height, and of as much ſpace in its breadth; but grows lower and narrower farther in. A little beyond which entrance appear rocky baſons or reſervoirs, continually running over with freſh water, deſcending, as it diſtills, from the ſides of the rocky paſſage: by the fall of water heard, farther in, it is probable there may be rocky deſcents in the paſſage: the drippings from the ſides have worn the paſſage, as far as it can be ſeen, into very various angular ſurfaces.

'St. Mary's Iſland is defended by a ſtrong garriſon ſituated upon the weſt part of it, overlooking the town and iſthmus, and commanding the country that way and to the ſea about the batteries, of which there are ſeveral ſtrong ones, mounted with 64 pieces of cannon, ſome of 18 pounders. It alſo contains a company of ſoldiers, a maſter-gunner, and ſix other gunners, a ſtore-houſe, with arms for arming 300 iſlanders, who are obliged to aſſiſt the military forces at the approach of an enemy; a guard-houſe, barracks, bridge, and ſtrong gates; and, upon the ſummit of the hill, above a regular aſcent, going from Hugh-town, ſtands his majeſty's Star-caſtle, with ramparts and a ditch about it. This caſtle commands a proſpect of all the iſlands and ſeas about them; from whence, in a fair day, are alſo beheld ſhips paſſing to and fro, and England, as though riſing out of the ſea, at a diſtance. Here the king's colours are hoiſted, and appear conſpicuous aloft, for ſhips to obſerve and obey coming in. The right honourable the lord Godolphin, who is alſo a proprietor, commands as governor of all the iſlands; and a lieutenant-governor is here commiſſioned to act under his lordſhip by his majeſty, but not upon eſtabliſhment. The captain of the company commands

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in his lordſhip's and the lieutenant-governor's abſence, who never reſide there.

'About a mile ſouth-weſt of the ſouth-part of St. Mary's garriſon, lies St. Agnes Iſland, otherwiſe called the Light-houſe Iſland, upon which ſtands a very high and ſtrong light-houſe, ſeen in the night at a great diſtance, by which ſhips going out of, or coming into, the two channels, avoid falling in with the rocks, lying thicker about this than any other of the Scilly iſlands. It is alſo of uſe to all coaſting veſſels croſſing the channels. There is nothing particular in the ſoil of this iſland, different from the reſt of the iſlands, (being, in that reſpect, very much alike,) nor of the dwellings, or deſcription of places, except the light-keeper's habitation and employment, and a church in uſe for devotion.

'About three miles and a half northerly of the moſt northern part of St. Agnes's Iſland, or two miles northerly from St. Mary's Kay, lies the iſland of Treſco, the capital town of which is called the Dolphin, (probably from Godolphin,) conſiſting of a church, and about half a ſcore ſtone-built houſes; and near the landing-place of Treſco, in ſight of New Grimſby Harbour, ſtands a dwelling called Treſco-palace. This formerly uſed to be a houſe of reſort for maſters of ſhips, and ſtrangers coming to this iſland; but the cuſtom has ſome time been altered to a houſe of better accommodation, farther up the iſland. Hereabouts are ſeveral ſcattered ſtone-built houſes inhabited by labouring people.

'About two miles from the northermoſt part of St. Mary's, or one from the eaſtermoſt part of Treſco, lies the iſland of St. Martin; upon the extremity of which, at the outermoſt part, ſtands a day-mark, next the coming in of Crow-ſound, appearing, at a diſtance, as conſpicuous by day, as the light-houſe upon St. Agnes, but is not altogether ſo high and large. It is built with rock-ſtone, round next the bottom, and tapering upwards. This ſerves to direct veſſels croſſing the channels, or coming into Scilly.

'Almoſt half a mile from the weſt-ſide of Treſco Iſland, to the weſtward of the landing-place, lies the iſland of Bryer, which is inhabited by ſeveral families, ſome of a generous diſpoſition, and perſons of able circumſtances.

'Samphir, and many kinds of medicinal herbs, grow here, as in ſeveral of the other iſlands.

'The number of people upon the iſland of St. Mary are about 700, including men, women, and children, and about as many in the iſlands of Treſco, St. Martin, Bryer, St. Agnes, and Sampſon; in the laſt and ſmalleſt of which inhabited

iſlands

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islands lives but one family, which goes to the places of worship in the other islands; here being no opportunity of public devotion, nor of communication, but by means of a boat.

'The men are loyal subjects, endowed with much natural strength of body and mind, giving proofs of their fortitude in bearing fatigues and hardships; are very good seamen and pilots, and want only an opportunity of education, to render themselves more useful subjects.

'The women are very dextrous in the use of the needle, and also in talents of good housewifery; nor do they want beauty, and other engaging qualities to recommend them.

'The air of these islands (says Mr. Campbell) is equally mild and pure; their winters are seldom subject to frost and snow. When the former happens, it lasts not long, and the latter never lies upon the ground. The heat of their summer is much abated by sea-breezes; they are indeed frequently incommoded by sea-fogs, but these are not unwholesome. Agues are rare, and fevers more so. The most fatal distemper is the small-pox; yet those who live temperately commonly survive to a great age, and are remarkably free from diseases.

'The soil is very good, and produces grain of all sorts, except wheat, of which they had anciently great quantities. They still grow a little; but the bread made of it is unpleasant. For this reason, they chiefly eat what is made of barley; and of this they have such abundance, that though they use it both for bread and beer, they have more than suffices for their own consumption. Potatoes is a new improvement; and they prosper to such a degree, that, in some places, they have two crops in a year. They have all sorts of roots; and pulse and sallads grow well. Dwarf fruit-trees, gooseberries, currants, raspberries, and every thing of that kind, under proper shelter, thrive exceedingly; but they have no tall trees. The ranuncula, anemone, and most kind of flowers, are successfully cultivated in their gardens. They have wild fowls of all sorts, from the swan to the snipe, and a particular kind called the hedge-chicken, which is not inferior to the ortolan. Tame fowl, puffins, and rabbits, in great number; their black cattle are generally small, but very well tasted, though they feed upon ore-wood: their horses are little, but strong and lively.'

We have selected this specimen merely on account of its being detached; for in the more interesting parts of the work, the improvements are generally so closely interwoven with the materials of the former editions, as not to be disjoined. To the copious description of Britain afforded by this Tour, we may add, that it is furnished with two modern maps of England and Scotland, which illustrate the progress of the narrative.

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A Pocket of Proſe and Verſe: being a Selection from the Literary Productions of Alexander Kellet, *Eſq. Small* 8*vo.* 3*s.* Dilly.

THE firſt article in this miſcellany is a letter concerning the American ſavages, in which the author diſcovers a conſiderable degree of philoſophical reflexion. The ſecond is, a notion of poetry. Here the writer draws a compariſon between the different qualifications of poetry and proſe, and throws out ſome general remarks on the nature of theſe compoſitions.

'The harmony of verſe, ſays he, the conſequence of legitimate metre, is of more importance than is always conceived: few poets ſucceed who are negligent of it; and ſome, with ſcarcely any other merit than a ſtrict attention thereto, have ſucceeded. The quantity of ſyllables is the time allowed for pronouncing them, a long one being equal to two ſhort; and the Engliſh quantity is governed by the accent; the accented ſyllables being always long, and moſt others common. In poetry, the ſpecies of verſification aſcertains the mixture of long and ſhort ſyllables; the ſmoothneſs or harſhneſs of proſe reſults alſo from the proper or improper arrangement of them, more particularly in the cloſe of periods. A proſaic period has two pauſes; one of the ſenſe, which alſo makes the rythmus or numeroſity, and coincides with the grammatic member of the period; and another of reſpiration, which operates only in long members, and anſwers to a ceſure in verſe. Proſe periods ſhould in general be much of the ſame, and that a middling length: a proſe-ſpeaker can accurately mark his intended rythmus. A poetic period has three pauſes; one of verſification; another of reſpiration, that makes the ceſure, and ſometimes is coincident with the third, which is the pauſe of ſenſe. The Engliſh heroic verſe is an iambic, that admits (advantageouſly to variety) in its firſt part of trochees, which are feet of the ſame time; but the laſt foot muſt conſtantly be an iamb; and the more iambs there are in a verſe, the more melodious will it be found; in long poems, by way of relief to the ear, a ſhort hypermetric (final) ſyllable may be ſparingly uſed. The removal of the diction of a poem from proſaic language, has been conſtantly practiſed by the beſt poets of every nation; and the Engliſh have a conſiderable advantage, on account of the readineſs with which their tongue naturaliſes thoſe compound words that beſtowed ſo much grace on the Greek poetry. The corruption and poverty of Engliſh proſe is greatly owing to our poets, who have found it eaſier to decry and debaſe proſe, than to raiſe their performances above it. No thought, if they are to be judges in their own cauſe, can be too trivial or anile for proſe, no expreſſion too vulgar or infantine; metaphor is to be excluded, and diſſonance admitted; and if any ornament caſually introduce itſelf, they immediately condemn it, by the ſumptuary laws they themſelves have forced

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forced on the poor profators. Yet the moft fagacious profe-writers, in all languages, have occafionally employed fublimity, figure, and numbers too, in their fucceſsful compoſitions: for the beſt thoughts may be ruined by baſe language, and hurt by harſh numeroſity; and the metaphor, (the foundation of the ſimile, allegory, &c.) is of proſe extraction, and originally the product of neceſſity; nay, the hyperbole itſelf, a dangerous figure, even in poetry, may be allowed to proſe in the caſe of paſſion.

'In an age of ignorance an expedient turned up, that ſo obviouſly diſtinguiſhed proſe and poetry, as to lay claim for a time to conſtitute the eſſential of the laſt; and this was the Gothic invention of rhyme. A thing (to uſe the words of the firſt Engliſhman who durſt reject this barbarian adjunct to verſe, in his preface to Paradiſe Loſt,) "of itſelf to all judicious ears trivial, and of no true muſical delight; but much to the vexation and hinderance of modern poets, who are thereby conſtrained to expreſs many things otherwiſe, and for the moſt part worſe, than elſe they would have done." For though they be not wanting who would make the hitting-off rhymes an affair of genius, it is ſtrictly a matter of memory; of which he who knows all the chiming words in a language muſt be a complete maſter; and Byſhe's rhyming dictionary is, with us, a very convenient ſupplement to leſs tenacious heads. Boileau, who in the vanity of youth aſſerted of rhyme,

"Au joug de la raiſon ſans peine elle flechit,
"Et, lour de la gênir, la ſert et l'enrichit."

in his old age confeſſed, that his ſecret in rhyming was, "to make the ſecond verſe before the firſt:" a ſad ſhift truly! which only ſpoils the firſt line inſtead of the ſecond; and beſides, inevitably throws a poem into diſtichs, which rhyme of itſelf is but too apt to do.'

The preſent age is generally conſidered as defective in poetical genius, but this author appears to entertain a very different opinion; for he expreſſes the moſt confident expectation, that whenever the taſte for poetry revives, as ſooner or later it *will*, juſtice ſhall then be done to the neglected merit of our contemporary poets, who ſhall become the delight and admiration of more attentive poſterity. Though we cannot give much credit to the accompliſhment of the latter part of this prediction, we agree with the author in the opinion he elſewhere intimates, that the exertion of poetical genius, as of every other, depends greatly upon the taſte of the times.

Theſe ſubjects are ſucceeded by a didactic poem, entitled, Reaſon, from which we find the author not deſtitute of a perſonal claim to the favour of the Muſes. As a ſpecimen of this poem we ſhall preſent our readers with the following extract.

'Native

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'Native Auguſta, from thy joys eſtrang'd,
Another world now my firm footſteps bears,
On other ſtars I gaze; and ſeas immenſe
Between us their tempeſtuous volumes roll.
Yet not thy golden luxuries I repine,
Thy glitt'ring pomps, or elegant delights;
Nor (what might juſtify regret) the loſs
Of thy fair-featur'd daughters' matchleſs loves;
But the ſagacious, but the free, diſcourſe
Attain'd in thee, and no where elſe attain'd,
I weep in blood. O who'll convey me ſwift
To where another bridge thy better claim
To the wide-diſtant ſhore oppos'd preſents,
And lightly placid father Thames beſtrides;
Placid and level here, altho' in view
A gloomy pontifice, by Britiſh blood,
Ah, deep-diſtain'd, he ſcourge with torrent roar
Enrag'd? O when again the candid round,
Whoſe ample ſtructure decks thy ſumptuous ſkirt,
When ſhall I ſpatiate; blind to beauty's lure,
To ſoothing muſic deaf, attentive ſole
To the more ſoothing eloquence of friends?
Chiefly to him by more than blood endear'd,
Whom friend I call, becauſe I prove him ſuch,
And but for vanity a brother name:
O form'd alike the battles dreadful edge
To credit, or inſtruct the letter'd ſage,
Or lead the ſtandard elegance of taſte.
'Nor thou, tho' yet ambition thee detain
(Virtuous ambition in thy gen'rous breaſt)
Amid' the licens'd homicides of war
In tented noiſe, nor thou (my friend) decline
The proffer'd dalliance of the tuneful Muſe;
The Muſe, who ſtill her ballanc'd wings ſuſpends,
(Each ſiſter of the mount her deſtin'd flight
Inſeparably joins, and ev'ry grace,)
And fondly hovers o'er Britannia's cliffs,
Where tower'd her temples once, and altars blaz'd,
That blaze no more. For now ſhe ſpeeds diſmay'd
Before the monſter whoſe unnat'ral birth
Its parent Liberty, ſo lovely late,
Foully diſtorted; Int'reſt nam'd by men,
But whom th' unerring gods Corruption call.
This ſyren from a hundred tongues harangues,
A hundred venal tongues, and ſmooths the path
With twice as many gold-polluted hands
To pow'r, (alas) and dignity, and wealth;
Ah, ill-acquir'd, ill-us'd, deteſted pow'r,
Infamous dignities, and wealth obſcene.
With timid growth the peſt at firſt advanc'd,

Erſt

Ere long to ſpurn the ground, and ſcale the ſky;
Then through three fertile realms her progreſs urg'd,
On fairy foot, and eagle-rapid wing,
And blaſted ev'ry bleſſing ſhe beheld.
'Where may the Britiſh muſe her exile reſt?
In frozen Greenland's ſubterranean towns,
Or ſavage Lapland, her melodious ſong
Might the wiſh'd ſun at other months recal,
And ſooth the ſeal-furr'd ſemi-brutes to men:
In Albion tho' proſcrib'd, ev'n welcome there.
Will not her patience placidly await
The riſing empire in Atlantic ſurge
Of renovated Britons, who proceed
Lords of the world, and patrons of the lay?
Or ſhall ſhe rather claim thy preſent aid,
Accompliſh'd Frederic, round whoſe regal brows
The creeping ivy with the laurel vies?
'O England, rich in ſoil, in wavy plains
Of golden grain, and ever-verdant fields;
Rich in thy natives too, who beſt reflect
Great nature's truths, with happy-temper'd minds;
Whoſe valour beſt the deadly-diffring climes
Subdues, and kinds of widely-vary'd men:
For whom the weſtern Indian ſteers his chace
Thro' trackleſs lab'rinths of perpetual wood,
A living bronze, and ſends the valu'd fur,
To dreſs authority for vulgar view;
To whoſe ſuperior genius Afric pays
Her abject homage, and to ſultry taſks
Her ſalamander youth reſigns, to taſks
For which her ſable ſons alone ſuffice:
Rouſe, O my country, rouſe your giant force;
And (as Anteus) ſtronger from your fall,
Corruption's golden fetters burſt; nor ſpare
The wily ſorc'reſs; but, with virtue ſteel'd,
Daſh on obdurate rocks her crackling limbs.
Or with her blood your crimſon'd oaks bedew.
'And now, ev'n now, breaks-forth a glimpſe of hope;
While rev'rend pow'r, long us'd to ſcoul diſplex'd
On Liberty's fair face, and ſtill to looſe
The paricidal imp in civil ſtrife
Againſt her parent, takes the juſter ſide,
By virtuous eloquence at length convinc'd.
'Hither, O hither, bend your eager ſight,
Exulting Britons, what your boldeſt wiſh
Durſt not preſage, the loan of heav'n behold,
The people's miniſter! whoſe cultur'd mind
The ſuper-human ſpark of genius warms;
His monarch's and his country's ſervant too,

Divided

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Divided titles once, now found the ſame.
O, ſons of Liberty, Britannia's ſons;
O, patriots, friends to Brunſwick's patriot houſe,
Aſſiſt his gen'rous toils, yourſelves aſſiſt;
Second his great deſigns, plan'd elſe in vain!
' Then Public-Spirit ſhall again uprear
In proud Auguſta's palace-crouded towns
Its firm palladium; then, reſtor'd to wrath,
The Britiſh lion, with tremendous roar,
Shall huſh diſcordant ſtates to equal peace:
(While Gaul's pale colours play in baſtion'd ports,
Nor longer ſweep the blood-conteſted main:)
Rejected then no more, no more depreſs'd,
Genius ſhall ſecond pow'r; and merit's ſelf
Amid its painful bluſhes ſtand reveal'd;
Each languid ſcience, ev'ry drooping art,
Shall riſe into reſpect, and juſt reward;
Nor heav'n-deſcended Poetry the laſt.
Then each authentic bard again will ſeize
Prométhean fire; again enraptur'd ſee
Nyſéian Bacchus; then the ſtyle reſume,
Fall'n from his hand (indignity to tell!)
Thro' torpid inattention of the times;
And recent chiefs, and patriots not of old,
And their fair deeds, elſe loſt to thoſe to come,
Snatch from th' oblivious tomb, with hoarſe acclaim;
Nor ſhall, perchance, this verſe eſcape its fame.'

The next diviſion of the volume contains a number of aphoriſtical paragraphs, under the title of Odd Thoughts, where we meet with a variety of ingenious reflexions, ſometimes fantaſtic, but generally evincing no ſmall acuteneſs of obſervation.

We are afterwards preſented with a ſucceſſion of Odes, that afford farther proof of the author's poetical talents. Theſe are on the Rebellion in 1745; On the Embarkation of the Lord-lieutenant of Ireland, in 1761; On placing Lord Romney's Portrait in the Great-Room of the Society for Encouragement of Arts and Commerce; To the Lyric Muſe; On the Suicide of a Friend.

The reader's attention is next attracted by many ingenious papers on literary and moral ſubjects, under the following heads:—The Bruiſer; Narrative of Good Spirits; Hypercriticiſms; Lancaſhire Witches; Criticiſms on a ſmaller Scale; Dialogue; Final Philoſopher; Centuriomaſtic, or Martinetiſm; Unparalleled Suffering and Deliverance; Man, a Monſter; Innocent Suicide; Letter from Switzerland; Subjects for Tragedies; Origin of Animalcular Diſtempers; Engliſh Duelliſt; Queries; Choice of a Profeſſion; Dream.

From

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From the title of this volume it ſeems to be a poſthumous production; but bears the marks of ſo much merit, that, if publiſhed in the life-time of the author, it could not have failed to diſtinguiſh him by the poſſeſſion of reſpectable literary abilities.

Prince Arthur: *an Allegorical Romance. The Story from* Spenſer. *Two Vols.* 12*mo.* 6*s.* Riley.

THE hero of this allegorical romance is taken from Spenſer's Fairy Queen, where, under the character of prince Arthur, is depictured magnificence, or that greatneſs of ſoul which conſiſts in the invariable practice of the moral virtues. The laſt ſix books of Spenſer having been loſt, the author of theſe volumes has endeavoured to ſupply the defect by lengthening the narrative from his own fancy; at the ſame time that he has made conſiderable alterations in various parts, to preſerve uniformity, and bring the ſtory to a regular concluſion. Though he has thus exerciſed both his invention and judgment, he has been careful to maintain the beauties of Spenſer, as much as was poſſible in the tranſmutation of the poem into proſe; but as the execution will beſt appear from a ſpecimen, we ſhall lay before our readers an extract from the beginning of the romance.

'In the ſixth century there lived a powerful queen, whoſe name was Gloriana: her fame extended throughout all the Weſt, and ſhe was not only beloved by her own ſubjects, but reſpected or feared by all the neighbouring powers. According to the cuſtom of the age in which ſhe flouriſhed, ſhe uſually celebrated an annual feaſt, during which many gallant knights, came from all parts at once, to give proofs of their ſkill in chivalry, to behold the ſplendour of her court, and to enjoy the pleaſures of the feſtival.

'On one of theſe occaſions, a tall, well-ſhaped, but unpoliſhed young ſtranger, preſented himſelf before the queen, and, as the manner then was, craved of her a boon. During the feaſt it was not in her power to refuſe ſupplications of this kind, ſuch being then the rules of chivalry. The requeſt of the ſtranger was, that he might be permitted to undertake the firſt adventure which ſhould happen whilſt the feſtival continued; for at this time the injured and diſtreſſed came from far to ſolicit her protection or aſſiſtance. This being granted by the queen, he immediately retired to ſome diſtance, and ſeated himſelf with great humility, on the ground; a ſituation that ſeemed moſt fitted to his uncourtly appearance.

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'He had not remained there long, before a lovely lady, dreſt in mourning weeds, entered the court of the palace, mounted on a white aſs; ſhe was followed by a dwarf, leading a warlike ſteed, richly capariſoned, which bore the armour of a knight. Having alighted at the inner gate of the palace, ſhe approached the throne with an air which declared her quality; and falling on her knees, informed the queen that her royal parents, after having long reigned the ſovereigns of an extenſive empire, had been confined, by a deſtructive dragon, many years in a brazen caſtle, to which they were obliged to retreat to avoid his fury: ſhe then humbly beſought Gloriana to commiſſion one of her knights, of whoſe valour and proweſs ſhe was well aſſured, to attend her to this far diſtant country, that through him her parents might be reſtored to their kingdom.

'The young ſtranger, hearing this requeſt, inſtantly aroſe, and again proſtrating himſelf before the queen, claimed her promiſe, and begged that he might be permitted to undertake the adventure. Gloriana greatly wondered at the preſumption of her unknown petitioner, as he ſeemed unuſed to arms; but, having before given her irrevocable promiſe, ſhe readily confirmed it. The lady, alſo, prejudiced by his appearance, for ſome time refuſed to truſt her cauſe in ſuch unpromiſing hands, but he ſtill continued his importunities with ſo much fervour, and aſſurance of ſucceſs, that ſhe at length told him, if the armour ſhe had brought with her, would exactly ſuit him, (and unleſs it did ſo, he vainly flattered himſelf with ſucceeding in the enterprize) ſhe would accept him for her knight. With unabated confidence the ſtranger ſubmitted to the teſt; and being accoutered in it, and adorned with all the uſual embelliſhments, he appeared the moſt graceful perſon in the whole company. The lady, aſtoniſhed at the alteration in his manner and deportment, (for in a moment he ſeemed to have received a courtly poliſh) no longer refuſed to accept him for her champion: and after he had received the honour of knighthood, and the recreations of the feſtival were at an end, they took leave of the queen, and ſet out together on their journey, to the caſtle in which her royal parents were confined.

'The new-made knight wore upon his breaſt a bloody croſs; the ſame device was alſo wrought upon his ſhield, as cognizances of his faith, and denoting the cauſe in which he was engaged. His port was now noble; and he gracefully beſtrid his ſtately ſteed, which ſeemed impatient of the curb. Though he was equally unconſcious of guilt or fear, yet a ſolemn ſadneſs, unſuited to his years, had ſpread itſelf over his manly countenance, that could only be attributed to the im-

portance

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portance of his preſent undertaking; for he had not only bound himſelf to releaſe from their captivity the royal parents of his fair companion, but, like a true knight, he had reſolved to avenge the cauſe of the injured, wherever he found them, and to redreſs every grievance that preſented itſelf, as he proceeded.

'The lovely Una, for that was the lady's name, rode by his ſide, upon her humble beaſt, leading, in a ſilken line, a milk-white lamb, an emblem of her own innocence. Equally pure was ſhe herſelf; nor was ſhe unſchooled in every virtuous lore; yet a melancholy ſat upon her brow, which ſhewed that ſome hidden care rankled in her heart. At a diſtance behind, impelled by no deſires or fears, lagged her lazy dwarf, bearing on his back, ſuch neceſſaries for the journey, as his ſtrength would allow.

'One evening as they proceeded in this manner, beguiling the time with innocent and inſtructive converſe, a gathering ſtorm obliged them to ſeek for ſhelter in the covert of an adjacent grove, whoſe lofty trees, clad in all their ſummer's pride, rendered it impervious to the tempeſt. The ſpacious paths and alleys, with which it was interſperſed, appeared to be much trodden by the feet of men, and each of them to lead towards the centre; but, unſuſpicious of any danger, they drew no inferences from the obſervation. Pleaſed with the beauty of the place, and charmed with the muſic of the birds, of which an infinite number filled every ſpray, the knight and damſel forgot, for a moment, their more important concerns, and roved, enraptured, through many different avenues, admiring the beauties of the various trees which compoſed their aſylum. The ſailing pine, the cedar proud and tall, the vine-propped elm, the knotted oak king of the foreſt, the mourning cypreſs, the laurel meed of conquerors and poets, the weeping fir, the willow worn by love-lorn paramours, the yew obedient to the bender's will, the myrrh ſweet bleeding at each bitter wound, the fruitful olive, and the warlike beech, by turns attract their notice, and engage their admiration.

'Thus delightfully employed, they paſſed their time away till the bluſtering ſtorm was overblown; when, intending to purſue their journey, they ſought to recover the plain from which they had been driven by it: but ſo many different paths and turnings preſented themſelves, that they were ſoon bewildered, and wandered ſtill farther from the wiſhed-for track.'

In a work of this kind, it may be preſumed that poetical embelliſhments will be often ſacrificed to the leſs figurative nature of proſe compoſition; but if the narrative loſes in point

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point of ornament, it gains in that of perſpicuity; and we doubt not that this romance will afford entertainment to thoſe who would trace the luxuriant invention of Spenſer, diveſted of the antiquity of his language.

FOREIGN ARTICLES.

Nouvelle Deſcription du Cap de Bonne Eſperance, *avec un Journal hiſtorique d'un Voyage de Terre, fait par Ordre du Gouverneur feu Mgr.* Ryk Tulbagh *dans l'interieur de l'*Afrique, *par une Caravane de* 85 *Perſonnes ſous le Commandement du Capitaine* Henry Hop. 8*vo.* Amſterdam.

THIS pretended new deſcription of the Cape of Good Hope is almoſt entirely, and often literally, copied from that of Mr. La Caille, and contains a ſhort and ſuperficial account of the diſcovery of the Cape by the Portugueſe in 1499; who were at firſt afraid to land there, but ſoon became more familiar, and rendered themſelves odious by their cruelties; and of the landing of the Dutchman Van Riebeck in 1650, who ſucceeded much better in gaining the affections of the natives, and founding that colony, ſo highly intereſting and beneficial to his countrymen. This account is ſucceeded by a ſhort deſcription of the clime, ſituation, town, bays, ſoil, ſettlements, &c. and the natural hiſtory of the Hottentots, entirely borrowed from count Buffon.

The journey into the inland parts of Africa was performed by a caravan of eighty five perſons, among whom there were ſeventeen Europeans, in 1761 and 1762. The whole account of it is comprized in 100 pages; and contains confirmations of many things already known; ſome curſory relations of ſeveral tribes and nations hitherto unknown; and deſcriptions, with ſome faithful and accurate delineations of ſeveral animals hitherto leſs perfectly known; for inſtance, that of the male and female elephants, who are here alſo ſaid, ſince the ſettlement of the Europeans, to have retired farther from the Cape; that of the river-horſe, (hippotamus;) of the young giraffe; of the rhinoceros, whoſe wars with the elephant are here diſcredited, as both of them are grazing animals. The zebræ is ſaid to come no farther northwards than Angola and Congo. The gnou, a ruminating animal, is alſo accurately deſcribed and delineated.

Eſſai ſur le Bonheur, où l'on recherche ſi l'on peut aſpirer à un vrai Bonheur ſur la Terre, juſqu'à quel Point il depende nous, & quel eſt le Chemin qui y conduit. Par M. l'Abbé de G. *Vicaire General de* Bordeaux. 8*vo.* Vienna.

THIS treatiſe is divided into eight ſections. viz. Is there any genuine happineſs to be hoped for in this world? Conſideration of the obſtacles with which our own errors and paſſions obſtruct our way to happineſs. In what happineſs conſiſts? How far it may be promoted or precluded by ſenſual enjoyments? In what manner it is promoted by the pleaſures of imagination and of reaſon? And how it is promoted by virtue in general, and eſpecially by benevolence, beneficence, and friendſhip? A ſhort application of the principles here eſtabliſhed, to the different ages and ranks: finally, of religion, as the main requiſite for happineſs.

Both

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Both the doctrines of philoſophers, and the general confeſſion and complaints of mankind, induce us to believe that true happineſs is not to be found in this world; neither is corrupted human nature ſuſceptible of unmingled and unalterable felicity. Some comfort however yet remains, and, 'pour ainſi dire, un bonheur du ſecond ordre!' Nay, ſome perſons, ſays he, who had left the world, and ſacrificed all their other concerns to religion, have aſſerted that they were actually happy.—In appreciating the relation of marriage to happineſs too, our author ſeems to think a cloiſter the ſureſt way to felicity; a way which we would however by no means explore ourſelves, nor recommend to any one even of our catholic readers.

In other reſpects, our author's reaſonings are very ſenſible and judicious; and contain the moſt important precepts for diſcerning and purſuing true happineſs. His delivery is methodical and convincing; but his expreſſions are ſometimes too hyperbolical. He has richly ſeaſoned his whole book with moral ſentences, from ancient and modern writers in proſe and verſe; generally by way of confirming and illuſtrating his own ſentiment; and ſometimes in order to correct and qualify their's.

In his ſection, Of the Pleaſures of the Mind, he has occaſionally inſerted a conciſe and judicious review of ſome ancient authors, and of the moſt eminent French writers of the age of Lewis XIV.

Enumeratio Numiſmatum ex omni Metallo et Forma, quæ aſſervat A. Fr. Ith. *Quarto.* Bern.

THE collection of theſe imperial coins, poſſeſſed by captain Ith, a member of the ſenate of Bern, is remarkable on account of their ſeries, of the great variety of ſymbols and ſurnames, and the ſcarce coins of relations of the emperors. The preſent enumeration was drawn up and publiſhed by Mr. Francis Lewis Haller, a young relation of the late celebrated Mr. de Haller, and a learned antiquary. Moſt of theſe coins have been found in Swiſſerland, and Mr. Haller indicates at every one the value aſſigned to each by connoiſſeurs.

The ſeries begins with the dictator Julius Cæſar: here the word Cloacina is ſaid to be a ſurname of Venus, derived from a place called Cloacina, where ſhe is ſuppoſed to have been worſhipped. The catalogue ends with Arcadius.

Among the remarkable coins in this collection, we meet with an Antonia, of a larger ſize, undoubtedly genuine; a ſcarce coin found at Windiſh, repreſenting Druſus the ſon of Tiberius, and Tiberius and Gemellus, ſons of Druſus and of Livilla; a coin of Claudius with a head of Meſſalina, in commemoration of the liberality which that emperor is ſaid to have ſhown during the great dearth mentioned in the Acts of the Apoſtles; a Meſſalina Nικα Ηρα, a Grecian coin from Nicæa; a Diva Auguſta on a coin of Galba's, is ſaid to be Livia—Mr. Hartmann has preſented the library at Bern with a gold coin of Marciana, whoſe apotheoſis is expreſſed by an eagle, inſtead, as uſual, by a peacock; a Verus taking the field againſt the Parthians, has been found near Lauſanne, and another ditto at Wiflisburgh; ſome genuine ſtamped coins of the Gordians; the tyrants; a beautiful coin of Hoſtilianus; a well preſerved and genuine Cornelia Supera; a Mariniana; numberleſs coins of Gallienus are found in Swiſſerland; Diana Felix, with the ſtag, is met with oftener than fifty times, in a variety of expreſſions. Cyriades,

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Regillianus, Baliſta, Nigrinianus, Achilleus, a Dalmatius, Flavius Sylvanus, an exceeding ſcarce coin.

This catalogue takes up 108 quarto pages.

Davidis *aliorumque Poetarum* Hebræorum *Carminum Libri V. ex Codd. MSS. et antiquis Verſ. accurate recenſuit et Commentariis illuſtravit* Jo. Aug. Starck. *Vol. I. P. I. et II.* 8vo. Regiomonti *et* Lipſiæ.

PROF. Starck of Koeningſburg intends to publiſh a critical edition of the Pſalms in ſeven octavo volumes. The firſt volume now publiſhed contains the general and particular prolegomena; the ſecond, third, fourth, fifth, and ſixth are to contain a complete new recenſion of the Hebrew text of the Pſalms, with a new Latin verſion and the neceſſary critical and exegetical commentaries; and the ſeventh an index, in which he will inſert all his philological inveſtigations of the ſenſes of particular Hebrew words. For theſe uſeful purpoſes he has availed himſelf of the treaſures of the Royal French Library, and of that of the Sorbonne at Paris.

The general prolegomena contained in the firſt part of this firſt volume, may be conſidered as a critical, though not a complete introduction rather into the whole Ancient Teſtament, than into the Pſalms; though he has here illuſtrated his doctrines by examples chiefly drawn from the Pſalms. The general prolegomena treat in thirteen ſections of the following ſubjects-

Sect. 1. Of the origin of various readings in general: he derives them not only from the negligence and inattention of the tranſcribers, and ſeveral other accidents, but in a great meaſure alſo from willful falſifications by the Jews, which he thinks, they attempted partly from hatred to their own brethren out of Paleſtine, and partly with a view to invalidate the ſtrongeſt arguments uſed by the Chriſtians for proving the meſſiahſhip of Jeſus.

Sect. 2. Of the Hebrew manuſcripts, and of the uſual and very arbitrary characteriſtics of the antiquity of a MS. Dr. Starck has himſelf collated eight Hebrew MSS. at Paris, and has ſubjoined a ſhort account of each.

Sect. 3. Of the Maſora, its origin, ſucceſſive alterations, and its critical uſe, which he proves by inſtances of ſome obſcure paſſages in the Pſalms: here we meet with an original and fortunate conjecture of his; where, merely by a change in the punctuation, he reſtores that very obſcure and difficult paſſage, Pſalm lxxiii. 4. to a very ſtriking and moſt plauſible ſenſe. He only divides the obſcure לסותם into two words, לסו תם.

Sect. 4. Of the ancient verſions, and their uſe. Sect. 5. Of the Alexandrine verſion, and its falſification by Helleniſts, Paleſtine Jews, and by Chriſtians. Sect. 6. Of Aquila, Symmachus, Theodotion, and the other Greek verſions. Sect. 7. Of the ancient Syriac verſion, of which he has collated two MS. in the Royal French Library. Sect. 8. Of the Chaldaic paraphraſe. Sect. 9. Of Hieronymus' tranſlation. Sect. 10. Of the Vulgate, and its authenticity, &c. of the Vulgate he has collated ſix MSS. Sect. 11 Of the Arabic verſion of the Pſalms (in the Polyglotts) which our author has again very carefully examined and collated with four MSS. and which he thinks of very great uſe for appreciating the readings, not only of the LXX. but of the Hebrew text itſelf. Sect. 12. Of parallelism, both hiſtorical and poetical.

Sect.

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Sect. 13. Of the critical and hermeneutical uſe of the rabbins and the fathers of the church.

Part II. Of this firſt volume contains three ſections.

Sect. 14. Treats of the author's, titles, collections, and diviſions of the Pſalms. The authors themſelves have, after the cuſtom of the Eaſtern poets, prefixed their names to their reſpective Pſalms, but the muſic, intended for an accompanyment to the text of a Pſalm, was then only mentioned, when a Pſalm was conſecrated to the public worſhip.

The Pſalms were collected at three different times: firſt, by David, when he inſtituted and regulated the temple-muſic; afterwards under the reign of Hezekiah; and finally, by Eſdras and Nehemiah, after the Babylonian exile.

Sect. 15. Of the inſpiration of the prophecies, hiſtory, morality, dogmas, and other ſubjects of the Pſalms. Our author does not think that all the Pſalms were, ſtrictly ſpeaking, inſpired, but thoſe only which treat of the Meſſiah, and of the religion he was to eſtabliſh. He adds, however, 'Tamen negari non poterit ſub ſingularibus ſupremi numinis auſpiciis hæc carmina concinnata eſſe, et ita quidem, ut nihil in eis eſſet, quæ providentia divina eſt, quod vel ſanis de Deo principiis, et præceptis morum adverſaretur, potius ad melius de Deo inſtruendos homines, pro ratione iſtorum temporum, et ad fingendos pie mores conferre poſſent quam plurimum; hoc enim ὄντως illud eſt ſacrarum pandectarum.'

He thinks the ſecond, ſixteenth, twenty-ſecond, fortieth, and one hundred and tenth Pſalms, the only prophetic ones; and that the whole collection of the Pſalms contains no prophecy whatever concerning the political and temporal ſtate of the Jews.

Sect. 16th. Treats of the poetry of the Pſalms, and conſiſts chiefly of an extract from biſhop Lowth's claſſical and immortal work, 'De Sacra Poeſi Hebræorum.'

Eſſai ſur les Lieux et les Dangers des Sépultures, traduit de l'Italien *de M.* Piatoli, *Prof. en Hiſt. Eccleſ. &c. à* Modene, *par M.* Vicq d'Azir. *12mo.* Paris.

THERE are abuſes which cannot be too often expoſed, and truths that cannot be too zealouſly enforced. The danger of crowding churches and church-yards, ſituated in populous neighbourhoods, with corpſe, is now almoſt generally acknowleged through Europe, and already prevented for the future by the ſalutary regulations of ſeveral governments. We wiſh to ſee ſome ſimilar meaſure adopted in ſo populous a city as London; and though we have already mentioned ſeveral foreign publications on this intereſting ſubject, we will now take notice of one more to the ſame purpoſe.

The dangerous abuſe in queſtion has for a long time been pointed out by many celebrated phyſicians, and yet always ſuffered to ſubſiſt in moſt countries. The reigning duke of Modena being willing to aboliſh it in his dominions, has thought it expedient to reſpect prejudices founded on feelings dear to nature; and previouſly to convince his ſubjects of the good he intended them by this reſolution: and we think ſignor Piatoli's preſent Eſſay well calculated to anſwer theſe ends.

He has divided his book into two parts. In the firſt he gives an hiſtorical account of the cuſtoms of various nations in diſpoſing of

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their dead. The cuſtom of burying them, ſeems to be the moſt general; but that of removing the burying-grounds to conſiderable diſtances from inhabited places, is almoſt equally general and coeval. The laws of the Twelve Tables prohibited burials within towns; this law was renewed by the wiſeſt emperors, and religiouſly obſerved by the firſt Chriſtians; ſince even the corpſe of martyrs were at firſt not buried in churches: but ſoon after, churches were built over the tombs of ſome; and the corpſe of others afterwards tranſported into churches.

Conſtantine was buried in the porch of the church of the Apoſtles; an honour at firſt intended to the firſt Chriſtian emperor alone; but ſoon arrogated by his ſucceſſors, by biſhops, and by people of high rank. Theſe tombs, however, were then only in the porches, or in chapels, ſurrounding churches, but ſeparated from them. Theſe chapels became afterwards parts of the churches. Pious but weak people thought it an advantage to have their remains depoſited in the ſame places with the relics of ſaints; and in ſpite of the conſtitutions of the popes, and the deciſions of councils, the churches were filled with corpſe, and the burying grounds placed in the midſt of towns and cities.—This plain account of the manner in which the abuſe was introduced, ſufficiently evinces that religion is by no means concerned in ſupporting it.

In the ſecond part the author proves and diſplays the danger of burying the dead, either in churches, or in burying-grounds too ſmall, or placed too near inhabited places.

The tranſlator has prefixed a preface, containing a minute account of what has been done in France, on this ſubject; and of the works of phyſicians who have ſtruggled againſt this abuſe and nuiſance; and relates many intereſting facts, with which the Italian writer was not acquainted; ſuch as the obſervations on the bad effects of the air of the charnel-houſe of the Innocents at Paris. Theſe obſervations were repeatedly made both by Fernel above two hundred years ago, and by Meſſ. Hunauld, Lemeri, and Geoffroi, forty years ago. All theſe celebrated phyſicians had been conſulted by government on this head; and yet the abuſe continued, notwithſtanding their anſwers. Mr. d'Azir reports the ſenſible remarks of Dr. Maret of Dijon, on the proper depth for graves; on the time after which the ſame grave may be opened without danger; on the proper dimenſions of burying-grounds, with reſpect to the number of corpſe they are to contain, and to the nature of the ſoil. He alſo relates the chemical analyſis of the air of burying-grounds made by M. Cadet. The reſult of the whole is, that all burials whatever ought, for humanity's ſake, to be in ſpacious, airy places; that methods leſs fatal to the living than thoſe now in uſe, ought to be taken for honouring the aſhes of the dead; that tombs erected at proper diſtances from towns might full as well as thoſe in churches ſerve for monuments of the vanity or piety of families, of the enthuſiaſm of friendſhip, or of national gratitude.

That great and good man, chancellor Dagueſſeau, ordered his remains to be buried in the common burying-ground at Auteuil:—Simon Pietre directed his to be buried in that of S. Etienne du Mont, and his ſon engraved on his tomb:

'Simon Pierre, vir pius et probus,
Hic ſub dio ſepeliri voluit,
Ne mortuus cuiquam noceret,
Qui vivus omnibus profuerat.'

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The celebrated anatomiſt Verhyen, who was buried in the common burying-ground of Loewen, had ordered the following epitaph to be engraved on his tomb:

'Philippus Verhyen, medicinæ doctor & profeſſor, partem ſui mortalem hic in coemeterio poni voluit, ne templum dehoneſtaret aut nocuis halitibus inficeret.'

FOREIGN LITERARY INTELLIGENCE.

De Poteſtate Eccleſiaſtica et Temporali, ſive Declaratio Cleri Gallicani Ann. 1682. Sacræ Scripturæ, Sanctorum Patrum, Conciliorum, Romanorum Pontificum, &c. Teſtimoniis firmata. 1 *Vol.* 4*to.* Vienna.

THOUGH Boſſuet's excellent commentary on the four famous propoſitions of the Gallican church in 1682, appears to be a very full and ſolid demonſtration and illuſtration of the ſalutary truths contained in them; it ſeems there are ſtill people weak enough in France to need new and repeated informations, that the pope has no power nor right to depoſe kings, that he is ſubject to general councils, that he is not infallible even in the dogma, &c. For the preſent work was originally and lately publiſhed in France: and from this elegant Latin tranſlation we learn, that there are even at Vienna people of ſuch weak and timid faith, as to fear the deſtruction of Chriſt's church on earth, if the pope be not allowed an unlimited power over conſcience, crowns, laws, councils, &c.

To theſe weak minds this inſtructive work will, we hope, prove a uſeful and comfortable performance. It will alſo afford a ſolid and complete information to ſuch proteſtants as deſire to know the ſyſtem of that part of the Roman Catholic clergy, by whom the papal authority is limited.

Verſuch ueber die Geſetzgebende Klugheit, Verbrechen ohne Strafen zu verhüten; or, an Eſſay on the Legiſlative Prudence of preventing Crimes, without Puniſhments. 8*vo.* Franckfort *and* Leipzig. (German).

For the very deſireable and humane, though we fear not very practicable, purpoſe of preventing crimes, without puniſhments, our author propoſes, the proper uſe to be made of religion in general; of education; the prevention of drunkenneſs; proper and very ſevere meaſures againſt beggars and vagabonds; and finally, the repeal of ſuch puniſhments as either occaſion or at leaſt, do not prevent further crimes; eſpecially thoſe who brand the culprits with infamy.

Genealogia Jeſu, *Hominis Optimi Maximi. Cum chronologico Vaticiniorum de Meſſia Indice. Aut. M.* Paul Caſp. Durr. 8*vo.* Goettingæ.

The chronological ſucceſſion of the ſeveral prophecies concerning the Meſſiah, are here judiciouſly connected with the genealogy of Jeſus Chriſt from Adam to Mary.

Prologi in Terentium. 4*to.* Piſtoja.

Written by ſignor Michaele Angelo Giacomelli, a very learned and elegant imitator of Terence, and publiſhed by ſignor Antonio Matani, who has prefixed the author's life.

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Die Glaubenslehre den wahren Mennoniten oder Taufgesinten aus derem oeffentlichen Glaubensbekenntnissen zusammengezogen; or, *the Religious Doctrine of the Orthodox* Mennonites, *drawn up from their public Confessions of Faith. By* Cornelius Ris, *&c. 4to.* Hamburgh. (German).

A faithful translation of a Dutch original, published in 1773, with the approbation of the united orthodox Mennonites, annually meeting at the Sun, at Amsterdam. This work contains not only their doctrines, but their reasons; and their answers to the objections that have been raised them; and recommends itself by completeness, order, perspicuity, and precision.

Brieven over het Hooglied, waar in de Nadruk der Betuigingen, de Afwisselingen der Samenspraaken en het Fraaie der Poëzy uit de Zeggwyzen en Gebruiken der Oosterlingen, op eene nieuwe Wyze worden opgehelderd door Josua Van Iperen. *A. L. M. Predicant te Veere. 2 Vol. 8vo.* 'sGravenhage. (Dutch).

Sixty learned but somewhat tiresome letters on the Canticle of Solomon, containing some valuable illustrations of that poem, many objections to the explanations of other writers, especially bishop Lowth and Chevalier Michaelis at Goettingen; and many fulsome compliments alternately paid and returned between the reverend Mr. Van Iperen and his correspondent, on their respective learning, judgment, and sagacity.

Saggio e Memoria de la Cura preservativa da l'Idrofobia eseguita in dieci Persone offese da Cane rabioso da Ignatio Lotti, *Protomedico della Provincia de l'Istria. 4to.* Venice.

Ten persons were bit by a large dog. Signor Lotti ordered mercury to be rubbed into them, mercurius dulcis was also given them inwardly, till a moderate salivation ensued; and all the ten men were cured.

Gerardi Hasselti *Ampulla* Isidis Aegyptia, *nunc primum Luce publica donata et illustrata. 8vo.* Utrecht.

A small, trifling, earthen, antique vase, like that delineated in Beger's Thesaur. Brand. Tom. iii. p. 396, illustrated with a great deal of antiquarian erudition.

Storia della Squinancia cancrenosa epidemica e contagiosa, dal Giovanni Brugnone, *Direttore della Scuola Veterinaria. 8vo.* Torino.

The epidemical quincy with which a number of horses were seized, was so violent as to kill the first in thirty-three hours, and others in twelve, and even in nine hours; and yet the seat of the disease in the throat so imperceptible, that none would even have thought it a quincy till after the dissection of the carcases. The strongest and most healthy horses were first infected and killed. The vapour of vinegar, a mixture of spirit of vitriol, spirit of wine, and spirit of sal ammoniac, seemed to afford some relief. But an effectual remedy is still a desideratum.

Conamen Mappæ generalis Medicamentorum simplicium, secundùm affinetates virium Naturalium novâ Methodo Geographicâ, dispositorum, &c. 1 Vol. 4to. With a large Copper-plate. Strasburgh.

Dr. Wirz's attempt of arranging the names of drugs at different respective distances according to the greater or less analogy they bear

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beat to one another from their ſimple or compound virtues, is ſurely an original thought; but its execution was liable to great and many difficulties. Theſe, however, he has ſo far conquered by dint of labour and induſtry, that his invention may be conſidered as an uſeful help for memory in the very intricate ſtudy of ſimple medicines and their reſpective virtues.

Homeri Odyſſea, Latinis verſibus expreſſa, a Bernardo Zamagna, Raguſino, *ad optimum Principem* Petrum Leopoldum Auſtriacum, &c. 1 *Vol. Folio.* Senis. (Sienna).

This faithful and elegant tranſlation of the Odyſſey is printed in the ſame ſize and type, as the Latin tranſlation of the Iliad, lately publiſhed by Abbate Cunich, another learned native of Raguſa.

Obſervaciones Aſtronomicas hechas en Cadiz, *en el Obſervatorio real de la Compañia de Cavalleros Guardias Marinas, por el Capitan de Navio graduado D.* Vicente Tofiño de S. Miguel; *y por* D. Joſeph Varela, *Capitan da Fragata de la Real Armada, &c. Impreſſas de Ordin de S. M. Anno de* 1777. 4*to.*

Of the firſt volume of this valuable work, we have already taken notice. This ſecond volume contains the obſervations made in 1776. The moſt remarkable and valuable among theſe, are the obſervations of Mercury, and of the eclipſes of ſtars; as theſe latter obſervations can rarely ſucceed in France and England, on account of the inſtability of the weather.

MONTHLY CATALOGUE.

POLITICAL.

Candid and impartial Narrative of the Tranſactions of the Fleet, under the Command of Lord Howe. 8*vo.* 1*s.* Almon.

WE are here preſented with a detail of the naval tranſactions from the arrival of the Toulon ſquadron on the coaſt of America, to the time of lord Howe's departure for England. The Narrative is ſaid to be written by an officer who ſerved under the Britiſh admiral, and who places the whole of his lordſhip's conduct in an advantageous point of view.

A Letter to the People of America, *lately printed at* New-York; *now re-publiſhed by an* American. *With a Poſtſcript, by the Editor, addreſſed to Sir* W****** H***. 8*vo.* 1*s.* 6*d.* Becket.

This Letter, which was lately printed at New York, and is now re-publiſhed, contains a ſenſible and ſpirited addreſs to the Americans on their conduct in the diſpute with Great Britain. The author expoſes with great energy the ridiculous plea of their pretended grievances and apprehenſions; and is particularly ſarcaſtic, as well as argumentative, on their unnatural alliance with France. Subjoined to the Letter is an expoſtulatory addreſs to ſir W. H. with whoſe conduct the author declares himſelf not a little diſſatisfied.

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Letter from an Officer of the Naval Army of France *to the Hon. Admiral* Keppel; *dated on board a* French *Squadron off* Ushant, *9th of* August, 1778. *With an engraved Plan of the principal Evolutions of the Fleets, in the Engagement off* Ushant. *Translated from the Original, printed at* Brest. *With some Notes.* 8*vo.* 1*s.* Johnson.

The writer of this Letter, which is printed both in French and English, endeavours to vindicate the honour of the French navy in the late action off Ushant, which he alleges to be misrepresented in the account given of it by admiral Keppel. To the Letter is prefixed an engraved plan of the principal evolutions in the engagement.

The Junto. Or, the Interior Cabinet laid Open. A State Farce. 8*vo.* 1*s.* Bladon.

A farcical dramatic effusion respecting some high characters; but too destitute of humour to afford entertainment to any reader.

Observations on the Militia Laws. 8*vo.* 6*d.* Fielding *and* Walker.

These Observations are said to have been occasioned by a late opinion upon the militia laws, so far as they relate to the relief of the indigent families of such men as serve in the militia; and the writer presents us with decisive extracts from the acts of parliament on this subject.

POETRY.

Warley: *A Satire. Part I.* 4*to.* 1*s.* 6*d.* Brown.

This poem commences with a short and picturesque description of Warley camp, whence the author passes to a review of a different nature; exhibiting to the fancy a number of characters, which, in general, become the subject of poetical reprehension. The plainness of the satire is mostly such as seems to disdain the refinements of reserved composition; but its force, if not increased, is often rendered more agreeable by a mixture of humour and pleasantry.

The Second Part of Warley: *a Satire.* 4*to.* 1*s.* 6*d.* Brown.

This Part is written on the plan of the preceding, and evidently partakes of the same spirit.

The Discovery: or, Strephon *and* Amelia. *A Poem. Addressed to the Youth of the Present Age. In Two Parts.* 4*to.* 1*s.* Evans.

The poet rambles into a wood, where he discovers two lovers, Strephon and Amelia; and is witness to a very tender interview. The next day he repairs to the same place, and discovers them on their knees, vowing everlasting constancy, and determining

'——————to stay
Till Hymen celebrates the nuptial day.'

A trifling story, in very humble verse; but elegantly printed.

More

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Moral Eclogues. 4to. 1s. H. Payne.

This publication consists of four Eclogues. I. Theron, or the Praise of Rural Life. II. Palemon, or Benevolence. III. Armyn, or the Discontented. IV. Lycoron, or the Unhappy. Though these pastorals do not abound in a variety of original sentiments, they are not unpleasing compositions: the language is harmonious; and the images are very properly selected from rural life. The prospect of futurity, formed by a vivid and youthful imagination, and the vanity of human expectations, are agreeably described in the following lines:

'Haste down, O sun! and close the tedious day:
Time, to the unhappy, slowly moves away.
Not so, to me, in Roden's sylvan bowers,
Pass'd youth's short blissful reign of careless hours;
When to my view the fancy'd future lay,
A region ever tranquil, ever gay.
O then, what ardors did my breast inflame!
What th ughts were mine, of friendship, love, and fame:
How tasteless life, now all its joys are try'd,
And warm pursuits in dull repose subside!'

The ensuing lines are tender and pathetic:

'That grace of shape, that elegance of air,
That blooming face so exquisitely fair;
That eye of brightness, bright as morning's ray,
That smile of softness, soft as closing day,
Which bound my soul to thee; all, all are fled—
All lost in dreary mansions of the dead!'

DRAMATIC.

The Lady of the Manor, a Comic Opera: as it is performed at the Theatre-Royal in Covent-Garden, *written by Dr.* Kenrick. 8vo. 1s. 6d. Dilly.

The outline of this piece is taken from Mr. Charles Johnson's *Country Lasses*, which has undergone considerable alterations both in the plot and dialogue. The situations, in general, are not interesting, nor is the unravelling of the fable produced with that art which so much pleases the judgement in a well-conducted drama; but a few of the characters are painted with justness of expression; the sentiments are sometimes placed in a forcible light; and the musical parts sufficiently well adapted to the occasion.

The Invasion: or, a Trip to Brighthelmstone. *A Farce of Two Acts, as it is performed, with Universal Applause, at the Theatre-Royal, in* Covent-Garden. *Written by* F. Pilon. 8vo. 1s. Kearsley.

The dialogue of this entertainment is supported with spirit, and the principal characters are strongly marked; but artifice on the

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the one hand, and whimsical credulity on the other, are carried to a degree that savours of romantic extravagance.

Annette *and* Lubin: *a Comic Opera, in one Act. As it is performed at the Theatre-Royal in* Covent-Garden. 8*vo.* 6*d.* Kearsley.

This is an imitation of the French pieces of one act; and, like Mr. Dibden's other little operatical productions, is calculated to afford an hour's agreeable entertainment.

MEDICAL.

Cases and Observations on the Hydrophobia: by J. Vaughan, *M. D. The Second Edition.* 8*vo.* 3*s.* 6*d.* Cadell.

In our Review for February last we gave an account of the former edition of this pamphlet, in which, from a distinct history of two cases, Dr. Vaughan contended for the inefficacy of all the remedies that have hitherto been recommended for the cure of the hydrophobia; and he has now confirmed his opinion by the history of an additional Case.—Annexed, as before, to the Cases and Observations, is an Account of the Cæsarian Section: to which, for the first time, are subjoined reflexions on dividing the Symphysis of the Ossa Pubis. The last of these treatises is the production of Dr. Hunter, whose judicious cautions against precipitate recourse to that shocking operation, cannot fail of being highly acceptable, as well as useful, to every practitioner in midwifery.

DIVINITY.

A Dictionary of the Bible; Historical and Geographical, Theological, Moral and Ritual, Philosophical and Philological. By Alexander Macbean, *A. M.* 8*vo.* 6*s.* Carnan *and* F. Newbery.

This work contains a concise account of the men, women, cities, countries, rivers, mountains, animals, diseases, weights, measures, ceremonies, customs, virtues, vices, sects, doctrines, &c. mentioned in the Old and New Testament.

In most of the biographical and geographical articles the author has made great use of Calmet. But in some of the moral and theological subjects, which did not come within the plan of that learned Benedictine, he has quoted Wyttenbach, a writer we have not had the pleasure of seeing. The author's system of divinity is obscure and Calvinistical. But the reader shall judge for himself:

'Predestination, is the decree of God concerning the state of man after this life, of happiness or misery; that of happiness, is the decree of election; of misery, that of rejection or reprobation, implied in election. Predestination is called purpose, foreknowlege, and predetermination, Rom. viii. 28, 29. It is eternal, immutable, most free, actuated by motives, and accom-

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pliſhed by means, as are all the decrees of God. Theſe means are faith, the gift of heaven, Eph. ii. 8. and holineſs, the fruit of faith, ib. i. 4. John iii. 18. by which loſt men are fitted for the enjoyment of God, Heb. xii. 14. This predeſtination is properly election; as the leaving a man in his ſtate of natural perverſion, is rejection or reprobation, Rom. ix. 22. for ſuperior reaſons, which no finite underſtanding can ever compaſs, ib. xi. 33. as lying deep in the ſcheme of divine providence, and involved in the univerſal harmony of the world.—We may conſider predeſtination either as abſolute, including both the end and the means; or as conditional, in our manner of conſidering the means ſeparately, or the decree in the execution, not as in God decreeing, who always joins the means with the end.—Let it be added, that the reprobate are wholly inexcuſable, in neither employing the means, nor improving the talents, put into their hands by Providence. John iii. 19.'

It is now well known to the learned, that the doctrine of predeſtination, as it is here ſtated, is built upon groſs miſrepreſentations of Scripture.

The Schoolmiſtreſs for the Poor. 12mo. 2s. 6d. Bell.

Practical reflections on the moſt intereſting parts of the Bible, adapted to the ſtations and capacities of poor children; and, on this account, a uſeful performance.

A Book of Prayers and Devotions for private Uſe. 12mo. 2s. 6d. Robinſon.

This publication contains prayers for perſons in almoſt every circumſtance of life; but particularly for women about the time of their delivery; for perſons, who have met with any dangerous accident; and for thoſe, who are under inoculation.—As ſome people entertain ſcruples of conſcience with reſpect to inoculation, the author has attempted to remove their objections by ſome preliminary remarks; and for the benefit of thoſe, who ſtill diſapprove of that practice, he has ſubjoined a preſervative medicine, communicated to the public by Dr. Haller. Theſe forms of devotion lay no claim to accuracy or elegance of compoſition; they are drawn up in a plain, familiar ſtyle, are ſuited to the loweſt capacities; and (which is a circumſtance in their favour) they are ſo ſhort, that they cannot poſſibly fatigue the attention of any one, who has the leaſt inclination to be devout.

A Letter of ſolemn Counſel from a Miniſter of the Goſpel, to a Perſon in a declining State of Health. 8vo. 6d. Robinſon.

This ghoſtly adviſer gives the dying offender a general view of his deplorable ſtate. He tells him, that death is juſt ſtretching forth his reſiſtleſs and relentleſs hand to *cut the brittle thread* of his life; that the ſame meſſenger is, as it were, preſenting him with a copy of the *death-warrant*, ſigned and ſealed by the hand of Him, from whom are the iſſues of life; and that, in a very ſhort ſpace, the king of terrors will *arreſt him*, as his priſoner,

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ſooner, and carry him into a land of darkneſs, where all things are forgotten.'—He informs him, that 'he was uſhered into the world with a nature, replete with enmity againſt God;' he repreſents to him 'the awful conſequences attending the many-linked chain of his rebellions;' and at laſt endeavours to give him conſolation, by an aſſurance, 'that there is not greater demerit in his ſins, than ſufficiency in the Saviour.—This is the plan uſually purſued by all the orators of the Tabernacle and the Lock, on which we leave the intelligent reader to make his own reflections.

A Sermon preached in the Cathedral-Church of Hereford, *before the venerable the Dean of* Hereford, *on the* 19*th Day of* Auguſt, 1778, *being the Day in which he held his Viſitation. By the rev.* Thomas Horne. 4*to.* 6*d.* Baldwin.

The author conſiders the conduct of the Chriſtian miniſter in the public exerciſe of his function, and in private life. On the firſt head he obſerves, that the gravity of the ſacred function is utterly irreconcilable with a ſpirit of conceit and vanity; that the preacher ſhould pay a ſpecial regard to the circumſtances and ſituation of his people; and that he muſt earneſtly and aſſiduouſly inculcate theſe two articles, the redemption of fallen man by a crucified Saviour, and, in that Saviour, a union of the Godhead with human nature. On the ſecond head, he repreſents the importance of a good example in the preacher as the moſt perſuaſive and efficacious method of inſtruction; obſerving, 'that though it is inconſiderable in appearance, it has a keen edge, and, as it ſtrikes at the heart, without touching its pride, will therefore inſinuate itſelf into a boſom, which would be impenetrable to remonſtrance.'

A Sermon preached at St. Sepulchre's, London, *on* Sunday, March 15, 1778, *for the Benefit of the Humane Society inſtituted for the Recovery of Perſons apparently dead by drowning. By* Colin Milne, *LL. D.* 8*vo.* 1*s.* Rivington.

Moſt of the popular preachers in this metropolis have been mere enthuſiaſts, and their ſermons wild and incoherent rhapſodies on the corruption of human nature, all-ſaving grace, all-healing faith, and the all-ſufficiency of the atonement. We have now the pleaſure to find, that popularity and fanaticiſm are not inſeparably united. Dr. Milne has a conſiderable ſhare of the former; but, if we may judge by this ſpecimen, no tincture of the latter. His diſcourſe undoubtedly deſerves the higheſt commendation. The chief deſign of it (except the latter part, which relates to the Humane Society) is to refute the falſe and illiberal ſentiments of thoſe wretched declaimers, who repreſent the human heart as naturally ſordid, baſe, and ungenerous; as an utter ſtranger to the ſocial and benevolent affections, and the ſeat of nothing but malevolent and malignant paſſions.

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The Parish Clerk's Pocket Companion: being a Collection of Singing Psalms from the Old and New Versions; suited to every Sunday, Festival, and Holiday throughout the Year. By Joseph Fox. 12mo. 2s. Johnson.

The first edition of this work was published in 1752, and was favourably received by the author's brethren. The present is improved and enlarged by the addition of the New Version. The Psalms, or verses, which are to be sung, are not printed at full length, but only the first line, with a reference.

The Psalms are in general properly adapted to the occasions, on which they are to be used. Though perhaps in some instances the author might have made a better choice. For example: the following lines do not altogether breathe the meek and humble spirit of Christianity:

'In time of war and tumults.
'Psal. vii, v. 6, 7, 8.
'Arise, and let thy *anger*, Lord,
In my defence engage,' &c.

If the author should make any farther improvements in this work, we would recommend a short Index, directing the clerk to Psalms proper to be sung after sermons on the most important topics of religion; such, as, the Divine Omniscience, Providence, Repentance, Faith, Humility, Death, Judgment, Heaven, &c.

As many parish clerks have neither sense nor judgement in the selection of their psalms, this work will be of great use to that venerable fraternity.

A Sketch of the distinguishing Graces of the Christian *Character*, &c. *By* Philip Gurdon, *M. A. Small* 8vo. 2s. 6d. *sewed.* Mathews.

The author endeavours to shew, that the Holy Spirit exerts a secret, yet efficacious influence on the minds of men; that we cannot but be as sensible of this operation, as we are of the air on our bodies; and that it does not supercede human endeavours: for, says he, though we are not capable of thinking, much less of doing, any thing of ourselves, 'yet a knowlege of our own natural impotency leads us to God for that grace, whereby we are capacitated to strive and to labour in our spiritual course.' He then proceeds to shew, that the Holy Spirit produces the following graces, which make up what he calls, 'the animated portraiture of a heaven-born Christian;' namely, faith, repentance, hope, the love of God and man, peace, joy, humility, meekness, patience, righteousness, and temperance.

This performance breathes a spirit of piety, modesty, and benevolence. But the author, with all the Calvinists and Methodists, infers the natural impotence of man from passages, which have no relation to that subject. One of his first and fun-

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damental testimonies is this: 'Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.' 2 Cor. iii. 3. These words, he imagines, imply men's utter inability to do, or even to think any thing that is good, without the special assistance of God. But with equal propriety we might from hence infer, that we are not able, by our own natural faculties, to think any thing at all, either good or bad. These interpreters of scripture do not seem to know or consider, that these words are applied by the apostle wholly and solely to the first preachers of Christianity, and their natural insufficiency to accomplish the conversion of the world. Of ourselves, says the apostle, we are not able to think or judge, λογισασθαι, what is best to be done for the service of the gospel: but all our sufficiency for this arduous undertaking is of God, 'who has made US ABLE MINISTERS of the New Testament,' with demonstration of the Spirit and with power.

CONTROVERSIAL.

Bishop Taylor's *Judgment on Articles and Forms of Confession particular Churches, with Notes, and an Epistle dedicatory, to the right reverend the Lord Bishop of* Litchfield *and* Coventry, 8vo. 1s. 6d. Johnson.

Bishop Taylor's discourse on subscription is in his Ductor Dubitantium, b. iii. c. 4. where it is included in three folio pages. The rule, which the author lays down and illustrates, is, that 'subscription to articles and forms of confession, in any particular church, is wholly of POLITICAL consideration.' The pamphlet before us is inscribed to the bishop of Litchfield and Coventry, in consequence of his lordship's having lately republished * "A Moral Demonstration of the Truth of Christianity," from the same volume; and in consequence likewise of his having, in a Charge, delivered to the clergy of his diocese, in 1775 and 1776, inculcated some principles different from those of bishop Taylor. In the dedication the editor makes some remarks on his lordship's Charge, and contrasts the different ideas, concerning subscription, of these two eminent prelates, equally candid and zealous in their attachment to the church of England. The passages, which he more particularly points out, are the concluding sentences of each writer, expressed in the following terms:

Bishop Hurd.—'And if we only use that latitude, which the expression fairly admits, and which the church allows, they (the Articles) will continue to answer the *great* end hitherto effected by them, of preserving among the members of the church *an unity of the spirit in the bond of peace.*'

Bishop Taylor.—'This (latitude) is the last remedy, but it is the worst; it hath in it something of craft, but very little of

* See Crit. Rev. vol. xlii. p. 305.

in-

ingenuity; and if it can ſerve the ends of peace, or of external charity, or of a phantaſtic concord, yet, *it cannot ſerve the ends of truth and holineſs, and Chriſtian ſimplicity.*'

The editor has ſubjoined ſome notes to biſhop Taylor's tract, in which he takes notice of two or three miſtakes in his lordſhip's citations, and attempts to aſcertain the meaning of ſome paſſages, which are not, he thinks, expreſſed with ſufficient preciſion.

A Dialogue on the Subject of Religious Bigotry, between Candour and Orthodoxy. Small 8vo. 1s. Buckland.

In this Dialogue the author introduces two gentlemen, under the appellations of Candour and Orthodoxy, debating on certain theological ſubjects, concerning which they entertain very different opinions. The former exclaims againſt the narrow heart and the cruel bigotry of his adverſary; the other reproaches his antagoniſt with want of principle. A friend interpoſes; the matter is debated with freedom on both ſides; and the moderator gives his opinion of the controverſy in the following terms:—'Friend Candour, I think the matter has been pretty fairly and fully agitated; and I muſt own, though I cannot adopt his creed, there is ſome weight in what our neighbour has advanced. I perceive from the whole, that all parties uſe many favourite terms, juſt as politicians do, to ſerve their own particular purpoſes. I muſt confeſs, that freedom of inquiry does and ought to ſuppoſe, that a man muſt be left to judge of the neceſſity and importance of thoſe truths he might have diſcovered; and I am convinced there will be no hurt in all this to ſociety, yea, much good, if a powerful magiſtrate, and haughty ſtate prieſt, never take it into their heads to imagine, that they can make converts to their eſſentials in religion by ſome kind of perſecution.'

A Narrative of the Origin and Progreſs of the Proſecution againſt the Rev. Edward Evanſon, *late Vicar of* Tewkeſbury, *in the County of* Glouceſter. *By* Neaſt Havard, *Gent. Town Clerk of the Borough of* Tewkeſbury. *8vo.* 1s. Robinſon.

A Word at Parting: being a few Obſervations on a mutilated Sermon, and an Epiſtle dedicatory to the worthy Inhabitants of Tewkeſbury; *lately publiſhed by* Edward Evanſon, *M. A. To which are added the Arguments of Counſel in the Court of Delegates touching Mr.* Evanſon's *Proſecution. By* Neaſt Havard, *Gent. 8vo.* 1s. Robinſon.

The proſecution commenced againſt Mr. Evanſon, by ſome of the inhabitants of Tewkeſbury, was 'for preaching, ſpeaking, and writing againſt the doctrines of the church of England, and for making arbitrary alterations in reading the Liturgy.'

With regard to the Liturgy, the complaints here alleged are, that Mr. Evanſon had read the Nicene Creed in an indecent manner; that in October 1772, he read no farther than the word 'in-

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'invisible,' ordering the clerk to proceed as usual; that, in the Apostles Creed, instead of 'the resurrection of the *body*,' he said, the resurrection of the *dead*; and that, in the blessing at the end of the sermon, after the word 'Almighty,' he constantly omitted the following clause, 'the Father, the Son, and the Holy Ghost.'

From these publications it is very clear, that if there has been a want of prudence and orthodoxy on one side, there has been likewise a want of temper and moderation on the other.

MISCELLANEOUS.

An Experimental System of Metallurgy, with general Remarks and Explanations. By the late John Henry Hampe, *M. D. &c. Fol.* 18*s.* Nourse.

We have not seen a more contemptible scientific production by any modern author. The reader is here presented with a course of experiments, founded on the fallacious and long since exploded doctrine of the transmutation of metals. It is, in short, a system containing all the absurdities of the Hermetic philosophy, exemplified in a variety of instances, so obviously hypothetical and false, that it is difficult to say, whether they afford stronger evidence of the extreme credulity or disingenuousness of the author.

An Essay on divided Commons. 8*vo.* 1*s.* 6*d.* Robinson.

This Essay relates particularly to those commons that are situate far from lime, and it consists of two parts. The first contains estimates of the expences of cultivating wastes, which the author accompanies with observations; and the second contains remarks on turf-ashes and quick-lime.

A Letter to the Guardians of the Poor, of the Burgh of Bury St. Edmunds, *in* Suffolk. 8*vo.* 6*d.* Evans.

The writer of this Letter evinces the superiority of workhouses to any other mode of relieving the poor, especially in great towns. The subject of the Letter is local, but the observations it contains may prove of more general advantage.

The Female Jester; or, Wit for the Ladies. 12*mo.* 1*s.* 6*d.* Bew.

Comical jest, smart repartee, brilliant bon-mot, humorous joke, sensible pun, keen epigram, diverting tale, pleasant fable, good conundrum, strange epitaph, &c.—There's a repast for you, ladies, if you have but an appetite for it!

The Trial of Francis Soulés, *for the Murder of Mr.* John Fenton, May 16, 1778. 8*vo.* 6*d.* Crowder.

The fate of the unfortunate person, whose trial is here related, remains to be determined in the court of King's-Bench; the jury having been directed to bring in their verdict special.

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